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CENSUS OF INDIA, 1901.

VOLUME XVII.

THE

PUNJAB, ITS FEUDATORIES, AND THE NORTH-WEST FRONTIER PROVINCE.

PART I.

THE REPORT ON THE CENSUS.

BY

H. A. ROSE,

OF THE INDIAN CIVIL SERVICE,
PROVINCIAL SUPERINTENDENT OF CENSUS OPERATIONS.

'Statistics accumulate and knowledge decays.'

SIMLA:
PRINTED AT THE GOVERNMENT CENTRAL PRINTING OFFICE.

1902.

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ERRATA.

In Part II (Tables)—

1. Table VII, page vii, in column of remarks against Christians *for* '16' *read* '61.'

2. Table XIII, page cxxii, in the heading of Appendix II, *for* 'Brahman sections,' *read* 'Brahman groups,' as the groups specified are not exogamous 'sections.'

3. Table XIII, page cxliv, in the heading of Appendix V *for* 'Khattri sub-castes' *read* 'Khattri sections,' as the sections specified are exogamous 'sections.'

4. On same page the figures for Kakkar females should be—

Total	1,457
British Territory	1,314
Hindus	1,245
... ...	...
Lahore	237

Table XIV, page xiv, in column 373, substitute the following figures for Khattri-Kakkar females :—

Total	1,343
Married	645
... ...	...
5 and under 10	10
12 „ „ 15	32
15 „ „ 20	99
20 „ „ 40	377
40 „ over	127

On same page, in column 383, substitute the following figures for other Khattris :—

Total	140,614
Married	67,920
0 and under 5	15
5 „ „ 12	1,096
12 „ „ 15	3,624
15 „ „ 20	10,138
20 „ „ 40	38,689
40 „ over	14,358

Table XIV, page iv in column 64, against widowed age '*20 and under 40*' read *64* for *blank*.

Table XIV, page xxii, in column 1 under widowed, read '12 and under 15' for '10 and under 15.'

Table XV, page clxxii, the entry against Nahan in group No. 433 should be read in group 422 on the preceding page.

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SUMMARY AND PREFACE.

I. Summary.—The Introduction contains a brief note on the populations of the Punjab Province, as now constituted, and the North-West Frontier Province. Chapter I deals with the Distribution of the Population, and the main point of general interest is the decay of the small towns. Chapter II relates to the Movement of the Population. Part I of this Chapter deals with vital statistics, which appear to be wonderfully accurate in the Punjab. The Census figures are also in close accord with the estimate calculated on the rate of increase in the 1881-91 decade. This rate was abnormally high, yet the Census figures are only some 570,000 souls below that estimate. Part II of this Chapter deals with the increase and decrease of population. The effect of scarcity on the population of individual Districts has been but slight, even in the case of Hissar, in which District the population has been stationary since 1891, though a more serious result of the famines has been to diminish the due proportion of children, a fact which may retard its recovery for a generation. The condition of the population in Ambala, parts of Karnal and Ludhiana, is unsatisfactory and appears to call for more detailed analysis and local investigation. Part III of Chapter II gives the data for migration, which are more complete than in previous Censuses. The chief point of interest is the loss of population by the sub-montane Districts, due almost entirely to migration to the Chenab Colony which has also attracted large numbers from the rural tracts which are adjacent to it.

Chapter III—Age, Sex, and Civil condition—runs much on the lines of the Census Report of 1891. In dealing with the vexed question of the proportion of the sexes in the Punjab I have not touched on the physiological aspect of the problem, because it is one with which only a specialist could deal. Logically the chapter on caste (VIII) should have preceded this, as the significance of the data can only be realized if the social system of the main Punjab castes is understood. Indeed for this reason the notes on the ages and universality of marriage were relegated to the end of Chapter VIII.

Chapter IV relates to Religion and Sect. The main points to notice are the slow rate at which the Hindu population is increasing in numbers, and the tendency to abandon the older sects for the organized societies of modern times.

As subjects for further investigation may be noted the extent of the Shia influences on the development of modern Mohammadanism in the Punjab, and the form of Hinduism in the south-west of the Province. As regards the latter Dr. Grierson writes :—'The Hinduism of the Southern and Western Punjab has always been condemned by the orthodox Hindus of the Saraswati', and I quote below a passage from his chapter on language, for the general report on the census, which is of interest in this connection.

Chapter V—Education—gives data, which may be of use to specialists relating to the various indigenous scripts.* I have not attempted to discuss the question whether the Urdu, Roman-Urdu or Gurmukhi character is destined to be the universal script of the future in these Provinces or to draw any conclusions from the figures. Similarly in the case of language, Chapter VI, I have had to be content to note a few facts, leaving the deductions to be drawn by the specialist, Dr. G. A. Grierson, C.I.E., who is in charge of the Linguistic Survey and to whom I am indebted for nearly all my information.

The theory that there were two Aryan invasions now stands thus :—" According to the theory, " writes Dr. Grierson, " as it has developed in my hands the Eastern Punjab, Gujrat and Rajputana were originally Aryanized by invaders of the first immigration, but were subseqently covered by a dominant layer of the second invaders, which accounts for the mixed language of the people inhabitating these tracts. This will also well account for the impossibility of drawing a clear line between Punjabi and Lahnda. The mixed character of these languages of the Central and Western Punjab, is well illustrated by the character given to the inhabitants of those tracts in the Mahabarata and by incidental references in the grammar of Panini. Although not distant from the holy

The Punjab of ol
time.

* Specimens of these scripts have been collected and are in the hands of Dr. Vogel, Archæological Surveyor to the Punjab Government, with whose assistance I hope to publish a complete set of the alphabets in use in these Provinces. A number of specimens were published in 1882 at the end of the late Dr. Leitner's History of Indigenous Education in the Punjab.

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Saraswati, the centre from which Sanskritic civilisation spread, we learn that the laws and customs of the Punjab were at a very early period widely different from those of the Madhyadesa. The people are at one time described as living in a state of kingless anarchy,* and at another time as possessing no Brahmans (a dreadful thing to an orthodox Hindu of the middle country), living in petty villages and governed by princes who supported themselves by internecine war. Not only were there no Brahmans, but there were no castes. The population had no respect for the Veda, and offered no sacrifices to the Gods. They were rude and uncultivated, given to drinking spirituous liquor and eating all kinds of flesh. Their women were large-bodied, yellow, extremely immoral in their behaviour, and seem to have lived in a state of polyandry, a man's heir being not his son, but the son of his sister. That this account was universally true in every particular need not be urged. It is given to us by enemies; but, whether true or not, it illustrates the gulf in habits, customs and language, which existed between Madhyadesa and the Punjab."

Chapter VII deals with infirmities, and is the most satisfactory I have had to write, the numbers of the infirm showing a marked decrease.

Chapter VIII—Caste, Tribe and Race—is an attempt to describe the organization of caste. In the Punjab the social system appears to be essentially different from the caste system of lower India. The caste is not a social unit, and thus the attempt to classify castes in the order of their social precedence failed. It appears indisputable that the structure of the individual castes must first be thoroughly examined before any attempt can be made to classify the castes. In this, as in the Chapter on the Religion, nothing can be regarded as final until the Ethnographic Survey is complete, and indeed these two chapters can only be regarded as mere notes and queries or rough material for the investigations which have still to be made. And when the fullest possible data have been collected, it will be for specialists to trace the connection between the ancient system and the modern developments of caste.

Chapter IX—Occupations—contains little that is new or of interest. It seems clear that the industries of these Provinces are in a transition stage, but so far we are only at the beginning of that stage and the progress made has had very little effect on the census figures.

2. **Preface.**—The issue of the Census Tables and Report was greatly delayed owing to the constitution of the new Frontier Province after the figures had been compiled. It was necessary to recompile all the Tables so as to give figures for the new Districts, as well as for the new Province, and at the very lowest estimate, this extra work delayed the issue fully two months.

At a future Census it would, I think, be preferable to issue the Census Tables and Report in bulletins or fasciculi of uniform size, each dealing with one subject. On the present occasion the drafting of Chapter III had to be postponed for want of the data for emigration to certain Provinces in India, and the chapter had eventually to be written without the (doubtless unimportant) figures from Mysore. Chapters V, VI and VII could however have been issued in October 1901, just as easily as in August 1902. If the suggestion made in section 14, page 7, of the introduction to this report is accepted it should be quite possible to issue the shorter tables with the chapters relating to them within six months of the date of the next Census, and the heavier tables and chapters within the year. Sooner or later a quinquennial Census of India is inevitable. Economic changes must accelerate the movements of the population and necessitate the prompt collection of information regarding them. But if the Census be taken twice as often as hitherto it will be essential to materially reduce the cost, and this could be effected by specializing, recording for example, at one census, occupations, literacy and birth-place, and, at the next, caste, language and infirmities. Under the present system of decennial census we are compelled to ask too much of the people, and of the enumerators, while we collect more material than can well be digested within a reasonable time. Half the value of census statistics is lost unless they are made available within a few months of their collection.

Points like these will however be elaborated in the administrative report and need not be further discussed here.

* *Cf.* § 18, Chapter III, at page 123 for the doctrines of Guru Govind Singh, and § 32, Chapter VIII, at page 324 for the democratic organisation of the Jats.

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In obtaining full and accurate Census data, I think three officers rendered conspicuous service. Mr. Leslie Jones, Colonization Officer of the Chenab Colony, had a particularly difficult task. The area under his charge was extensive, the population large and unsettled and the administrative staff inadequate. The Canal Department could not spare the services of its administrative agency to assist in taking the census so that special arrangements had to be made at short notice, yet the enumeration in the Colony was remarkably thorough and complete. In Gujrat the arrangements under Captain A. C. Elliott, Deputy Commissioner, were as nearly perfect as possible. In Hoshiarpur Mr. P. J. Fagan, Deputy Commissioner, spared no personal trouble to ensure an exhaustive enumeration. In all Districts I believe the arrangements to have been complete and efficient, though the Tahsildars of Jhang and Chiniot were somewhat perfunctory. A feature of the census was the efficiency of the arrangements in the Native States which, without exception, grasped the intention of the instructions and carried them out with great thoroughness and success. In the rural areas in British Territory the enumeration was, on the whole, equally satisfactory. In the towns it was not quite so good, and the three main cities and the larger cantonments caused more trouble and anxiety than all the rest of the Province put together.

In the cities the municipal authorities appeared to be unable to realize the importance of the work or its difficulties. This was especially the case in Delhi, where, I observe, press of Census work has been advanced as an excuse for neglect of other duties. I can only say that in this case the pressure did not fall on the heads of the municipal administration for disaster was only averted by the exertions of Mr. H. D. Craik, C.S., Assistant Commissioner. In Amritsar Mr. Wood, Assistant Secretary, rendered excellent service, while in Lahore Mr. Johnson, the Secretary, spared no personal trouble, but was ill-supported.

In the Cantonments many officers, of the military as well as of the civil departments, took great pains to master the details of the instructions and make the census a success, but the want of a controlling authority was often felt. In Peshawar, Captain Woodcock, 29th P. I., was appointed to superintend the work in the military part of the cantonment and the success of the census therein is due to his exertions. In Ambala Cantonment, Captain Christie, Cantonment Magistrate made excellent arrangements, as did Captain Waller, Cantonment Magistrate, at Rawalpindi. The work of Captain Brownlow at Multan and Captain Thornhill at Mian Mir also deserves mention. But in the purely military portions of the cantonments the work often devolved upon the already overburdened Station Staff Officer, who had to deal with a multiplicity of units over which he had no adequate authority. In Rawalpindi Mr. Wilson Johnson, C.S., took great pains to ensure success, but he was transferred at a critical moment, and but for the exertions of Lieutenant Hamilton, (now in the Political Department) the results might have been unsatisfactory. It is greatly to the credit of that officer and of Lieutenant Bigg-Wither (in Amritsar) that, though only temporarily employed in the Punjab at the time, they rendered excellent service in the work of the Census.

In the actual work of enumeration, or in matters connected with it, Captain O'Brien, in Peshawar, gave most valuable aid, L. Paire Ram, Revenue E. A. C. in Gujrat, under Captain Elliott, also did excellent work, as did Bhai Hota Singh in Dera Ghazi Khan, Lala Hukm Chand in Amritsar, Lala Lachmi Narain in Gurdaspur, Mohammad Aziz-ud-din in Hoshiarpur, Babu Chart Singh in Ferozepur, and Lala Sri Ram in Ludhiana.

It would however be impossible to mention all the officers whose work deserves commendation. A Census depends for its success on the labour of a very large number of workers, both officials and non-officials, whose services it is hardly possible in the nature of things to particularize. A small sum was allotted for rewards to each district; the distribution being left to the Deputy Commissioner or Settlement Collector as the case might be. The sum thus spent amounted to Rs. 12,255, and the money could not have been better spent, indeed one only regrets that it was not larger. Attempts were also made to recognize specially good service by the issue of Sanads under the authority of Government, 434 of the first, 4,579 of the second and 8,739 of the third class being granted to census officials in the various Districts and on the railways.

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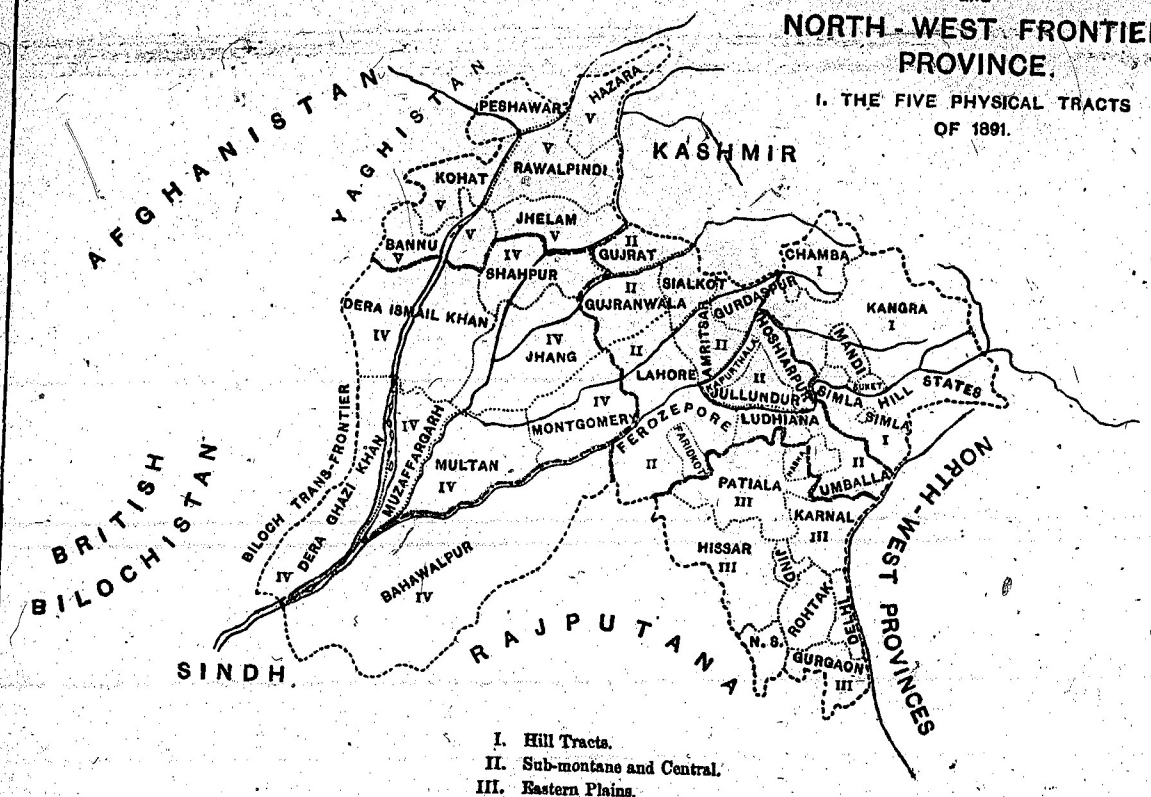
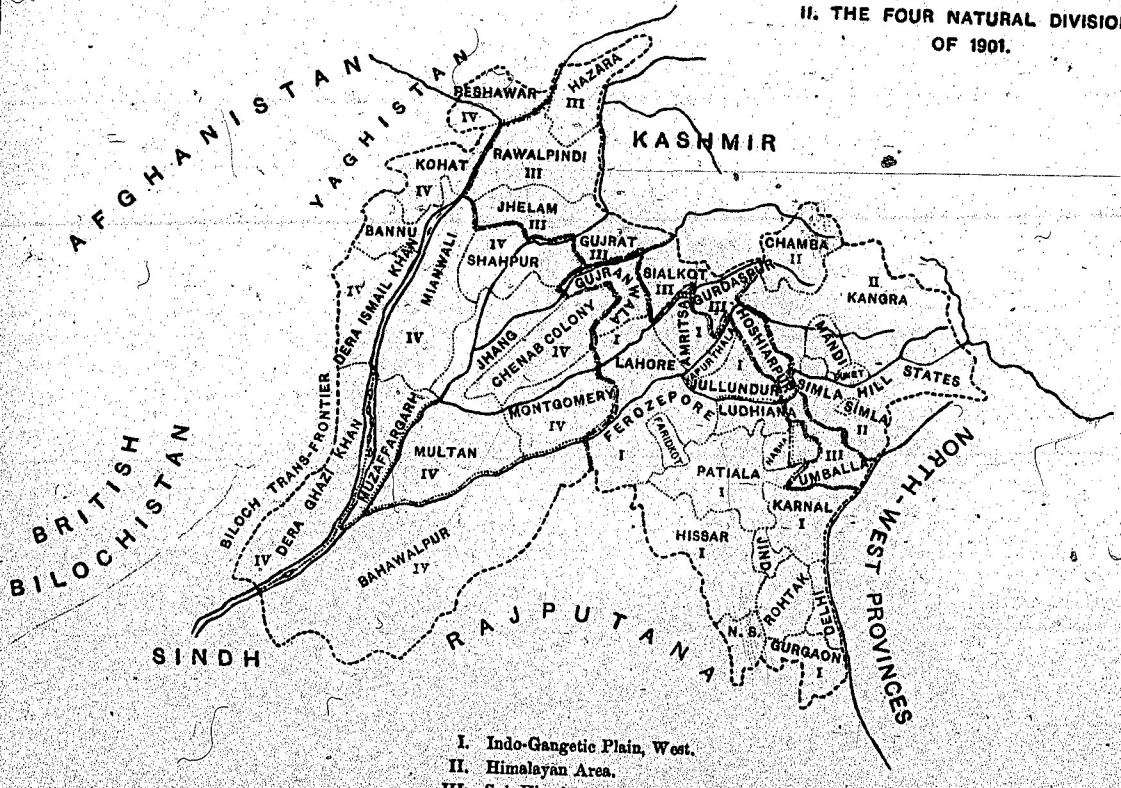
MAPS OF THE PUNJAB and NORTH-WEST FRONTIER PROVINCE.

I. THE FIVE PHYSICAL TRACTS OF 1891.



I. Hill Tracts.
II. Sub-montane and Central.
III. Eastern Plains.
IV. Western Plains.
V. Salt Range Tract.

II. THE FOUR NATURAL DIVISIONS OF 1901.



I. Indo-Gangetic Plain, West.
II. Himalayan Area.
III. Sub-Himalayan Area.
IV. North-West Dry Area.

Litho. T. C. Press, Bourkas. — No. 666.

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REPORT

ON THE

RESULTS OF THE CENSUS OF THE PUNJAB, 1901.

INTRODUCTION.

1. **The Provinces of the Punjab and North-West Frontier.**—Under the Proclamation of October 25th, 1901, which appeared in the *Gazette of India* of the 26th idem, the historic Province of the Punjab was divided into two administrations, the Punjab and the North-West Frontier Province.

The latter Province comprises:—

(1) the three Districts of Peshawar, Kohat and Hazara as altered by Punjab Government Notification No. 994, dated October 17th, 1901 (which re-transferred the Tahsil of Attock to the District of Rawalpindi from that of Hazara);

(2) the Bannu and Marwat Tahsils of the District of Bannu (which now comprises these two Tahsils only);*

(3) the Tank, Dera Ismail Khan and Kulachi Tahsils of the District of Dera Ismail Khan (which now comprises these three Tahsils only),* as altered by Punjab Government Notifications Nos. 992 and 993, dated 17th October 1901 (transferring 31 villages from Tahsil Kulachi to the Sanghar Tahsil of the Dera Ghazi Khan District and two villages from the former Tahsil to that of Leiah).

Thus the North-West Frontier Province comprises all the territories of the former Province of the Punjab which lie to the west of the Indus, excepting the trans-Indus portion of the Isa Khel Tahsil in the District of Mianwali, the District of Dera Ghazi Khan, and the territory occupied by the protected tribes on its western border and known as the Biloch trans-Frontier. The District of Hazara, east of the Indus, is also included in this Province.

The Province of the Punjab thus now comprises 27 Districts, as against 31 in 1891, and, as in 1891, 34 Native States, which in turn contain 9 feudatory States subject to them.

The Punjab has now a population of **24,754,737** persons, divided thus:—

British territory, { the 27 Districts, 20,306,252;
the Biloch trans-Frontier, 24,087.

Native States, 4,424,398.

The North-West Frontier Province has a population of **2,125,480**, divided thus:—

British territory, { the 5 Districts, 2,050,724;
the trans-Frontier Territories, 74,756.

2. **Average size of Districts.**—The District of the Punjab averages 3,600 square miles in area as against 3,573 in 1891, and contains an average population of 752,083 souls or 79,151 more than the average District of the Province

* The cis-Indus Tahsils of Bannu (Mianwali and Isa Khel) and of Dera Ismail Khan (Bhakkar and Leiah) were constituted into the new District of *Mianwali* by Punjab Government Notification No. 995, dated October 17th, 1901.

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as constituted in 1891. The average size of the five regularly-administered Districts of the North-West Frontier Province is considerably less, being 2,737 square miles only with a population of but 410,145.

3. The Districts in order of population.—The regularly constituted and administered Districts in each Province are given in the margin in order of population. It is noteworthy that the Chenab Colonisation scheme has already raised Jhang to the fourth place in the Province. In 1891 it stood twenty-third.

Lahore is now, in point of population, the largest District in the Punjab, Sialkot having fallen from first to second place.

The loss of Tahsil Pipli (now the Thanesar Tahsil of Karnal), added to a remarkable decline in population, has reduced Ambala from the third to the twelfth place, Karnal now standing in the eleventh.

No.	Districts.	Population.
	Punjab.	
1	Lahore	1,162,109
2	Sialkot	1,081,909
3	Amritsar	1,023,828
4	Jhang*	1,002,656
5	Hoshiarpur	989,782
6	Ferozepur	958,072
7	Gurdaspur	940,334
8	Rawalpindi	930,535
9	Jullundur	917,587
10	Gujranwala*	890,577
11	Karnal	883,225
12	Ambala	815,880
13	Hissar	781,717
14	Kangra	768,124
15	Gujrat	750,548
16	Gurgaon	746,208
17	Multan	710,626
18	Delhi	689,039
19	Ludhiana	673,097
20	Rohtak	630,672
21	Jhelum	594,018
22	Shahpur	524,259
23	Montgomery*	497,706
24	Dera Ghazi Khan	471,149
25	Mianwali	424,588
26	Muzaffargarh	405,656
27	Simla	40,351
	North-West Frontier Province.	
1	Peshawar	788,707
2	Hazara	560,288
3	Dera Ismail Khan	252,379
4	Bannu	231,485
5	Kohat	217,865

4. Tahsils.—Each District in these Provinces is divided into sub-collectorates or *Tahsils*, which now number 131 in all, as against 128 in 1891, the four Tahsils of Khangah Dogran, Lyallpur, Samundri and Toba Tek Singh in the Chenab Colony having been constituted since that year, and that of Doaba Daudzai in the Peshawar District having been abolished.

In the Punjab the number of Tahsils in a District is on an average four, but the numbers vary from three in the smaller or more compact Districts to seven in the large District of Rawalpindi.

In the North-West Frontier Province the District contains on an average three Tahsils.

5. Revenue Divisions.—The 27 Districts of the Punjab are now grouped, under Punjab Government Notifications Nos. 1464 and 1465, dated 7th November 1901, into five administrative Divisions or Commissionerships, but, as in 1891, no statistics have been compiled for Divisions because in actual official work they are not required. The Native States still comprise about one-third (or $\frac{9}{25}$ths) of the total area of the Punjab, but they contain less than one-fifth of its population. The range of diversity in their populations increases as the larger States advance, Darkoti with its population of 518 (as against 595 in 1891) being in marked contrast to Patiala with a population of 1,596,692 (as against 1,583,521 in 1891).

Delhi.
Jullundur.
Lahore.
Rawalpindi.
Multan.

* Including the area in the Chenab Colony.

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6. The Scheme of Natural Divisions.—The present scheme of Natural Divisions which is given in the margin is based upon one formulated by the Government of India, but with some modifications. The maps opposite page 1 illustrate both the present scheme and Mr. Maclagan's division into five tracts, which unfortunately was based on an entirely different principle to that on which the Government of India scheme was drawn up. The Punjab does not lend itself very readily to such grouping. The Salt Range forms a naturally distinctive feature but dove-tails into the administrative Districts of the Himalayan Submontane on the one hand and those of the North-West Dry Area on the other. The Himalayan ranges rise so gradually that it is difficult to say where the Himalayan Area begins and the Sub-Himalayan ends. The Indo-Gangetic Plain West is fairly well defined on its western side by the Rajputana Desert, but Hissar and the adjacent parts of Jind are not unlike Bikanir or the Bahawalpur uplands, and were indeed classed in the Government of India scheme as in the North-West Dry Area and not as now in the Indo-Gangetic Plain. The present scheme however fits in with the one adopted in the North-West Provinces, and the Himalayan Division exactly corresponds to the Hill Tracts of 1891. The objections to be urged against it are obvious, but any other scheme would seem to be equally open to criticism.

Natural Division.	Districts and States.
I. Indo-Gangetic Plain West.	Hissar. *Loharu.* Rohtak. *Dujana.* Gurgaon. *Pataudi.* Delhi. Karnal. Jullundur. *Kapurthala.* Ludhiana. *Maler Kotla.* Ferozepore. *Faridkot.* *Patiala.* *Nabha.* *Jind.* Lahore. Amritsar. Gujranwala.
II. Himalayan.	*Nahan.* Simla *and Simla States.* Kangra. *Mandi and Suket.* *Chamba.*
III. Sub-Himalayan.	Ambala. *Kalsia.* Hoshiarpur. Gurdaspur. Sialkot. Gujrat. Jhelum. Rawalpindi. Hazara.
IV. North-West Dry Area.	Montgomery. Shahpur. Mianwali. Chenab Colony. Jhang. Multan. *Bahawalpur.* Muzaffargarh. Dera Ghazi Khan. Biloch trans-Frontier. Peshawar. Kohat. Kurram. Bannu. Dera Ismail Khan. Shiranni Country.

7. The dates of the successive enumerations.—The enumeration to which this report relates is the fifth which the Punjab has undergone. Writing in 1892 Mr. Maclagan said:—

"A Census of the Province was taken for the first time (at least since the days of Akbar) on the night of December 31st, 1854, and January 1st, 1855, under the superintendence of Sir Donald McLeod, then Financial Commissioner. The instructions for taking the Census will be found in the Financial Commissioner's Circular No. 66, dated 31st October 1854, and the report on the results by Mr. Richard Temple, Secretary to the Punjab Government, is printed in Volume XI of the Government of India (Foreign Department) Selections.

The Punjab Government was anxious to take another Census in 1864, but the Government of India disallowed the proposal, on the ground that a partial Census relating to the Punjab only, and not to the rest of India, was open to objection.

The second enumeration actually took place on the 10th January 1868, and was conducted under the orders of Mr. A. Roberts, Financial Commissioner. The instructions relating to it are to be found in Volume VII (1867) of the Circulars of the Financial Commissioner, Punjab. The report on this Census, submitted by Mr. J. A. E. Miller, Secretary to the Financial Commissioner, was published with the returns in a thin folio in 1870.

No Census was taken in 1871, but a return of persons born in Britain was prepared on the 15th June of that year and forwarded, for submission, to the Home Authorities.

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The third Census, which was the first to be conducted with adequate thoroughness and detail, was taken on February 17th, 1881, under the superintendence of Mr. D. C. J. Ibbetson, and the report on the results together with the tables was published in three large volumes in 1883."

The fourth Census was taken on February 28th, 1891, under the supervision of Mr. E. D. Maclagan whose report was published in 1892.

The recent Census was not strictly synchronous, Spiti and Lahul having been enumerated on September 21st, Chamba, Lahul on November 1st, and Kanawar, in Bashahr, on December 22nd, 1900. The object of thus taking the census of these hill tracts in the closing months of that year was to avoid any delay which might have been caused had the passes not been open till late in the year 1901. The final census of the rest of the Punjab (including the whole of the present North-West Frontier Province) was taken on the night of March 1st 1901.

8. Alterations in the area of the British Territory.—Between 1849, when the Punjab was annexed, and 1881, no actual changes in the boundaries of the Province occurred. In 1891, the territories of the feudatory States of Rawain and Dhadhi in the Simla Hills, which had in 1881 been included in the Simla Hill States, were enumerated as part of the British District of Simla, but in 1901, these States, having been declared feudatories of Jubbal, were again included in the Simla Hill States. Their area is only 32 square miles and their population 1,070 souls.

As in 1891 certain Biloch tribes on the Dera Ghazi Khan border under the political control of the Punjab Government were enumerated. Their country appears in the Census Tables as the Biloch Trans-Frontier, but its area is ill-defined and has not been estimated.

In the present North-West Frontier Province, the Census of 1901 was extended to the Kurram Valley, which has an area of some 1,278 square miles and a population of 54,257 souls. The Valley came under British Administration in 1893. The Shiranni country, on the borders of Dera Ismail Khan, which had been virtually under the political control of the British Government since annexation, was also enumerated. It has an area roughly estimated at 1,500 square miles with a population of 12,371 souls.

It was not deemed expedient to extend the Census to the trans-Indus territories of the Nawab of Amb, or to any other trans-frontier territory not included in the military posts of the Malakand, Dir, Swat and Chitral, Wano and a few minor posts.

9. The methods of the Census of 1901.—As regards the actual method of enumeration there is very little that is new to be said and that little would be of no general interest. The Punjab Census Reports for 1881 and 1891 contain the fullest possible accounts of the methods by which the Census was taken then, and in the recent enumeration those methods were closely adhered to, with, I believe, the best results. There is 'internal evidence' in the Census Tables that the enumeration was complete and accurate and for this result the credit is solely due to those who had to give effect to the instructions, which were merely a codified version of those issued for the previous enumerations.

10. The provisional totals.—A new feature of the Census of 1901 was the rapid local compilation of the figures for the population, by sexes, with the number of occupied houses. By a systematic totalling of the numbers in each block, (the smallest Census unit), then of the numbers in each Circle, Tahsil and District, the actual population of the Province was provisionally ascertained within a week of the final Census. These totals were called the provisional totals, the figures for the population being subject to final test in the central compilation offices after the Census results had been abstracted at leisure.

The accuracy of the provisional totals was satisfactory. Excluding the Malakand, Dir, Swat and Chitral, the final figures give the population, in

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British Territory, of the Punjab (including the present North-West Frontier Province) as 22,447,691 or 1,793 less than the provisional totals, an error of ·008 per cent. In the Native States the finals are 4,424,398, being 14,418 or ·3 per cent. less than the provisional totals, the error being chiefly due to a blunder in the Simla District Office. I may, however, note in passing that *absolute* accuracy could and ought to be attained at a future Census. The mistakes made in totalling were solely due to neglect of the instructions issued, and as that process could be further facilitated there is no reason whatsoever why the preliminary totals should not be as exact in every District and State as they were in the District of Jhelum and the States of Nabha, Maler Kotla, Mandi, Suket, Pataudi and Faridkot, in which the provisional and final totals agreed. In Montgomery there was only a difference of one, while Rohtak, Gujranwala and Delhi came within 60 of the final totals.

Gazette of India, Home Department Notification No. 34—51, dated the 15th March 1901.

11. Abstraction, Tabulation and Compilation.—After the provisional totals, for which the local authorities were responsible, had been compiled, their functions ceased, all the books of schedules being sent to centres for abstraction, tabulation, and the compilation of the Census Tables. In order to make clear what follows it is necessary to define these three terms.

(*i*) Abstraction, under the new 'Slip system,' consisted in re-producing all the particulars (save those for infirmities), relating to each person on a slip of paper. In order to minimize the amount of copying coloured slips were used, the colour denoting the religion of the person whose entries were abstracted, white or bleached paper being used for Hindus, brown for Mohammedans, red for Sikhs, and green for all other religions. Further 'civil condition,' *i.e.*, the entry of 'unmarried,' 'married' or 'widowed,' as the case might be, was denoted by a symbol, and this symbol was shaded to denote male and left blank to denote female. These symbols were lithographed on slips of the different colours and the abstractor by selecting a slip of the proper colour and symbol at once reproduced three of the most important particulars relating to the person whose entry he had to copy, so that only the remaining data had to be actually written on the slip. When the slips for each unit, which was in this Province the *thana* or Police circle, had been completed the process of *tabulation* commenced.

(*ii*) This process precisely resembled the sorting of a number of gigantic packs of cards. Each pack consisted of a number of slips of four colours, and by sorting out each colour four suits, one for each religion, were obtained. By further sorting of the symbols in each 'suit,' six packets, each denoting a sex and a civil condition, were made, and thus we had the numbers of—

(*i*) unmarried, males and females
(*ii*) married „ „ „
(*iii*) widowed „ „ „

for each religion in the unit. It will be readily understood that by further sorting the age-periods, occupations, language, birth-place, etc., were similarly tabulated for each unit. During the processes of abstraction and tabulation there is, or ought to be, no attempt to finally arrange and classify the data for the various tables. Thus these two processes are almost purely mechanical, and the object in abstraction should be to reproduce with absolute accuracy the schedule entries, while in tabulating there should be no 'lumping together' of figures whose meaning is not perfectly clear. For example, if an occupation is returned the exact nature of which is not clearly known and which cannot be traced in the standard list of occupations, its figures should be given separately and its classification left to the compiling staff.

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(*iii*) Lastly, compilation consists in totalling up the figures returned for each unit for the District Tables, in totalling the latter figures again for the Provincial Tables, and in finally classifying and arranging those data for the press. Compilation is thus the most difficult and intricate of the three processes. It can only be effected economically and accurately by a highly qualified staff. On this occasion the *abstraction* was done almost entirely by non-officials, under official supervision, and indeed many of the best abstractors were boys straight from school. By employing non-officials we were able to avoid calling away officials in large numbers from Districts and thus dislocating the ordinary work of administration. Tabulation is somewhat more difficult but it is not a lengthy process. It can be done by non-officials who have been found competent in the work of abstraction. Compilation can only be done by trained men.

12. The old system of tabulation as contrasted with the new.—Under the old system of tabulation there was no *abstraction* of the Census entries in the sense in which that term is used above. The process called abstraction in 1891 was in reality the first stage in that of tabulation and consisted in ticking off on abstraction sheets every particular in the Census schedule, or as Mr. Maclagan describes it:—"the abstractor takes up an enumeration book and a blank abstraction sheet, and makes an upright line in the proper column of the latter for each item relating to the sheet in question which he finds in the enumeration book." The great objection to this process was the difficulty in checking the results. This could only be done, in the case of the most complicated tables, by re-abstracting and testing the results of the first abstraction by those of the second. But under the Slip system, when once the slips have been written, tabulation becomes extremely easy and rapid. It only remains to count the slips, or the slips containing any given entry, and enter the result on a tabulation sheet. To take a concrete example, suppose it is desired to find the number of immigrants in Lahore from each District or State in India. Under the old system there was an abstraction sheet with a set of columns, one column for each District and State, and on this the abstractor made a tick in the appropriate column for each entry of a birth-place not in Lahore. Then he totalled the ticks and found the number of immigrants. To check his totals the only possible method was for a second abstractor to go through this process independently. If their results agreed, they were doubtless correct. When they did not it was impossible to say which was correct without a third abstraction. But with the slip-system the slips could be sorted into as many heaps (only) as there were Districts or States of birth-place returned. Then each heap was counted and the totals added together gave the total population of the unit. If they did not it was only necessary to re-count the slips, as the mistake could only be in the counting—unless slips had been lost. Further check of the total for each District or State was simple. It was quite enough to take up the heap for each unit, and see that it contained no slips save those bearing the birth-place entry of that District or State. There was no need to re-sort or, if the totals agreed, to re-count. Hence the great merit of the slip-system lies in its extreme accuracy. But it has another important advantage in that retabulation is facilitated. For example, suppose we wished to ascertain the number of literate male Hindus employed as clerks in Jhang. Under the old system this would have involved going through all the schedule-entries of that District. But under the new system it would only necessitate the sorting out of the relevant slips from the packets for male Hindus. As in the Punjab the tabulation of caste and tribe is exceedingly intricate, it was arranged that the slips should be sorted last of all into caste-bundles (preserving the age-period groups as well), so that we were enabled to obtain any data for any caste or sub-division of a caste, after the Tables had been compiled, with very little labour or expense.

Punjab Census Report, 1892, Section 74, page 44, of Preliminary note.

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13. Check on the correctness of the slips and payment of abstractors.—The abstractors worked in gangs or sections, each gang under a Section Superintendent. Each section took the book of schedules belonging to a Tahsil, or city, and as far as possible a Field Qanungo belonging to that Tahsil was placed in charge of the section. It is one advantage, and a very great advantage, of the Slip System that the abstractors can be paid by the piece. The rule was that two annas would be earned for every 100 slips "correctly and legibly written," and it is essential to make it clear from the outset that incorrect or illegible slips will not be paid for. The rules finally evolved were that the amount paid was reduced to 1½ annas if one mistake was detected in a 100 slips, and to 1 anna if two mistakes were detected. If more than two mistakes were found no further examination of the slips was attempted but the whole of them were returned to the abstractor for scrutiny. When he had properly checked his entries he was allowed to bring them up again for inspection. There was no hardship in this course. Check of the slips written bid fair at the commencement to cost rather more than the actual abstraction. As long as a man knew that he would be paid for every 100 slips produced, whether accurate or not, he was quite ready to make any number of mistakes and let his Section Superintendent make the corrections required. Checkers were tried but the system broke down. If a checker is paid a fixed salary he has no inducement to detect errors, and fines are out of the question. Besides that, who is to check the work of the checkers? If the Superintendent is to do it he derives very little help from the checker. On the other hand the payment of a fixed sum for every error detected by a checker led to increased inaccuracy for the checker sometimes altered *correct* entries so as to make it appear that mistakes had been made or even colluded with the abstractor who made incorrect entries, which the checker was paid for detecting, the abstractor receiving a share of the amount thus dishonestly earnt. We finally enforced the absolute responsibility of the Section Superintendent for the correctness of his abstractors' work. The Superintendent had no difficulty in securing absolute accuracy from his abstractors because inaccurate work was not accepted or paid for. No margin of error was allowed and the correctness of the entries after the first few days was remarkable.

14. The possibilities of the next Census.—I have dwelt upon these details because I think that at the next census it will be, if not absolutely necessary, at least desirable to decentralize the work of abstraction and tabulation. My original scheme was to have a large central office at Lahore. In working a new and, in India, untried system it was obviously best to have the whole of the work done in one place, where it could be personally supervised. Unfortunately, it was not possible to obtain office-room for 1,500 abstractors—the number I hoped to obtain—in any one place, and the office had to be split up into three main branches, at Lahore, Multan and Rawalpindi, with small local offices at Kangra, Kulu and Simla. This arrangement combined all the disadvantages possible. It was neither centralization nor decentralization. It was also costly as abstractors could not be obtained in large numbers locally and officials and non-officials had to be brought in from the out-lying Districts. It further involved the renting at Lahore of a large hall which was quite unsuitable for the purpose: and though we had the use of the old fort at Multan free of charge, the cost of the necessary repairs had to be met*. Moreover, we had to bring all the books of schedules into the abstraction centres, and as time was a consideration they had to be sent in by passenger train. This cost a good deal though the North-Western Railway administration conceded us special rates. Assuming then, that the next Census is effected on schedules, as in 1901, and that the entries have to be abstracted on slips, there would be a very great saving in having this purely mechanical process done at the head-quarters of each District. An official of the rank of Naib-Tahsildar might be deputed to supervise the work under the control of the District Census Officer. Provided sufficient office accommodation could be obtained,

* The fort will hardly be in a repairable condition in 1911.

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larger numbers could be put on than it is possible to collect in central offices for every candidate or other non-official available could be employed, an official of the status of a Field Qanungo, or a selected patwari being made superintendent of each section of the office. The task of copying the schedule entries on to the slips is so simple that there is no justification whatever for again incurring the great expense of large central offices at this stage. There should also be a considerable saving of time. It is hardly possible to get the work of abstraction in central offices into full swing in less than a fortnight from the date of the Census, but in District offices it could be commenced within a week. The written slips could then be counted and sent into a central office.

But I would certainly go a step further. Assuming that the next Census is taken in February or March and that abstraction would take two months, this, the first stage of the work, would be completed by the end of April or early in May, by which time the touring season is over, and the District staff should be able to undertake the second process of tabulation. I would then have the tabulation sheets sent in to a central office at Lahore. This office should consist of a comparatively small number of trained men, accustomed to deal with statistics. The great defect in the working of the recent Census was the weakness of the compilation office, which has not only to classify the tabulated data, and prepare the tables for printing, but to calculate the intricate Subsidiary Tables, appended to each Chapter of this report. On the present occasion, the difficulty of these tasks was greatly under-estimated, and far less time would be spent on them if a thoroughly qualified staff were obtained.

I have said, assuming that the next Census is effected on schedules and that the entries have to be abstracted, as in 1901, on slips, because I think the next Census will be taken on slips and not on schedules at all. Clearly if it were possible to take the census on slips, written on one side only, there would be no abstraction to do and tabulation would commence at once, thus effecting an enormous saving in time and money. That there would be difficulties in recording the data on slips instead of a schedule cannot be denied, but the saving of the whole cost of abstraction would justify a little extra expenditure in order to substitute enumeration-slips for schedules, though personally I believe that slips could be issued, in booklets with a foil and counter-foil, for rather less money than is spent on schedules. However, this is not the place to discuss technical details.

15. The cost of the Census.—A note on the cost of the Census is given in an appendix to this report, as the accounts could not be finally made up in time to permit of its being given here.

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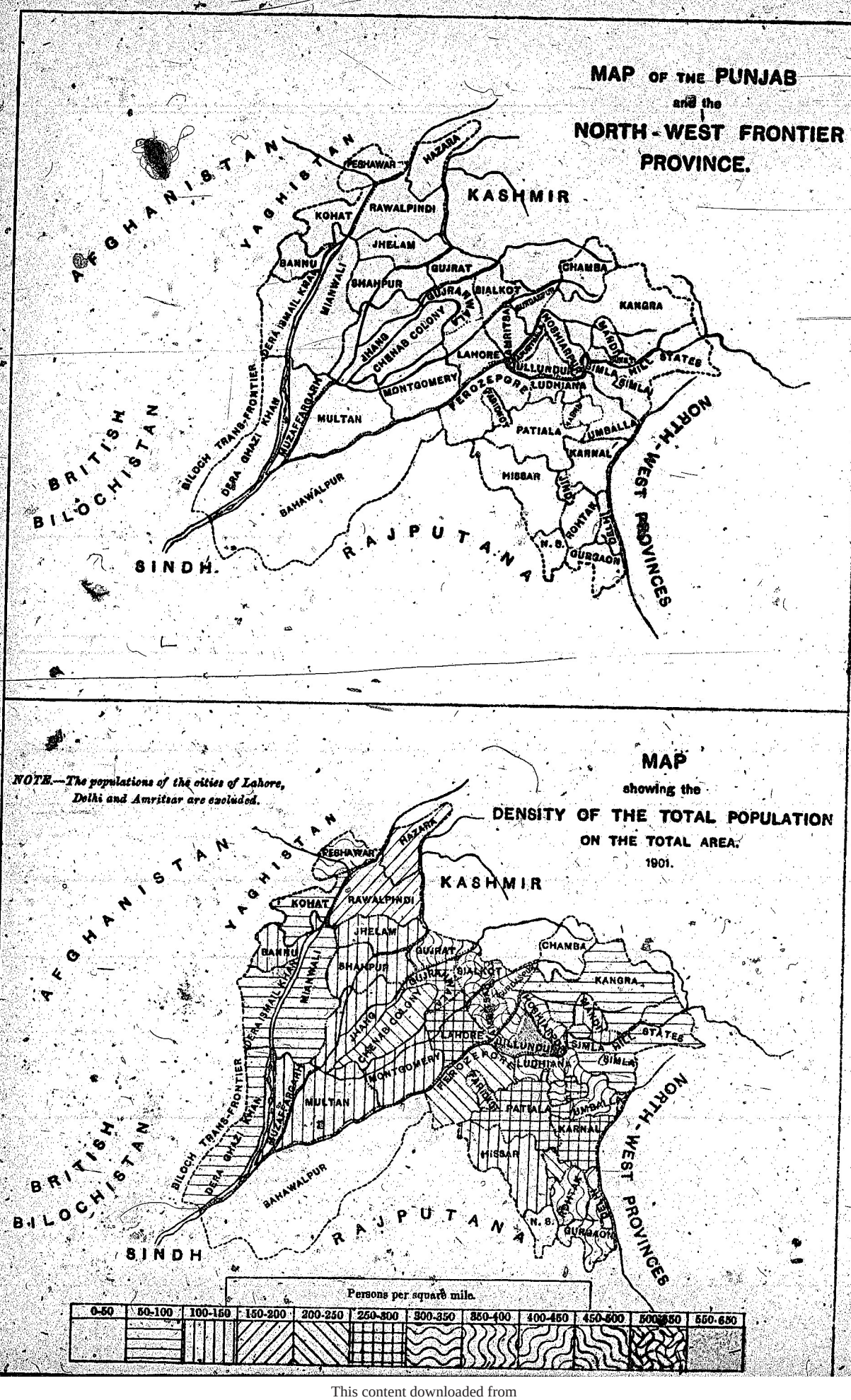

NOTE.—The populations of the cities of Lahore, Delhi and Amritsar are excluded.

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CHAPTER I.

DISTRIBUTION OF POPULATION.

PART I.—DENSITY OF THE POPULATION.

I. The bases of calculation.—Density of population may be expressed in several ways. We may calculate the numbers of the total population to each square mile of the total area, and this is the method most commonly adopted in Europe. Or we may calculate the incidence of the population on the culturable and cultivated areas, or, again, we may take the rural population alone and discuss its incidence on one or other of those areas or on the total area. All these methods have been used in former census reports and each has its advantages. I propose, however, on this occasion to confine the discussion, as much as possible, to the figures for density on the total area and the area under cultivation, stating, as a rule, the incidence of the *total* population on these areas. This will simplify the discussion and may be justified by the following reasons:—

The distinction between rural and urban population must always be a somewhat arbitrary one, especially in provinces, like the Punjab and North-West Frontier, which contain no great manufacturing centres and export little but agricultural produce. No doubt the cantonments in these Provinces and the cities of Lahore, Delhi and Amritsar contain an essentially urban population, but all the towns are more or less dependent for their existence on the agricultural communities around them. Indeed it may be said that the smaller towns are merely large villages with markets for the interchange of local products and, in the main, of local manufactures. It is difficult to realize the extent to which the entire population of these Provinces depends on agriculture. The riches of England are mainly derived from foreign trade and are not seriously diminished by agricultural depression, whereas, in these Provinces, the land is practically the sole source of wealth, and their population whether classed as urban or rural is indirectly or directly dependent on the produce of the soil. It is, therefore, somewhat misleading to set aside the urban, and discuss the pressure of only the rural, population on the land.

The incidence of the population on the *culturable* area would be of interest and importance if we could define "culturable land" to mean "land immediately available for cultivation without the outlay of capital", but, as Mr. Maclagan has pointed out, the term "culturable" is a purely conditional one. Given certain physical conditions and the requisite amount of capital vast areas now waste may become capable of cultivation in a generation or two, but whether those conditions exist and whether the results would justify the outlay is sometimes a subject of controversy. In the absence of separate data for the amount of land actually available for cultivation at the present time as distinguished from the areas which may conceivably in a few years be rendered culturable, figures expressing the incidence of the population on the areas so returned would appear to have little or no practical value. The density of population on the area under cultivation undoubtedly gauges pretty accurately the intensity of the pressure on the soil, but even density so calculated can only be accepted with certain qualifications. The area under cultivation is no doubt almost constant, but the area cropped fluctuates considerably from year to year and in periods of famine is far less than that returned as cultivated. That these considerations are of importance will appear from the following figures:—

Assuming that the average population during the past decade was the mean of the population enumerated in 1891 and 1901, it will be found that in British territory the average area under cultivation was a little under an acre and one-fifth* per annum to each unit of the population, but the area of the crops harvested was barely an acre per head.† The latter area averaged 22,091,637 acres per annum in the ten years 1890-91 to 1899-1900. In 1892-93 it had stood at 26,732,864 acres, the highest figure ever reached, but it fell to 18,515,957 acres in 1896-97, and after rising in 1897-98 to 25,810,142 acres it again fell in 1899-1900 to 14,993,753 acres, the largest area of current fallows (in which the area of failed crops is included) ever recorded having been returned that year. In other

Land Revenue Administration Report of the Punjab, 1899-1900, para. 3.

* The exact figure is 1·24. † 1·02 is the exact figure.

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words the cropped area of 1899-1900 was 32 per cent. below the average throughout the Provinces, while in the Districts most affected by the famine the proportion was far worse, and thus in those Districts the incidence on the cultivated areas returned gives a very exaggerated idea of their prosperity.

On the other hand the incidence on the cultivated area is often apt to mislead us by giving an inadequate idea of the resources of the people. In many parts of these Provinces, and more especially in the Himalayan, sub-Himalayan and South-Western districts agriculture is to a certain extent subservient to stock-raising, but the areas under pasture are not included in the returns of cultivated or even, for the most part, in those of the culturable area. In so far then as pasture-land is included in the total area the figures for incidence of the population calculated on the latter are of great practical value. In the case of a District like Kangra a high incidence on cultivation does not imply undue pressure of population on the soil because the reserves of grazing-land are immense, whereas in Jullundur, where cultivation has probably reached its limit and there is no land left for grazing, the incidence on the cultivated area is virtually the sole index of the agricultural resources of the people.

The Subsidiary Table I-A., at the end of this chapter gives the density of the total population on the total area in 1881, 1891 and 1901, with the variations since 1881 and 1891. The present density is further illustrated by the map opposite page 9. The first map opposite page 12 illustrates the density of the *total* population on the cultivated area. Subsidiary Table I-B., gives the density of the *rural* population on the total and also on the cultivated areas in 1891 and 1900, and the second map opposite page 12 illustrates the density of the *rural* population on the cultivated area in 1901.

2. Density on the total area.—The Provinces of the Punjab and the North-West Frontier combined have a density of 180·5* persons to the square mile, or in other words there are $3\frac{1}{2}$ acres of land to each person.

In British Territory the density is 199·8 as against 121, in Native States Territory.

3. Density by Natural Divisions.—The Natural Divisions stand thus in order of density :—

Indo-Gangetic Plain West	315·8
Sub-Himalayan	300·2
North-West Dry Area	97·
Himalayan	76·7

the two former having thrice the density of the North-West Dry Area.

Order in 1901.	Order in 1891.	District.	Density in 1901.	Density in 1891.
1	1	Jullundur	641	634
2	2	Amritsar	639	620
3	3	Sialkot	544	562
		Amritsar excluding city ...	541	538
4	5	Delhi	534	495
5	4	Gurdaspur	498	500
6	8	Ludhiana	463	446
7	6	Hoshiarpur	441	451
8	7	Ambala	441	467
		Delhi excluding city ...	377	350

4. Density in British Districts.—The District of Jullundur remains the most densely populated in the Province and but little change has occurred in the relative densities of the congested Districts as the figures in the margin show.

The most sparsely populated District in the Province of the Punjab is the new District of Mianwali with a density of 54·3 only to the square mile, and excepting the

* Excluding the population enumerated in the Malakand, Dir, Swat and Chitral, in the Biloch trans-Frontier and in the Shirani country. The latter has an *estimated* area of 1,500 square miles and including it the Provinces have a density of 178 persons to the square mile.

In the North-West Frontier Province the density is only 140·7 whereas in the Punjab (British Territory) it is 208·9 or 48 per cent. greater.

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Hill Districts of Simla and Kangra no other District east of the Indus has a density of less than 100. West of the Indus the density is high only in Peshawar and in three Districts it falls below 100, while the Kurram Valley has the low density of 42, which is however higher than that of the Chamba State where there are only 40 inhabitants to the square mile.

Peshawar	303	...
Hazara	165	...
Bannu	138	...
Dera Ghazi Khan	88·5	...
Kohat	83·5	...
Dera Ismail Khan	74	...
Kurram	42	...

The 27 Districts of the Punjab, as now constituted, may be thus classified according to density:—

Exceeding 600 persons to the square mile	... two :—	Jullundur and Amritsar.
With 500—600 „ „ „	... two :—	Sialkot and Delhi.
„ 400—500 „ „ „	... four :—	Gurdaspur, Ludhiana, Hoshiarpur and Ambala.
„ 300—400 „ „ „	... four :—	Gurgaon, Gujrat, Rohtak and Lahore.
„ 200—300 „ „ „	...three :—	Gujranwala, Karnal and Ferozepur.
„ 100—200 „ „ „	...eight :—	Rawalpindi, Jhang, Hissar, Jhelum, Multan, Muzaffargarh, Shahpur and Montgomery.
„ less than 100 „ „ „	... four :—	Dera Ghazi Khan, Kangra, Simla and Mianwali.

The Chenab Colony has already a density of 213·6 inhabitants to the square mile, being nearly as densely populated as an ordinary District.

5. Density by Tahsils.—The Tahsils which contain a city or large town show a very high density, and in order to compare the density of their rural areas with other Tahsils it is necessary to exclude the population of cities and large towns with their cantonments. The results of each method are given in the margin for comparison.

Tahsil.	Density including city or large town	Density excluding city or large town
Amritsar	887	591
Jullundur	788	614
Delhi	780	327
Sialkot	778	633
Lahore	630	360

Tahsil.	Density excluding:—	Increase or decrease since 1891.
Phillour	691	+12
Nakodar	652	+14
Nawashahr	641	−31
Sialkot	633 Sialkot town and Cantonment.	+17
Jullundur	614 Jullundur City and Cantonment.	+59
Amritsar	591 Amritsar town and Cantonment.	0
Daska	587	−4
Batala	580 Batala town ...	+32
Zafarwal	575	−39
Gujrat	560	+1·5
Gurdaspur	550	+14
Tarn Taran	550	+34
Samrala	532	−14
Ajnala	518	−37
Garhshankar	515	−6

The inclusion or exclusion of the population of the small towns, which moreover contain a large agricultural element, does not materially affect the figures of density in Tahsils. Including then all the population, except that in the cities or large towns, we find that the fifteen Tahsils noted in the margin have a density exceeding 500 persons to the square mile.

In 1891 Rupar Tahsil had a density of 511·6, but its present density is only 485. Pasrur has also fallen from 522·7 to 491.

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Native State.	Density.	Adjacent British District.	Density.
Kapurthala ...	499	Jullundur... ...	641
Maler Kotla ...	464	Ludhiana... ...	463
Pataudi	422	Gurgaon	376
Kalsia	400	Ambala	441
Dujana	242	Rohtak	351
Faridkot... ...	194	Ferozepur ...	223
Loharu	69	Hissar	150
Bahawalpur ...	48	Multan	116

6. Density in Native States.—As a rule the Native States are not so densely populated as the British District of which geographically they form part or which they most closely resemble in physical characteristics. The exceptions are Maler Kotla, which in spite of the fact that it has no canal irrigation slightly exceeds Ludhiana in density, and Pataudi which is more densely populated than Gurgaon. The figures for certain States are given in the margin. The Phulkian States are so scattered that comparison of their densities with those of any British District would be of little value. Taking the three together they have a density equal to that of the Indo-Gangetic Plain West in which they lie.

Nabha	321
Patiala	295
Jind	224

The Hill States of Mandi and Suket (141) and Nahan (113) show a somewhat high density for hill territories.

7. The Districts in order of density on cultivation.—Taking the whole population, except that in the cities, the Districts which show the greatest pressure on the area under cultivation are given in the margin, with the place each occupies among the congested Districts given in paragraph 4 above. The 27 Districts of the Punjab are arranged in the order of the density thus calculated, those of the North-West Frontier Province being given in their proper places, without numbers, in italic.

District.	Density on cultivation.	
1. Simla	2,522	10
2. Montgomery	906	6
3. Hoshiarpur	869	7
4. Jullundur	846	1
5. Kangra	830	0
... *Hazara*	*828*	*0*
6. Sialkot	739	3
7. Gurdaspur	713	5
8. Amritsar	711	2

Putting aside Simla and Montgomery in which the conditions are quite exceptional, it will be seen that the submontane District of Hoshiarpur has the greatest apparent density on the area cultivated, but the Siwaliks afford considerable grazing, whereas in Jullundur there is practically no pasture, and the actual pressure on the soil is probably far greater in that District than in any other. Kangra (and, in the North-West Frontier Province, Hazara) have great resources in their forests, which contain extensive grazing grounds, and cannot be looked upon as densely peopled, while even the thickly populated Districts, Sialkot, Gurdaspur, and Amritsar, come a long way after Jullundur.

Of the 27 Districts of the Punjab the eight above mentioned have a density of over 700 persons to the square mile of cultivation, yet only 5 of them can be regarded as actually congested. Ambala with 684 persons to the cultivated square mile comes next in order. As will be seen later its population has decreased in a remarkable way, but it remains a congested District. Six Districts have a density of cultivation of between 500—600 persons, but they can hardly be regarded as seriously congested, though Delhi and Ludhiana may be so classed as they have little waste land left for grazing or extension of cultivation. The

9. Ambala	684	8
10. Gujrat	581	
11. Delhi	570	4
... *Peshawar*	*567*	
12. Jhang	563	
13. Ludhiana	562	6
14. Muzaffargarh	528	
15. Karnal	505	

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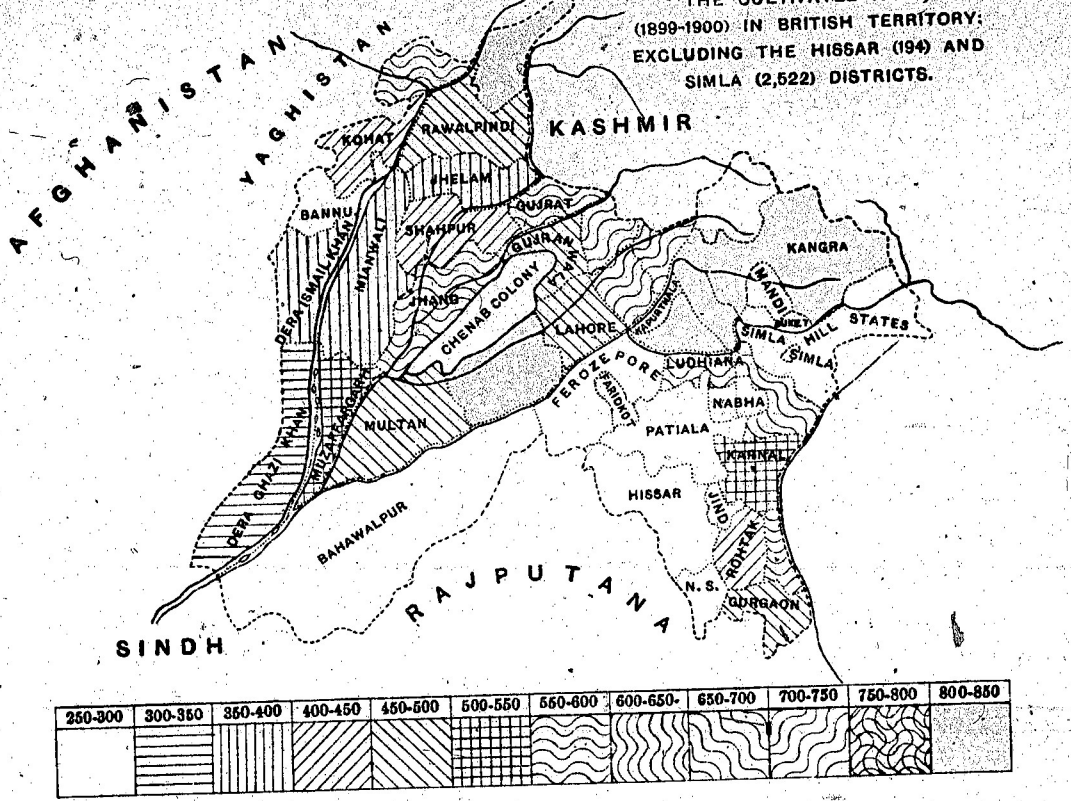
MAPS OF THE PUNJAB

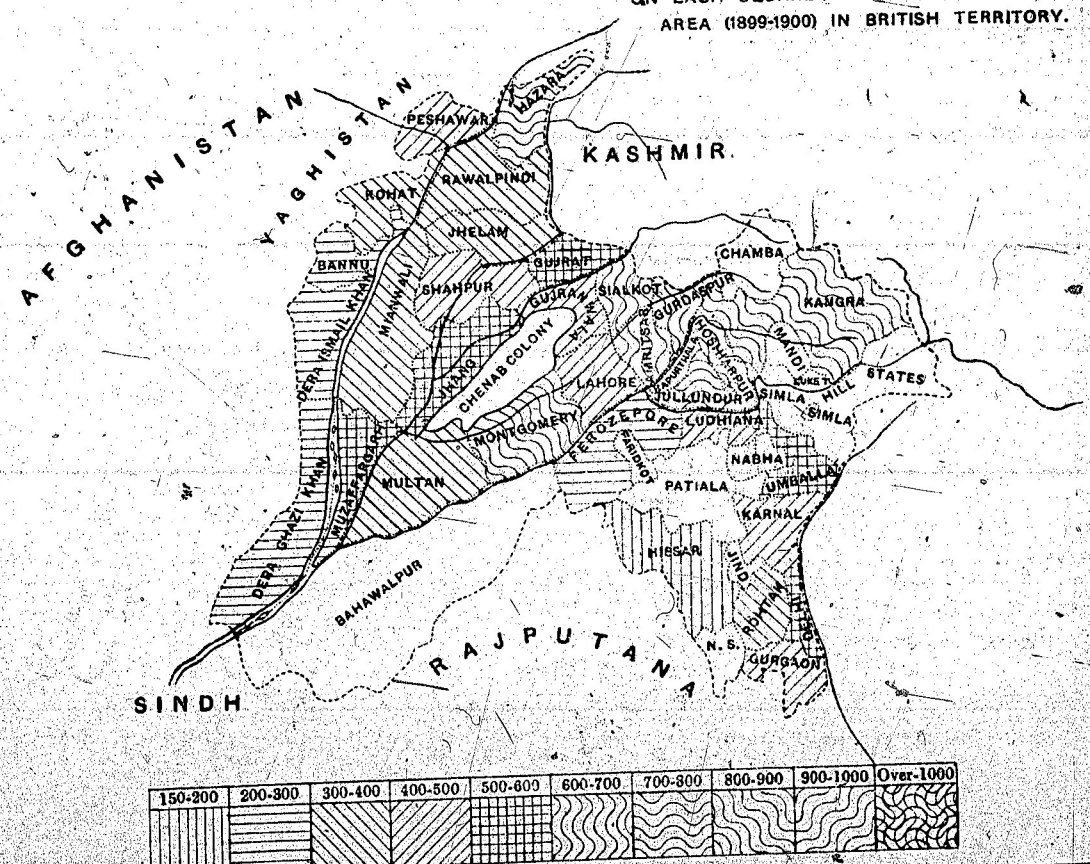
showing the

I. THE DENSITY OF THE TOTAL POPULATION ON EACH SQUARE MILE OF THE CULTIVATED AREA, (1899-1900) IN BRITISH TERRITORY: EXCLUDING THE HISSAR (194) AND SIMLA (2,522) DISTRICTS.



250-300	300-350	350-400	400-450	450-500	500-550	550-600	600-650	650-700	700-750	750-800	800-850

II. THE DENSITY OF THE RURAL POPULATION ON EACH SQUARE MILE OF THE CULTIVATED AREA (1899-1900) IN BRITISH TERRITORY.



150-200	200-300	300-400	400-500	500-600	600-700	700-800	800-900	900-1000	Over-1000

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Deputy Commissioner of Delhi does not, however, consider the District over-populated, for he writes :—

16.	Lahore	494
17.	Gurgaon	482
18.	Multan	455
19.	Gujranwala	453
20.	Rawalpindi	453
21.	Shahpur	449
...	*Kohat*	*440*
22.	Rohtak	420
23.	Mianwali	375
24.	Jhelum	369
...	*Dera Ismail Khan*	*351*
25.	Dera Ghazi Khan	315
26.	Ferozepur	292
...	*Bannu*	*285*
27.	Hissar	194

"In an average run of years an ordinary *zamindar* family consisting of seven persons, when we take the nature of the crops, ordinarily sown, and prices into account, should be in a position of comfort and able to save. The exceptions to this rule are to be found in the Dabar Chak in the Delhi Tahsil and in the riverain and *Barani* tracts of the Balabgarh Tahsil."

Of the seven Districts with a density of 400—500 none would appear to be congested. The Deputy Commissioner of Gurgaon, however, says :—

Tahsil.	Souls per square mile of cultivated and culturable area in 1901.	Souls per square mile of cultivated and culturable area in 1891.	Difference.
Gurgaon ...	375	365	+10
Rewari ...	439	418	+21
Palwal ...	485	420	+65
Nuh ...	415	375	+40
Firozpur ...	497	428	+69

"The great increase in the pressure of the population on the soil has been attended by no change in the system of agriculture, and there has been no introduction of new industries. Yet even in 1880 the Settlement Officer thought the District was unable to support a larger population than it then had. He was probably right and the District is now dangerously over-populated."

The pressure is nominally least in Hissar, but in that District the area harvested has, unfortunately, generally been but a fraction of the area under cultivation during the past decade.

8. The density of the Rural Population on the cultivated and culturable areas in British Territory.—The densities of the rural population on the cultivated and culturable areas in the two Provinces and in each District are given in the margin, the Districts being arranged in the order of the density of their population on the *cultivated* area. The number affixed to each shows the place it occupies in the order of the density of the *total* population on the cultivated area as given in paragraph 7 above. It will be observed that the order of density is but little changed by excluding the urban population of the towns. The pressure of the rural population on the area under cultivation is very great in

	Districts in order of density on the cultivated area.		Density on the area:—	
			*Cultivated.	Culturable.
	Total both Provinces		455·7	256·1
	Total Punjab		455·9	258·9
	Total North-West Frontier Province ...		453·4	231·1
1	Simla	1	1,340·6	429
2	Montgomery	2	870·6	125·4
3	Kangra	5	815·6	567·5
4	Hoshiarpur	3	806·2	646·1
...	*Hazara*	...	791·3	427·6
5	Jullundur	4	722·0	653·3
6	Amritsar	8	685·3	612·1
7	Sialkot	6	678·3	572·8
8	Gurdaspur	7	659·4	589·7
9	Ambala	9	570·5	512·6
10	Gujrat	10	548·9	449·6
11	Delhi	11	541·6	336·7
12	Jhang	12	535·6	148·6
13	Muzaffargarh	14	511·7	149·5
14	Gujranwala	19	497·5	296·2
15	Ludhiana	13	489·3	455·4
...	*Peshawar*	...	467·5	523·2
16	Lahore	16	466·5	310·5
17	Karnal	15	453·1	203·8
18	Gurgaon	17	432·5	394·9
19	Shahpur	21	401·0	152·4
20	Rawalpindi	20	397·9	329·8
21	Multan	18	385·6	110·9
...	*Kohat*	...	378·0	234·5
22	Rohtak	22	358·1	317·7
23	Mianwali	23	348·8	222·9
24	Jhelum	24	344·2	278·1
...	*Dera Ismail Khan* ...	...	288·5	71·9
...	*Dera Ismail Khan (old District)* ...		324·9	64·5
25	Dera Ghazi Khan ...	25	286·6	116·0
26	Ferozepur	26	265·8	227·2
...	*Bannu*	...	261·1	188·1
...	*Bannu (old District)* ...	...	276·3	149·3
27	Hissar	27	169·6	139·9

* See Sub-Table I-B.

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Jullundur. It is also heavy in the districts which show a high density in paragraphs 4 and 7 above, so that, in considering relative density, it is almost immaterial whether we exclude the urban population of the towns or not.

9. **Congestion of the population.**—The density of the population has been exhaustively discussed in former Census Reports, but I am unable to trace any definition of the term 'congested,' or any final conclusions as to which tracts are to be regarded as congested, and indeed full discussion of these points would be beyond the scope of a Census Report.

Punjab Census Report, 1883 ... §§ 83—95.
Ditto ditto 1892 ... §§ 2—3.

If we define 'congestion' to mean an accumulation of population in excess of the numbers which the soil would support, the question whether any given District is congested would involve inquiry into the fertility of the soil, the amount and distribution of the rain-fall, and the character of the people. Fortunately for the Punjab the enterprising spirit of the mass of the population and their readiness to emigrate from the densely populated tracts, even to countries beyond India, prevents any actual congestion, though most of the Districts which show a high rate of density are probably always on the verge of it. Where the people lack this spirit other measures are taken, as we shall see later on, to prevent overpopulation. There can be little doubt that Jullundur, for example, would soon be hopelessly congested, but for the character of its Jat population which seeks service in or out of India with equal readiness, while the Himalayan States could not support a rapidly increasing population which refused to emigrate, and would soon be congested but for the custom of polyandry.

10. **Comparison with European countries.**—The marginally noted comparisons with the density in European countries may be of interest, though the conditions of our Indian Provinces are so different from those in European countries that little practical value can be attached to the comparison.

	Density per square mile.		Density per square mile.
Mandi and Suket ...	... 141·2		
Nahan... ...	... 113·2		
Kangra ...	... 76·9	Switzerland (1900)	... 207·3
Simla and Simla States	... 71·3		
Chamba ...	... 39·7		
Jullundur ...	... 641·2	Belgium (1899)	... 593·
Delhi ...	... 534·1	Netherlands (1899)	... 403·
Indo-Gangetic Plain West and Sub-Himalayan	... 300·	Italy (1900, estimated)	... 289·6
Dera Ghazi Khan	... 88·8	Spain (1897)	... 91·5

Sub-Table I-A.

PART II.—THE POPULATION IN TOWNS AND VLLIAGES.

11. **'Town' defined.**—A town has been defined to include any municipality, civil lines, or cantonment, and any place, with a population of not less than 5,000 inhabitants, which has urban characteristics. In order to facilitate comparison with the figures of 1891 certain towns, then municipalities, but now Notified Areas under the Punjab Municipal Act, have been retained in the list of towns in Table IV.

Articles 10 and 11, Chapter I of the Punjab Census Code.

Act XX of 1891. Section 210 provides that a *purely* agricultural village shall not be declared a Notified Area.

12. **Distribution of the population between towns and villages.**—The proportion which the rural population bears to the whole remains remarkably constant, the slight tendency of the urban to increase faster than the general population, observable in 1891, having virtually disappeared. There is no trace in these Provinces of that general movement of the population to the towns which is so marked in Western Europe, though there is perceptible movement towards the cities.

Percentage of rural population.

	1901.	1891.	1881.
British Territory	†88·44	88·43	87·06
Native States	89·51	89·29	88·78

†Subsidiary Table II-A, lines 2 and 4, columns 4 and 5.

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13. The number of Towns.—The total number of towns in British Territory has risen by 13, from 178 in 1891 to 191. The most important addition to the list of towns is that of Lyallpur, the capital of the Chenab Colony which was constituted a Municipality in 1899 and has now a population of 9,171 souls. Founded in 1896 and named after Sir James Lyall, Lieutenant-Governor of the Punjab from 1887 to 1892, it was planned, like Madrid, with its streets radiating from a central square and thus differs widely from the ordinary Indian town. Parachinar as the head-quarters of the administration in the Kurram Valley has been also included, and the remaining eleven have been added as coming generally within the Census definition of a town. Khanpur was in 1891 included in the Municipality of Hoshiarpur but was declared a separate Notified Area in 1892-93.

Note to Table IV.

14. Classification of Towns by size.—Following the Census classification towns may be conveniently divided into three main classes:—

(i) cities of over 1,00,000 inhabitants, (ii) large towns of from 100,000 to 20,000 and (iii) small towns of less than 20,000 inhabitants. The numbers of the urban population in each class are given in the margin.

BRITISH TERRITORY.

—	Number.	Population, 1901.
Punjab.		
Cities	3	573,968
Large towns	17	738,133
Small towns	151	1,013,366
North-West Frontier Province.		
Large towns	3	157,646
Small towns	17	112,259

15. Distribution of the urban population in British Territory.—According to the Census of 1901 the total urban population amounts to 2,595,372 in these Provinces and its present distribution as compared with 1891 and 1881 is shown by the figures in the margin. It will be seen that the cities alone contain over one-fifth and the large towns over one-third of the whole urban population.

PERCENTAGE OF TOTAL URBAN POPULATION IN—

—	1901.	1891.	1881.
Cities	22·1	21·	19·5
Large towns	34·5	34·9	28·4
50—100,000	18·3	20·	13·2
20—50,000	16·2	14·9	15·2
Small towns	43·4	44·1	52·1
15—20,000	6·1	6·9	5·6
10—15,000	7·6	8·2	8·5
5—10,000	22·4	22·2	23·7
Under 5,000	7·3	6·8	14·3

16. The Cities and Towns as centres of trade.—The movements of troops affect the figures of cantonments, and to a great extent of civil lines, and they will therefore be left, as far as possible,* out of consideration in discussing the progress or decay of the towns which depend on trade. The fluctuations in the populations of the towns, including the cantonments, will therefore not be discussed and only the figures given below, which are those for the municipalities, will be commented on and explained.

Subsidiary Tables II. B. and C.

17. The Cities.—The combined population of the three cities of Lahore, Delhi and Amritsar has risen from 506,199 in 1891 to 573,968, an increase of 67,769 persons or 13·4 per cent., so that over one-third of the increase in the total urban population is in the cities. But though the city populations have thus increased rapidly it must be borne in mind that in 1881-91 Amritsar decreased by 10 per cent., and, though its increase since 1891 amounts to 18 per cent., the present increase on the figures of 1881 is only 7 per cent. Lahore, on the other hand, would have shown a somewhat larger increase had not the Mian Mir Cantonment decreased by over 1,100 persons.

* In a few cases the figures of the Civil Lines have been included in those of the Municipality and cannot be separated. Their inclusion however will not appreciably affect the conclusions to be drawn as the figures are very small.

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Delhi.—The commercial development of Delhi during the past decade has been remarkably rapid, but not apparently sound to judge from the Deputy Commissioner's remarks :—

"The decade has been marked by the rapid growth of Mill industries. Indigenous trades and manufactures have suffered proportionately. This growth has however received a check from circumstances connected with the failure of Ralph Douse & Sons, etc., and the discovery of the insecure condition of other Company concerns. There has been also a rapid growth in the Commission Agency business and, though business is at persent slack, their prosperity is likely to continue. German goods flood the Delhi markets."

The population, excluding 2,041 souls in the cantonment, has risen by nearly 9 per cent. and is now 206,534.

Lahore, the capital of the Punjab, excluding Mian Mir Cantonment, has risen by 18 per cent. and has now 186,884 inhabitants. There has been a large increase in the number of cotton-ginning factories in the last five or six years.

Amritsar.—Amritsar with a present population of 161,039, excluding the cantonment, has increased 18 per cent. in the decade. The Deputy Commissioner remarks that 'the increase is due to the development of carpet and other factories, and the existence of a trade-market for food-grains and other articles of mercantile value and daily use.'

18. The large towns of the Punjab (in British Territory).—The figures show that all the large towns in British Territory have increased in population since since 1881, but that since 1891 Ambala, Ferozepore, Rewari, Panipat and Dera Ghazi Khan have decreased. The towns which show most advance since 1891 are Rawalpindi, Multan, and Sialkot.

Column 9 of Table IV.

Taking the large towns in order of population :—

Subsidiary Table II-B.

(1) Multan shows an increase of 16 per cent. It is the most important town in the south of the Province and favoured by its position on the Karachi route.

(2) The town of Jullundur shows an increased population of 8 per cent., having now 54,455 inhabitants, but according to the District report it should have developed more rapidly. Its general trade is good and a combined cotton, oil and flour mill, in which iron will also be worked, has been erected. Its grain-trade has however fallen off owing to the establishment of a large grain-market at Phagwara, in Kapurthala, where octroi is not levied, and that in piece-goods has declined because no octroi is levied on them in Amritsar, whereby the trade has been diverted to that city. Country sugar is said to have been displaced by English.

(3) Ludhiana shows an increased population of 48,211 or 2,187 more than in 1891, an increase of 5 per cent. It has increased by over 4,000 inhabitants since 1881. What the effect on its trade of the Ludhiana-Dhuri-Jakhal line will be cannot yet be foreseen.

(4) Rawalpindi has increased by 31 per cent. and has now a population of 47,077. It has no special manufactures but a large general trade.

(5) The development of Sialkot is somewhat remarkable. It has now a population of 45,374 as against 39,612 in 1891, an increase of 15 per cent.

(6) Bhiwani (35,917), in spite of the famines in its neighbourhood, has maintained its position.

(7) Gujranwala has also increased rapidly. In 1881 it had a population of 22,107, in 1891 of 25,892 and it has now 28,356 inhabitants. The Deputy Commissioner writes :—

"In the town of Gujranwala there is one flour, oil and rice-husking mill and two cotton-ginning factories with flour and rice-husking mills. The grain-trade in the town of Gujranwala has suffered considerably since the establishment of trade-marts at Sanglo Hill, Marh Balochan and Lyallpur and the opening of the Wazirabad-Lyallpur Railway."

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(8) Batala has been made a great centre of the trade in grain by the railway and its real population is probably more than 27,365, owing to extensions beyond municipal limits.

(9) The decrease in Rewari (from 27,934 to 27,295 or 639 persons) is not easy to explain. Its situation at the junction of three important routes appears, however, to have ruined its trade. It is noted in the Gurgaon report that a ginning-factory established in the town did not pay and was removed to Hansi, which is also on the line of rail.

(10) Panipat has suffered equally with Rewari, its population having fallen from 27,547 to 26,914, but it still has a population of 1,892 more than in 1881. In 1891 the figures were swollen by the inclusion of some of the staff employed on the construction of the Delhi-Kalka line, and the Deputy Commissioner adds:—

"The decrease in Panipat town is nominal; the population returned for 1891 is that living within the municipal area, whereas in 1891 certain outlying hamlets with 2,162 souls, which were outside these limits, were included in the Census figures of Panipat town. If this correction be made the population of Panipat is larger by 1,548 souls than in 1891."

(11) Ambala (26,744) appears to have been affected by the decay which has overtaken the population of that District and shows a slight decrease of 112 souls.

(12) Ferozepore now returns 23,475 inhabitants or 1,862 less than in 1891, a falling off of 7·3 per cent. The Deputy Commissioner writes:—

"It is not certain that 'suburbs' have been estimated in the same way as in 1891. But it is quite clear that Ferozepore City is not progressing. The mortality from fever last year was exceedingly heavy. Besides the trade of Ferozepore has suffered very considerably during the past decade owing to the produce of the villages both far and near, which used formerly to be brought to the city, being drawn away by the opening of petty agencies of European and Native firms at most of the stations on the Railway line."

(13) Jhang-with-Maghiana and (14) Karnal, as head-quarters of Districts show an increase, but as regards the latter the Deputy Commissioner notes:—

"Karnal town used to export a large number of boots and shoes, but the trade has declined as the makers cannot compete with Cawnpore. One cause of this unsatisfactory state of things is that the skilled hands keep their secrets to themselves and another is that smooth machine-made articles are coming into fashion."

(15) Kasur has attracted some of the trade of Ferozepur, owing to its situation on the Karachi route, and its population has risen by 8 per cent., being now 22,022.

(16) Dera Ghazi Khan Municipality* shows a decrease of 2,202 or 9·2 per cent., due to the reluctance of capitalists to invest money in the town while its fate is still uncertain. Whether the Indus carries it away or not its decay is inevitable when the cantonment there is abolished.

(17) Rohtak has now risen to the position of a large town having increased from 16,702 in 1891 to 20,323 in 1901 (if the civil lines be included.) Its rise is directly attributable to the construction of the Southern Punjab Railway and the consequent establishment of a grain-market in the town.

19. The large towns in Native States.—In Native States Territory all the large towns show a decrease since 1891, and Patiala—the only town with over 50,000 inhabitants in a Native State—has now fewer inhabitants than in 1881. The minority of the present ruling chief probably explains this decrease, but it is not apparent why Narnaul, in the same State, should have fallen off.

—	Population, 1901.	Decrease.
Patiala	53,545	2,311
Narnaul	19,489	1,670
Maler Kotla	21,122	632

* Inlcuding the suburbs (with a population of 681), which appear to be outside the municipal limits, the population is now 21,697.

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20. The small towns in the Punjab.—Taking these in order by natural Divisions, Districts and States, I propose to examine the figures in some detail as the tendency of the small towns to decay is in many instances apparent from the present returns.

Subsidiary Table II.-C.

INDO-GANGETIC PLAIN WEST.

Hissar.—In the Hissar District, Hansi and Hissar itself show substantial increases, but Sirsa has decreased from 16,415 to 15,800, or nearly 4 per cent., and all the four remaining petty towns show more or less marked decreases. The opening of the Southern Punjab Railway has diverted traffic from Fatehabad to Tohana, which may in time become an important centre of trade.

Loharu.—Similarly the small town of Loharu, the capital of the State of that name, shows a decrease of over 10 per cent., having now only a population of 2,175.

Rohtak.—The capital of the District has increased from 16,702 in 1891 to 20,323 in 1901, or by nearly 22 per cent. Its position on the Southern Punjab Railway has contributed to this. Jhajjar (12,227) remains almost stationary, with a nominal increase of 346. Gohana has decreased from 7,690 to 6,567 or over 14 per cent. Of the remaining petty towns three—Kalanaur, Kharkhauda and Maham—show small increases and five have decreased. In the case of Bahadargarh the railway is assigned as the cause, as it takes the former traffic of the town straight through to Delhi. The population of Beri has probably been affected by the decline of trade, though perhaps it has not gone further afield than Rohtak.

Dujana.—Dujana has also a lessened population, having decreased by 193 to 5,545 souls.

Gurgaon.—In the Gurgaon District only one town (besides Rewari) shows a decrease, Hodal having decreased by 1,459 to 8,142 souls, or by over 15 per cent. The increases are, as a rule, small, but Palwal has risen from 11,227 to 12,830, or 14 per cent. This town has now a prosperous ginning-factory.

Pataudi.—Pataudi also shows a small increase.

Delhi.—In Delhi, Sonepat (12,950), and Ballabgarh (4,506), show nominal increases, while the town of Faridabad has fallen from 5,929 to 5,310, a decrease of 619 souls.

Karnal.—In Karnal only one of the five small outlying towns, Pundri, which has a considerable trade, shows an increase, all the rest having decreased, Thanesar and Kaithal in a marked degree. The sacred town of Thanesar has been going down for the last 40 or 50 years. Its climate in normal years is bad, and its Brahmans, who profit by the offerings of the pilgrims to its shrines, have become demoralised by indolence and profligacy. Another reason given by the Tahsildar of Thanesar is that, owing to the advent of the Railway and of scarcity, the artisans have left their homes and occupations. Pehowa, which is not classed as a town, is similarly circumstanced, and its population has gone down even more rapidly. Kaithal is said to have lost 3,000 people in the fever and cholera epidemics of 1900. A cause adduced for the decrease in Shahabad is that the manufacturers of netted paper for *tasias*, of *sitars*, and seals have almost disappeared. Panipat was noted for its brass utensils, but there are now few exports.

Jullundur.—In Jullundur there are small increases in six and decreases in three towns. The chief decrease is in Rahon, which has fallen from 10,667 in 1891 to 8,651, or by nearly 19 per cent. The plague has ruined its already declining trade in country cloth and braid. The same cause doubtless accounts for the decreases in Jandiala and Banga.

Kapurthala.—In Kapurthala the capital shows an increase of 10 per cent., while Phagwara shows a still larger increase, having attracted trade from Jullundur, as already noted. The remaining four towns are stationary.

Ludhiana.—The four Ludhiana towns all show an increase except Khanna (3,838), which has a nominal decrease of 39. But the increases are not large, as the figures show, though it is satisfactory that the unhealthy town of Machhiwara should show an increase of 248.

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Ferozepur.—In Ferozepur the two smallest towns show decreased populations, and two of the intermediate towns are stationary, but Muktsar has risen by 21 per cent. and Fazilka by 12 per cent. Muktsar is the head-quarters of a Tahsil, the expansion of which has been checked by the recent scarcity, but in which development is certain. Fazilka would have shown a still larger increase, but it has recently lost much of its trade by the opening of the Southern Punjab Railway, and the establishment of a large grain market (free of octroi) at Abohar, which has also diverted its trade, most of which now goes to Karachi *viâ* Kot Kapura.

Faridkot.—Both the towns in Faridkot have increased, the capital by 25 per cent. and Kot Kapura by 23 per cent—the latter at the expense of Fazilka.

The Phulkian States.—In Patiala eight out of the 13 small towns show decreased populations, and four a slight increase. Govindgarh, in the Tahsil of Barnala, has risen from 8,536 to 13,185, or by 54 per cent. The increase is due to its position on the Railway, and to the establishment of a market.

In Nabha three of the four towns show an increase, large in the capital and in Bawal. In Jind four out of seven towns show a decrease, two moderate increases, and the new capital, Sangrur, a very large increase.

Lahore.—In Lahore, Chunian has now a population of 8,959, or 1,380 less than in 1891, which is curious considering that some development of the cotton-ginning industry has occurred there, as in Kasur and Lahore. The decrease in Sharakpur is undoubtedly a consequence of the falling off of the population in that Tahsil. The three remaining towns show an increase.

Amritsar.—Of the four small towns in Amritsar only one, Tarn Taran, shows an increase. The other three are stationary or retrogressing.

Gujranwala.—In the Gujranwala District, all the towns, except Killa Didar Singh, the smallest, show an increase since 1891. Wazirabad, as an important Railway Junction, has risen from 15,786 to 18,069 or 14 per cent. Hafizabad has become a thriving town since the opening of the Chenab Canal and the Railway from Wazirabad to Khanewal. Sodhra on the Jammu Extension has also risen to be a town of some importance.

HIMALAYAN AREA

Kangra.—Kangra, the old capital of the District, has now a population of 4,746, a decrease of 488 since 1891. Nurpur continues to decrease. Its population is now only 4,462 or 1,282 less than in 1881. Once a centre of the shawl manufacture, which was carried on by Kashmiri refugees, it has never recovered since the Franco-German war ruined that trade.

Hill States.—The capital of Nahan shows a nominal increase, but the chief towns in Nalagarh, Bilaspur and Bashahr have all decreased. The capital of Mandi has increased from 6,889 to 8,144 or by 18 per cent. and Nagar-Bhojpur the capital of Suket has risen from 1,583 to 2,179, an increase of 38 per cent., while the capital of Chamba has risen slightly from 5,905, to 6,000.

SUB-HIMALAYAN AREA.

Ambala.—In Ambala, Jagadhri Municipality returns 13,462 inhabitants, an increase of 433 since 1891, but the town lies four miles from the Railway and there is a tendency to extension towards the station, beyond the municipal limits. Rupar also shows a small increase, but the two other small towns, Sadhaura and Buria, have decreased. This is attributed to the unhealthy seasons of 1892 and 1900, but the municipal authorities of Sadhaura seem to be in some doubt as to the exact boundaries of the town. Buria, however, has certainly decreased in commercial activity. It lies close to Jagadhri, which is absorbing its trade.

Kalsia.—In the Kalsia State, both the petty towns of Chhachrauli (5,520) and Basi (4,641) have fallen off slightly.

Hoshiarpur.—In the District of Hoshiarpur, every town with the one exception of Una shows a decrease. The town of Hoshiarpur itself shows an apparently large decrease (from 21,099 to 17,037), but in 1891 it included Khanpur, which has 3,183 inhabitants according to the present returns. Thus the two combined still show a population decreased by over 4 per cent. Tanda-Urmur has also decreased from 11,632 to 10,247 or by nearly 12 per cent., and Hariana has lost over one-sixth of its former population.

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Gurdaspur.—In Gurdaspur, Pathankot is the only town which shows any signs of development since 1891. It is the terminus of the Amritsar-Pathankot branch line. Sujanpur and Dera Nanak have declined owing to the extinction of the Kashmir shawl industry, but the former has a flourishing sugar factory, worked by water power. Kalanaur, spoken of as 'almost deserted' in the District report, shows a merely nominal decrease. The railway has injured its trade.

Sialkot.—In Sialkot all the towns show marked decreases except Daska, which has increased by over 116 per cent. The other towns appear to have contributed to the migration to the Chenab Colony, but Killa Sobha Singh has a heavy decrease of over 26 per cent., its population having fallen to 3,338.

Gujrat.—In Gujrat, the head-quarters town of the District has risen from 17,671 to 19,048 or by nearly 8 per cent., Kunja also shows an increase of 17 per cent., but Jalalpur and Dinga have decreased. These three towns are dependent on the agriculture of the District and there are no special causes for their fluctuations. Jalalpur has never recovered the loss of its woollen industry since 1870.

Jhelum.—In Jhelum, the head-quarters of the District show an increase of close on 2,000 inhabitants, or 20 per cent. Regarding Pind Dadan Khan, which has fallen from 15,055 to 13,770 or by over 8 per cent., Mr. W. S. Talbot, the Settlement Collector, writes:—

"Pind Dadan Khan is well known to be in a decadent condition: in this town indeed I looked for a larger loss of population than has actually occurred. The causes are threefold; first, is the loss of the through trade of the salt from the Khewrah Mines hard by, which formerly all passed through Pind Dadan Khan on its way to Miani, or down country by the river route, and now passes out by railway direct without affecting the town; in the second place, grain markets have been established at the stations of Lilla to the west, and Haranpur to the east, and as they have no octroi dues to pay, they compete at a great advantage with the older centre; thirdly, the ravages of "*kahlar-shor*" have put out of cultivation a large area of land in the neighbourhood of the town, though it may be hoped that by canal improvements some of the ground thus lost may be eventually recovered."

Chakwal and Bhaun show normal increases.

Rawalpindi.—In Rawalpindi, Hazro has increased by over a fourth, but Pindigheb is stationary, and Attock has decreased. The Settlement Collector of Hazara remarks:—

"Attock town has now no means of support, but the fort and the head-quarters of the Sub-divisional Officer, and is bound to decrease yet further. Hazro, on the other hand, being situated in the centre of the Chach Valley shares in the general prosperity and natural increase resulting from peace and security."

Hazara.—In Hazara, only Abbottabad, the head-quarters of the District, and Haripur have increased. Baffa shows a small decrease and Nawashahr a large one.

NORTH-WEST DRY AREA.

Montgomery.—In Montgomery, the head-quarters of the District has increased in population, owing to the location of a Central Jail there, but Kamalia and Pak Pattan have decreased, the former by over 6 per cent.

Shahpur.—In the Shahpur District, Sahiwal, off the line of rail, is the only town with a decreased population, in spite of a thriving trade in toys and decorative work. The head-quarters town of the District shows but a small increase, which is natural, as it may be soon moved elsewhere. Bhera and Khushab have increased rapidly. Both are on the Sind-Sagar Line, as is Miani, which is however stationary. Khushab has a considerable export trade in grain to Europe.

Mianwali.—Of the five towns in Mianwali, four show small increases and one, Kalabagh, a marked decrease of 13 per cent. It is remarked that the Railway has only replaced the Indus as a trade-route and that the towns on it such as Bhakkar and Leiah have not materially progressed.

Jhang.—In Jhang, Chiniot has risen from 13,476 to 15,685, an increase of over 16 per cent.

Multan.—Of the five small towns in Multan, two are stationary and two have decreased in population, while the fifth, Jalalpur, has increased from 3,884 to 5,149.

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Bahawalpur.—Of the eight small towns in this State, only one—Bahawalpur itself—shows a decrease, due to the transfer of the Nawab's residence to Ahmadpur. The increases are, as a rule, substantial and are a result of the general development of the State.

Muzaffargarh.—In Muzaffargarh, three of the four towns show an increase. The increase in Muzaffargarh itself is substantial, being 22 per cent., and in the other two, nominal. The fourth and smallest, Khairpur, has decreased.

Dera Ghazi Khan.—Two of the four small towns in Dera Ghazi Khan show a slight increase. The smallest, Mithankot, has decreased, as has also Rajanpur, doubtless because the cantonment there has been abandoned.

21. The towns in the North-West Frontier Province.—In Peshawar, the Peshawar Municipality (including the Civil Lines) shows an increase of 16 per cent., having now a population of 73,343 or 10,264 more than in 1891. The other three towns, Prang, Charsadda and Tangi return greatly decreased populations. In the Districts of Kohat, Bannu and Dera Ismail Khan, all the head-quarter municipalities show remarkable increases, and Lakki in Bannu has also increased, but Kulachi, in Dera Ismail Khan, shows a small decrease, and the Settlement Collector writes that 'its importance as a mart for trans-Frontier trade has been tranferred to Dera. The considerable trade carried on by the Mian Khels, Gandapurs and other Pathan tribes settled in the Kulachi Tahsil has been greatly injured by the Amir's Custom contractors' exactions'.

22. The causes of decay in the small towns.—Thus, out of the 201 trading towns of less than 20,000 inhabitants in the two Provinces, no less than 92, or nearly half, show a decreased population. But the proportion of decaying towns is not the same throughout the Provinces. In the Districts of the Indo-Gangetic Plain, 44 out of 101 small towns show an actual decrease and few of the remaining 57 exhibit much vitality. In the Himalayan Area, 5 out of 9 and in the Sub-Himalayan, 29 out of 44, or more than two-thirds, have decreased and the same remark applies. In the North-West Dry Area, only 14 out of 47 show decreased populations, but the decrease is as a rule very marked.

The causes do not appear to be far to seek. The small country towns, which have been left on one side by the railways, have no well-established manufactures and their through-trade is at once diverted to places more conveniently situated. The administration also tends to centralisation and the legal business of the country is carried on at the head-quarters of the District, so that those towns almost invariably show marked increases. Trade, however, is the great factor. The old hand-industries have been fatally affected by the introduction of steam-power, and, as they die out, the towns which formed marts for the exchange of local manufactures must succumb unless they can support more highly organised factories. These remarks apply equally to the Native States, whose capitals generally show a greater increase of population than the State as a whole, while their smaller towns, unless on the line of rail, are decaying. It is, however, possible that the figures slightly exaggerate the falling off in some cases, or do not bring out the full increase in others. As a rule, the railways have not been aligned close to the towns and there is a natural tendency for them to expand towards the line of rail beyond existing municipal limits and thus part of their population is, under the Census definition of 'town', classed as rural. Again, our octroi system, when it does not actually drive trade away, as at Jullundur, encourages the erection of warehouses and shops outside municipal limits, as at Hoshiarpur. Nevertheless, the decrease in the population of the small towns is a real one and significant of the economic changes which are slowly being brought about under British rule.

23. The sexes in towns.—The male population in the towns greatly exceeds the female, as figures in the margin show, and this is especially the case in the cities, even when we exclude their cantonments as has been done here, and it will be found that in most of the

Females per 1,000 males.	
Provinces	931
Delhi	827
Lahore	716
Amritsar	746
Urban Population.	
North-West Frontier Province	585
Punjab	813

Columns 10 and 13 of Table IV, page ii, and 12 and 15 of I, page ii.

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large towns also the proportion of females is far below the average of the two Provinces. This will at once explain why the birth-rate in the urban areas is, as a rule, below the Provincial rate, and it must also be borne in mind that 'the vice of great cities' renders many of the women infertile. Moreover, the fact that the urban, and more especially the city, populations are composed of immigrants, raises the mean age of the inhabitants, and this again explains why the towns should have a higher death-rate than the rural areas. We cannot then, in the absence of separate vital statistics for the town-bred population, say definitely whether the towns are unhealthier than the rural areas or attempt to account for the slow increase of the urban population in the small towns by an examination of their birth and death returns.

24. The definition of 'village' in British Territory.—The legal definition of a "village" in the Punjab Land Revenue Act was adopted, the unit of 1891 being thus retained. Hence the village of our Tables is, as before, a fiscal unit and not necessarily a village in the ordinary sense of the term.

Section 3 of the Punjab Land Revenue Act of 1887, and Rule 193 thereunder.

25. The number of villages in British Territory.—The total number of villages has risen in British Territory from 34,664 in 1891 to 36,011, an increase of 1,367, but the Chenab Colony and newly acquired tracts in the Frontier have added 1,494 villages to the numbers returned in 1891, which have thus, in the rest of the two Provinces been reduced by 127 since that year. The greatest decrease is in Montgomery which returned 1,864 estates in 1891 and has now only 1,311. In 1891, as in 1901, no fixed system could be followed in this District and the number of estates cannot be definitely stated. The villages are mere encampments (*rahnas*), or hamlets (*jhoks*), the more or less temporary abodes of the nomad pastoral tribes.

Number of villages.			
Chenab Colony	...	...	1,296
Kurram ...	...	...	106
Shiranni country	...	...	92
Total		...	1,494

§ 11, page 68 of Punjab Census Report, 1892.

26. The 'village' unit and the number of villages in Native States.—In the Native States the figures do not show much variation except in the case of the Hill States. Patiala only returns 3,580 villages as against 3,549 in 1891, while Bahawalpur again returns 960 in spite of the extension of canal irrigation in that State. Of the Hill States those noted in the margin show the chief differences: but in all cases there has been a decrease, and in several the number of villages shown only amounts to a tenth of the number returned in 1891.

	1901.	1891.
Jubbal ...	... 84	437
Balsan ...	... 30	152
Bashahr ...	... 83	615
Kumharsain ...	... 28	298
Bhajji ...	... 71	448
Keonthal ...	... 163	1,417
Baghal ...	... 85	423
Bilaspur ...	... 421	1,100
Dhami ...	... 20	209
Mailog ...	... 47	191
Baghat ...	... 84	206
Mandi ...	... 146	4,417
Suket ...	... 28	219

In the Himalayas the cultivation is necessarily scattered, and this prevents the formation of large villages, compelling the people to live in isolated homesteads or small hamlets near their fields. The hamlet, however, is not the administrative unit but forms a part of a group of hamlets which has some resemblance to the village community in the plains. This group is known by various names. Thus, in Kangra proper, it is called *tappa, hakimi* or *magdai* and is divided into *tikas*: in Kulu it is known as *kothi* and is divided into *phatis*: in Mandi and Suket the hamlet (*bás*) forms part of the *garh*: in Bashahr the small villages (*gaon*) and homesteads form a *ghori*, or, in Bharauli and in Mori, a *bhoj*,* and in Kot Khai a *sarganna*.

The constitution of the group of hamlets varies in different parts of the hills. Thus, in Kangra, it is a mere congeries of hamlets (*gaon*) and homesteads (*larh* or *bása*), roughly divided by natural features into *tikas*, and the only bond which held the *tappa* together was the fact that its revenue was collected by a single official (*a*). In Kulu the *kothi* was the place where a certain number of hamlets had to pay their revenue; then the term was extended to the area of these hamlets.

(*a*) §§ 16—20 of the Kangra Settlement Report, 1872.

* *Bojh*=A holt (? Skr: varksha) according to Whalley, "Place-names in the North-Western Provinces," (page 13). It is found in village-names in the North-Western Provinces.

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In Mandi and Suket the *garh*, meaning literally 'fort,' is practically the same as the Kulu *kothi*. There is no joint responsibility for the revenue, because the land is the property of the State in all cases and its occupants are crown-tenants, paying a fixed rent. Each family had its own bit of land, but had nothing to do with its neighbour, and this is the origin of the *graon* or hamlet.* Elsewhere the group of hamlets is held together by stronger ties. Thus, in Bashahr, the rights of cutting wood and grass in the waste are held jointly by the *ghori* and fines imposed on the Tahsil are levied by realising a fixed sum from each *ghori*.

There is a still larger unit called the *parganna*. This, in Kanawar, comprises a group of *ghoris*, usually three in number, and is administered by a *dashaungi* The *ghori* again is under a *char* and the hamlet under a headman who bears the modern title of *lambardar*. In the Rampur Tahsil of Bashahr the larger *parganas* are each under a *palasra*. In other parts of the Simla Hills also the *parganna* appears to be a well-defined and very ancient unit. It was often administered in former times, under the Raja, by a *kardar*, or to use the older word, *mahta*, a term which may mean 'measurer' or 'appraiser.' The *parganna* is often held by a tribe of Kanets, the cultivating caste, and is sometimes called by the name of the tribe which holds it.† The *mahta* appears to have once been hereditary or at least chosen by the Raja from the members of certain families, often Kanet and not necessarily Brahman.

But this larger unit in no way corresponds to the "village" unit in British Territory, either in the Hill Districts or in those of the plains.

The smaller group of hamlets however closely resembles the old fiscal unit of Kangra, which has generally become the "village" of our modern revenue system, and the revenue estate of the hilly tracts in the Districts of the Sub-Himalayan Area and the Salt Range. This group having now been taken as the "village" unit in the Hill States there is practical uniformity in the meaning assigned to the term in the Native States and in British Territory generally and comparison of the returns becomes possible.

27. The size of the village.—The average population of each village in the Native States is 360, whereas in the British Districts it is 552. This is probably due, in the main, to the same causes, whatever they may be, which have caused a greater density of population in British Territory. The contrast is all the more noteworthy in that in the Native States the percentage of the population living in villages is somewhat higher than it is in British Districts.

Subsidiary Table II A., column 3, lines 4 and 5.

28. Villages classified according to size.—There are also considerable differences in the classification of the villages according to size for, defining the terms 'large', and 'small' as in the margin, we find that in Native States only 36 per cent. of the population live in 'very small' villages, less than 50 per cent. in 'small', and only a nominal percentage in 'very large' villages. In British Territory, generally, the proportion of 'very small' villages is much less, being only about 27 per cent., while in the Punjab nearly 17 per cent. of the rural population live in 'large' villages (as against 13·5 in Native States) and 2·5 per cent. in 'very large' villages.

Classification of villages.

5,000 and over :	'very large'
2,000—5,000 :	'large'
500—2 000 :	'small'
under 500	'very small'.

Subsidiary Table II, A., columns 10—13.

And in the North-West Frontier Province insecurity of life and property has carried the tendency towards large villages to an extreme, for we find nearly 5 per cent. of the rural population in 'very large', and close on 26 per cent. in 'large' villages, while only 24 per cent. are in 'very small' villages.

The question whether, under British rule, increased security is tending to the greater dispersion of the village communities into hamlets and isolated homesteads is one which the Census returns do not clearly answer because they only show the fiscal units. The formation of a new revenue-estate would add a

* I am indebted to Mr. A. Anderson, C.I.E., Commissioner and Superintendent of Jullundur, for the above information, and my authority for Bashahr is Mian Durga Singh's Assessment Reports.

† As, for example, *parganna* Rihani in Kuthar.

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'village' to our figures, but the foundation of a new hamlet within the limits of an old estate would not. It will however be presently pointed out, in paragraph 32 below, that there is such a tendency in Hazara and elsewhere. On the other hand it is observed in the Jhelum District report that in Tahsils Jhelum and Talagang there is or has been a movement towards the bigger villages (using that term in its ordinary sense presumably) and that, in the latter Tahsil, this movement was due to the out-break of lawlessness in the District. The larger Jhelum 'villages' consist of groups of hamlets, often very numerous, and the movement described appears to be from the out-lying hamlets into the main settlement of the estate, so that its extent cannot be ascertained from our returns.

Villages of (inhabitants.)	Percentage of Rural Population in 1901.	1891.
1—500	26·8	27·8
500—2,000	52·7	52·2
2,000—5,000... ...	17·7	17·4
5,000 and over ...	2·8	2·6

Taking the Provinces as a whole there seems to be no such movement. The figures in the margin show that the percentage of the rural population in 'small' and 'very small' villages has only decreased by ·5 per cent., and this would be fully explained by the foundation of a large number of small 'villages' in the Chenab Colony.

29. Types of villages.—Just as there are various types of house, and various words to describe them, so there are several types of village and a variety of terms which appear to distinguish them.*

Thus in the Montgomery District Mr. W. E. Purser distinguished three types of villages—the Kamboh, the Jat and the Arain. The first is compact, the houses solidly built of mud, with flat roofs, and a small yard in front surrounded by a wall. The Jats of the Bar have straggling villages, sometimes built in a square, with no walled yards but huge cattle enclosures. The houses are usually thatched, and often have wattled walls. The Arain village shares the characteristics of both these types, modified to some extent. In Jullundur the same writer distinguishes two types, the Jat (imitated by the Saini and Mahton), and the Gujar (the Dogar and Rajput villages also following this type). The former, who have passed completely into the agricultural stage, have compact villages, each house being separate and consisting of a small yard with rooms or verandahs on two or more sides. In the second or Gujar type, the houses are built less in long rows and more in detached groups, with spacious enclosures for cattle between the lane and the houses. Several houses will have one large court-yard, and disintegration would appear not to have got so far with the Gujars, who still retain pastoral tastes, as with the Jats. The Rajputs' houses are constructed more with a view to securing privacy. As in Montgomery, the Arains follow one or both of these types, a fact which points possibly to a mixed origin of the caste. These notices are less valuable for what they state than for what they suggest. The stage of development at which a tribe has arrived is indicated by the structure of its houses and the plan of its villages. The extent to which the joint families in a tribe have been broken up is undoubtedly reflected by the degree in which their houses have been partitioned, for separate cultivation generally means a separate dwelling sooner or later. Data showing the number of families have not been compiled on this occasion, but enough has been said to show that such statistics would have but a qualified significance unless they had been compiled separately for the main tribes. The number of families in a house clearly varies in each District according to the tribe.

Montgomery Settlement Report, 1878, Section 44.

Jullundur Settlement Report, Section 18.

The arrangement of the villages also shows that the peasantry are not universally blind to the necessity for cleanliness. In certain cases, *e.g.*, in Ludhiana, Jat villages have been planned in a systematic way, so as to keep the interior circle of houses in good sanitary condition and the general rule that the Chamars and Chuhras should live apart from the village (as well as from each other) is a useful sanitary custom, but my impression is that the Hindu tribes enforce it much more rigidly than the Mohammadans, the higher castes of whom are greatly dependent on their menials and so permit them to live more or less in the village.

*The number of names for 'village' or 'hamlet' is very large and many of them undoubtedly denote different types of village and differences in origin, but I have next to no detailed information on the subject, so it is useless to attempt to discuss it here.

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PART III.—HOUSE-ROOM.

30. The definition of 'house.'—As in 1891 the figures are for 'occupied houses' only, no enumeration of those unoccupied on the night of the actual Census having been attempted.* The main object of the Census is a correct enumeration of the people and the obtaining of a correct return of houses had to be subordinated to that object. Moreover in order to secure an exhaustive enumeration of the population it was necessary to ensure that the enumerators should visit every *place*; at which any person was likely to be found, on the night of the Census, and thus our House-lists gradually became lists of places or sites rather than of houses in the ordinary acceptance of the term, and it may be that the enumerating staff has, in a small percentage of cases, returned occupied places as 'occupied houses.'

31. The number of occupied houses.—The total number of occupied houses in the two Provinces has risen from 3,841,558 in 1891 to 4,326,186 in 1901, an increase of 484,628 or 12·6 per cent., so that the rate of increase exceeds that of the population by two to one.

Table I, columns 5—7.

The returns show small decreases in Gujrat and Hissar. The population of the former District shows a somewhat marked decline, while in Hissar, in spite of a slight increase in the actual numbers of the population, the decrease in the number of houses returned is probably a real one, many houses having been abandoned and allowed to fall into ruins during the periods of famine.

It is noteworthy that in certain Districts there has been a considerable increase in the number of occupied houses returned, though their population is stationary or decreasing, as the instances in the margin show.

Kangra	...	...	14 per cent.
Sialkot	...	...	15 do.
Hoshiarpur	...	...	5 do.

32. Increase in occupied houses.—There is no reason to doubt that the figures represent a real increase. Thus in Muzaffargarh the number of houses has risen from 69,028 to 76,004 or 10 per cent. due to the formation of scattered homesteads or hamlets in the neighbourhood of the outlying cultivation, and the Settlement Collector of Hazara writes:—

"There has been a large rise in the number of occupied houses over that recorded in the Census of 1891, due no doubt mainly to the increasing tendency of the people to build homesteads on their own lands away from the village site. There are 101,398 occupied houses recorded in this Census as against 81,469 in 1891, an increase of 19,929. As there has been no proportionate increase in the population, the average number of persons per house shows a decrease as compared with 1891, the figures being 5·5 and 6·3 respectively."

This tendency is certainly not confined to Hazara or Muzaffargarh and goes far to explain the general increase in the number of houses, though in some of the more densely intensity of the cultivation prevents the formation of new hamlets or even homesteads outside the limits of the old inhabited site, and the land within this site is in consequence of considerable value, as the bitterness of the litigation about it often shows. Nevertheless the number of houses in the Amritsar villages has increased by 10 per cent., and in the Jullundur villages by 14 per cent.—the rate of increase for the district as a whole.

33. House-room in rural and urban areas in British Territory.—The number of houses has not increased so rapidly in rural as in urban areas, the rate being 13 per cent. in the former as against 15 per cent. in the towns since 1891. It must however be borne in mind that several places have been now classed as towns which were not so classed in 1891, and that the difficulty of accurately defining a house in towns is very great. The urban population appears to be better housed than the rural, there being 5·7 persons to each house in the towns, and 6·4 in villages, but every-day observation would seem to show us that the rural population is incomparably better housed than the urban.

* As in 1891 the return of occupied houses made by the enumerating staff was also accepted as correct without revision in the Abstraction Offices.

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34. House-room in Natural Divisions, Districts and States.—The number of persons to each occupied house continues to decrease and is now only a fraction over 6, as against 6·5 in 1891 and 6·75 in 1881. The Himalayan Area shows the fewest persons per house, and it may be said that the population of the hills is, considering their climate, as well housed as any peasantry in Europe. In the North-West Dry Area the term 'house' has probably a wider meaning, for, on an average, there are less than 6 persons in each house and in the more backward Districts, such as Jhang and Mianwali, the number hardly exceeds 5. The Chenab Colony returns, 8·6 persons to each house, a comparatively large number, showing that the settlers are not yet all housed, though it will be seen that this number is exceeded in Gurgaon. In the Sub-Himalayan Area the number in each house is slightly greater, while in the Indo-Gangetic Plain house-room seems from the figures to be deficient, but the style of house should be taken into consideration. In the South-East of the Punjab, generally, we find more persons in a house than in any other part of these Provinces, and in Gurgaon there are as many as ten persons per house. The number in Ferozepore, 8, is also high, but in the dry, rain-less tracts of that District, and of the Malwa generally, the houses of the cultivating classes are capacious homesteads and there is ample house-room. The type of house varies considerably in different Districts—and sometimes in different parts of the same District—and thus the differences in the figures for Districts are often misleading, if taken as a criterion of the standard of comfort or wealth of the people.

Himalayan Area	...	...	5
North-West Dry Area	...	...	5·9
Sub-Himalayan	...	...	6·05
Indo-Gangetic Plain, West	...	...	6·7

Sub. T. III-A.

The variations between the figures for 1891 and those now obtained are slight. Any marked change in the style of living or in the type of house is not likely to occur in a decade, though the tendency amongst the wealthier classes to build bungalows more or less on the European model is noticeable in the towns. Gurgaon now returns 10·1 persons per house as against 9·9 in 1891 and 9·7 in 1881, a curious rise, but in the last decade its population has increased by 11·5 per cent. and has probably out-placed the building resources of the people.

35. Types of Houses.—I have said that the type of house varies in different localities and, if space permitted it would be of interest to give a full account of the various types, which, allowing for the differences due to material, depend, in the main, on the stage of development, as well as on the race or caste of their inhabitants. Thus in the south-east of the Punjab we find, in Mr. Fagan's account,* the Jats with substantial and often elaborate houses, often with minor enclosures inside the main enclosure, 'within which are the *chulas* or hearths at which the bread is baked, and each distinct confocal group living within one enclosure has a separate *chula*.' In Rajput villages whether Hindu or Mohammadan the houses though of the same type are less neat and, it is curious to note, in many cases contain a far greater number of families in one enclosure than are found in the case of Jats. A degree lower is the Bagar type, the huts of which are however still arranged round the enclosure, though the poorer class of Bágris have merely a circular hut, constructed entirely of interwoven bushes plastered with mud and a thatch. Lowest of all is the Pachhada type—a one-roomed mud hut standing in a thorn enclosure.

Hissar Gazetteer, 1892, pages 87-88.

Probably no population in India is better housed than the Jat tribes of Rohtak and Gurgaon, but in the latter district the Meos, who are more backward, live in small villages of ill-built huts. In Karnal the Jat and Rajput houses appear to be the same, but the villages are differently planned, the Rajputs secluding their women. In Ambala the lower castes, Gujars, Chamars, etc., have thatched huts, the Rajputs, Jats and even the Kambohs being better housed. In the Himalayas the greater abundance of stone and timber permits of a better style of building and the houses of the Kangra peasantry have generally two storeys, the lower being used, except in the rains, for living in, while the cattle and sheep are stalled in separate buildings. But in Kullu the

Karnal Gazeteer, 1890, page 78.

Kangra Gazetteer, pages 58-59.

* There is a plan of a typical well-to-do Jat house in the Delhi Settlement Report, page 109.

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houses have generally three storeys, the lowest forming the cattle-shed, the next the granary and the third or highest the living rooms, while in Kullu Saraj the dwellings are carried to four or even five storeys.

Kangra Gazetteer Parts II—IV. Kullu, page 33.

There is an excellent description of the Manjha Jat villages and houses in the Amritsar Gazetteer (1892-93, pages 36-37.) and it is pointed out how in that highly irrigated district economy of space is everything, so that overcrowding in the villages appears to be common, and sometimes houses are built at the out-lying wells, though only as a last resource.

In Montgomery the various kinds of dwelling-house illustrate the degress to which the population is nomadic. Thus the *kotha* consists of mud walls and roof, the *khudi* of mud walls and a thatched roof, the *jhugi* of matted walls with a thatched roof, while the *chhann* is entirely of thatch, and the *pakhi* (lit : a screen) a mere shed of screens. The varieties in Muzaffargarh and Bahawalpur are very similar.

The tendency to replace the old structures of mud and wood by structures of brick is practically confined to the village trader class, though occasionally a Jat, especially if he is a village headman, will re-build *pakka*. There is however a curious *taboo* against brick buildings amongst the certain tribes of the submontane tract is Sialkot and Gurdaspur and there is also a customary rule in some Mohammadan villages that no house should be built of brick until the village mosque has been built. The probability is that mud-buildings, being cooler in summer and warmer in winter, are far healthier than those of brick especially when the buildings are small, and are thus better suited to the present capacities of the people. A point of some interest may be noticed here. In most of the old types of house the *kothi*, *chaursia*, or *bharola* the receptacle, often of great capacity, for storing grain was a feature of the dwelling-house in all parts of these Provinces, but under modern conditions it seems to be disappearing. Prior to British rule it was customary to keep the grain of many years—in some instances, it is said, over half a century—in store, but the facilities of transport and high prices are causing the custom to be abandoned, and it is now quite usual for the whole harvest to be sold, barely sufficient grain to last until the next harvest being kept, with the result that a short crop throws the cultivator completely into the hands of the *bania*. On the other hand the dead-level of prices due to better communications renders it no longer so necessary that grain should be stored for such long periods as before.

36. House-room in cities.—In accordance with a suggestion of the Census Commissioner an attempt has been made to obtain statistics which may illustrate the question whether the cities are over-crowded. This question is likely to become one of pressing importance at no distant date, in view of the spread of plague, and it is to be regretted that plague-measures in Lahore prevented its being thoroughly gone into. In Amritsar the rooms in all the houses were counted and thus the number of persons per room in that city has been accurately ascertained, but in Lahore, and Delhi, a mere estimate of the number of rooms was obtained by counting the rooms in 50 typical houses. This method gives, as a rule, untrustworthy results because the houses are not built in blocks as in European cities, but singly, so that a single-storeyed house may adjoin one with several storeys. Further, as already remarked, the term 'house' is in towns almost incapable of definition. It was found to be so in 1891. And no attempt was made to define 'room' though the indigenous idea of a room is vastly different from ours. To obtain data regarding the extent to which the city populations are over-crowded would require a somewhat elaborate survey of the houses in each ward, of the ground-plan and the size of the rooms, as well as of their numbers, and of the number of storeys.

Punjab Census Report, 1892, §4.

That the three cities of the Punjab are lamentably over-crowded would, I think, be clear to any one on a very cursory inspection, though the data obtained do not bring this out very strongly. The figures for density certainly do not give any adequate idea of the congestion of the popu-

Subsidiary Table III B.
Subsidiary Table I.

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lation inside the 'cities' because the areas returned are those within the municipal limits, whereas the cities, to use the word in its every-day sense, lie almost exclusively within the old walls, which in former times were as necessary to their protection as they are now an insuperable obstacle to their natural expansion. It is noteworthy that though within the walls the population has greatly increased there would seem to have been no corresponding increase in the inhabited area. The causes are easily seen. The city walls preclude any gradual expansion: beyond them the land is either highly cultivated and valuable, or occupied by public buildings, so that its acquisition is beyond the means of private persons. Fortunately this very density of the population within the old limits has almost always necessitated the construction of factories beyond them and this fact should facilitate the solution of the question of over-crowding in the near future.

But greater obstacles to any schemes of municipal extension will probably be found in the customs of the people themselves than in any of the physical difficulties. The cities, and most of the towns, often contain mohallas or alleys occupied by caste or trade communities. This is however by no means invariably the case, and the tendency appears to be for the members of a trade to disperse more and more throughout a town, as competition becomes keener and prices are less regulated by custom. On the other hand the joint family dwelling is still an obstacle to progress. As long as the family is united it is held in common, but when dissensions arise, as they so frequently do, it is partitioned, either the area being divided or each storey being allotted to the various branches of the family. It rarely occurs that any member foregoes his share or is bought out and one of the results of this clinging to the family dwelling is that the middle classes in towns are probably much less wholesomely housed than the poorer classes who have no *parda* and are not tied down to an over-crowded quarter. Another result is that there are difficulties in making additions to the building, because in the nature of things there is a limit to the number of storeys which can be superimposed on the old and often insecure foundations so that complete re-building is often necessary and this taxes the whole resources of the joint family to the utmost. Nevertheless the amount of rebuilding done is very considerable, and this is notably the case in Amritsar which would seem to have been half re-built within the last twenty years. The desire to rebuild is perhaps to some extent fostered in towns generally by the Hindu idea that it is lucky to be always repairing or adding to the house, (Ludhiana), but the idea, (in Bahawalpur), that it is unfortunate to extend one's premises anywhere but to the front may possibly prevent re-building in some degree. The houses re-built in recent years are generally far better in style and accommodation than those which they have replaced, but it is unfortunate that in many cases lofty houses have been built when formerly there were structures of only one or two storeys, so that the streets and alleys are less open to light and air than before.

Generally speaking the type of house in the towns does not greatly vary throughout the Punjab, though certain castes, as for example the Bhatias, have large common dwelling-houses, while others rather tend to sub-divide their houses. The custom of caste-mohallas enables the women to sit and work out of doors, and this, and the general habit of sleeping on the roof in the hot weather, probably does much for the health of the urban population, but the latter custom leads to constant competition, it being an object of ambition to secure absolute privacy by raising one's house higher than one's neighbour's. Social superiority is thus measured by the height of the roof and in Lahore six storeys (excluding the ground-floor) have been attained in one or two families. These structures over-shadow the older and poorer tenements in which the basement is often well below the present level of the street.

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Subsidiary Table I.-A.—*Density of the Population.*

Number in Table II.	Natural Divisions, with Districts and *States* arranged in order of density, and cities.	Mean Density per Square Mile.			Variation increase (+) or decrease (−).		Net variation 1881 to 1901 (+) or (−).
		1901	1891	1881	1891 to 1901.	1881 to 1891.	
1	2	3	4	5	6	7	8
	Total for both Provinces ...	180·5	167·3	151·2	+ 13·2	+ 16·1	+ 29·3
	Total British Territory :—						
	(*i*) including North-West Frontier Province.	199·8	183·6	165·8	+ 16·2	+ 17·8	+ 34·
	(*ii*) excluding North-West Frontier Province.	208·9	195·6	177·7	+ 13·3	+ 17·9	+ 31·2
	Total North-West Frontier Province	140·7	112·8	95·2	+ 27·9	+ 17·6	+ 45·5
	Total Native States	121·1	116·7	105·7	+ 4·4	+ 11·	+ 15·4
	Total Punjab	184·9	174·	158·	+ 10·9	+ 16·	+ 26·9
	Total Indo-Gangetic Plain West :—						
	(*i*) including Tahsil Khangah Dogran (in the Chenab Colony).	314·2	296·9	270·1	+ 17·3	+ 26·8	+ 44·1
	(*ii*) excluding Tahsil Khangah Dogran.	315·8	299·8	...	+ 16·	...	...
10	Jullundur	641·2	634·2	551·7	+ 7·	+ 82·5	+ 89·5
15	Amritsar including city ...	639·4	620·	557·9	+ 19·4	+ 62·1	+ 81·5
	„ excluding „ ...	541·1	537·6	474·	+ 3·5	+ 63·6	+ 67·1
	Kapurthala	498·9	475·7	401·	+ 23·2	+ 74·7	+ 97·9
	Maler Kotla	464·1	453·6	425·5	+ 10·5	+ 28·1	+ 38·6
11	Ludhiana	462·6	445·8	425·3	+ 16·8	+ 20·5	+ 37·3
	Pataudi	421·8	365·4	343·2	+ 56·4	+ 22·2	+ 78·6
4	Delhi including city ...	534·1	495·1	499·	+ 39·	− 3·9	+ 35·1
	„ excluding „ ...	377·3	350·4	373·	+ 26·9	− 22·6	+ 4·3
3	Gurgaon	376·1	337·2	323·5	+ 38·9	+ 13·7	+ 52·6
2	Rohtak	350·9	328·6	308·1	+ 22·3	+ 20·5	+ 42·8
	Nabha	321·	304·7	282·1	+ 16·3	+ 22·6	+ 38·9
	Patiala	295·	292·6	271·1	+ 2·4	+ 21·5	+ 23·9
18	Gujranwala excluding part in the Chenab Colony.	293·5	...	...	...	...	...
	Gujranwala including part in the Chenab Colony.	278·5	215·8	192·9	+ 62·7	+ 22·9	+ 85·6
5	Karnal	280·1	273·1	271·	+ 7·	+ 2·1	+ 9·1
14	Lahore including city ...	313·7	290·3	249·4	+ 23·4	+ 40·9	+ 64·3
	„ excluding „ ...	260·7	245·9	212·	+ 14·8	+ 33·9	+ 48·7
	Dujana	241·7	264·5	234·2	− 22·8	+ 30·3	+ 7·5
	Jind	224·	226·	198·5	− 2·	+ 27·5	+ 25·5
12	Ferozepore	222·7	206·1	173·7	+ 16·6	+ 32·4	+ 49·
	Faridkot	194·5	179·2	151·1	+ 15·3	+ 28·1	+ 43·4
1	Hissar	149·8	148·7	128·9	+ 1·1	+ 19·8	+ 20·9
	Loharu	68·6	90·7	62·	− 22·1	+ 28·7	+ 6·6
	Himalayan	76·7	74·3	69·6	+ 2·4	+ 4·7	+ 7·1
	Mandi and Suket	141·2	135·4	123·1	+ 5·8	+ 12·3	+ 18·1
	Nahan	113·2	103·6	93·8	+ 9·6	+ 9·8	+ 19·4
8	Kangra	76·9	76·5	73·2	+ ·4	+ 3·3	+ 3·7
	Simla and Simla States ...	71·3	67·7	62·1	+ 3·6	+ 5·6	+ 9·2
	Chamba	39·7	38·6	36·	+ 1·1	+ 2·6	+ 3·7
	Sub-Himalayan	300·2	302·3	273·8	− 2·1	+ 28·5	+ 26·4
17	Sialkot	544·4	562·4	508·4	− 18·	+ 54·	+ 36·
16	Gurdaspur	497·8	499·6	436·	− 1·8	+ 63·6	+ 61·8
9	Hoshiarpur	441·	450·8	401·7	− 9·8	+ 49·1	+ 39·3
6	Ambala	440·7	466·6	448·5	− 25·9	+ 18·1	− 7·8
	Kalsia	399·8	408·5	403·	− 8·7	+ 5·5	− 3·2
19	Gujrat	365·9	370·9	336·	− 5·	+ 34·9	+ 29·9
22	Rawalpindi	191·9	182·9	169·2	+ 9·	+ 13·7	+ 22·7
28	Hazara	165·2	152·3	120·	+ 12·9	+ 32·3	+ 45·2
21	Jhelum	148·7	152·4	147·5	− 3·7	+ 4·9	+ 1·2
	North-West Dry area :—						
	(*i*) excluding Tahsil Khangah Dogran (in the Chenab Colony).	95·9	80·1	70·3	+ 15·8	+ 9·8	+ 25·6
	(*ii*) including the Chenab Colony	97·	80·4	...	+ 16·6	...	...
29	Peshawar	302·7	273·2	230·1	+ 29·5	+ 43·1	+ 72·6
	Chenab Colony	213·6	...	...	...	...	...
31	Bannu	137·7	121·7	108·8	+ 16·	+ 12·9	+ 28·9
25	Multan	116·4	104·1	91·1	+ 12·3	+ 13·	+ 25·3
26	Muzaffargarh	111·6	104·8	93·2	+ 6·8	+ 11·6	+ 18·4
20	Shahpur	108·3	101·9	87·1	+ 6·4	+ 14·8	+ 21·2

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Number in Table II.	Natural Divisions, with Districts and *States* arranged in order of density, and cities.	Mean Density per Square Mile. 1901	1891.	1881.	Variation increase (+) or decrease (—). 1891 to 1901.	1881 to 1891.	Net variation 1881 to 1901 (+) or (—).
1	2	3	4	5	6	7	8
24	Jhang excluding part in the Chenab Colony.	101·6	...	...	...	...	...
	Jhang including part in the Chenab Colony.	150·7	65·	58·7	+ 85·7	+ 6·3	+ 92·
13	Montgomery excluding part in the Chenab Colony.	100·5	...	...	...	...	...
	Montgomery including part in the Chenab Colony.	104·3	104·7	89·4	— ·4	+ 15·3	+ 14·9
27	Dera Ghazi Khan	88·8	80·6	72·6	+ 8·2	+ 8·	+ 16·2
30	Kohat	83·5	74·8	67·	+ 8·7	+ 7·8	+ 16·5
32	Dera Ismail Khan	74·2	67·5	59·9	+ 6·7	+ 7·6	+ 14·3
23	Mianwali	54·3	51·2	46·8	+ 3·1	+ 4·4	+ 7·5
	Bahawalpur	48·	43·3	38·2	+ 4·7	+ 5·1	+ 9·8
	Kurram	42·4	...	...	...	...	...
	Mean for Cities	11,316·4	9,980·3	9,514·5	+1,336·1	+ 465·8	+1,801·9
	Delhi City	12,474·6	11,517·9	10,370·4	+ 956·7	+1,147·5	+2,104·2
	Lahore ,, ...	8,118·6	7,074·2	6,291·5	+1,044·4	+ 782·7	+1,827·1
	Amritsar City	18,047·6	15,196·2	16,877·3	+2,851·4	—1,681·1	+1,170·3

SUBSIDIARY TABLE I.-B.—*Density of the Rural Population.*

District or State.	Rural population, 1901.	Total area. In square miles.	Cultivated area, 1899-1900. In square miles.	Density of rural population per square mile of the: Total area, 1899-1900.	Total area, 1891.	Cultivated area, 1899-1900.	Cultivated area, 1890.
Hissar ...	683,722	5,271	4,032	131·1	131	169·6	174
Loharu ...	13,054	222	...	58·8	...	...	...
Rohtak ...	538,260	1,797	1,503	299·5	279	358·1	342
Dujana ...	18,629	100	...	186·3	...	...	...
Gurgaon ...	669,437	1,984	1,548	337·4	301	432·5	404
Pataudi ...	17,762	52	...	341·5	...	...	...
Delhi ...	457,658	1,273	845	359·5	328	541·6	500
Karnal ...	792,917	3,153	1,750	251·5	{251}*	453·1	{474}*
Ambala ...	689,978	1,851	1,192	372·8	{324}	570·5	{594}
Kalsia ...	57,020	168	...	339·4	...	...	...
Nahan ...	129,431	1,198	...	108·	...	...	...
Simla ...	21,449	101	16	212·4	236	1,340·6	1,511
Simla Hill States ...	380,973	5,918	...	64·4	...	...	...
Kangra ...	751,945	9,978	922	75·4	78	815·6	967
Mandi ...	165,901	1,200	...	138·3	...	...	...
Suket ...	52,497	420	...	125·0	...	...	...
Hoshiarpur ...	917,458	2,244	1,138	408·8	416	806·2	817
Jullundur ...	783,330	1,431	1,085	547·4	539	722	712
Kapurthalla ...	266,831	630	...	423·5	...	...	...
Ludhiana ...	586,131	1,455	1,198	402·8	389	489·3	476
Maler Kotla ...	56,384	167	...	337·6	...	...	...
Ferozepur ...	872,048	4,302	3,281	202·7	186·	265·8	253
Faridkot ...	104,988	642	...	163·5	...	...	...
Phulkian States. *Patiala* ...	1,421,324	5,412	...	262·6	...	...	...
Nabha ...	261,335	928	...	281·6	...	...	...
Jind† ...	241,516	1,259	...	191·8	...	...	...
Montgomery ...	477,936	4,471	549	100·2	83	870·6	677
Lahore ...	906,019	3,679	1,942	246·3	230	466·5	442
Amritsar ...	837,379	1,592	1,222	526·0	520	685·3	695
Gurdaspur ...	869,769	1,889	1,319	460·4	464	659·4	671
Chamba ...	121,834	3,216	...	37·9	...	...	...
Sialkot ...	994,329	1,991	1,466	499·4	519	678·3	715
Gujranwala† ...	812,356	3,198	1,633	257·2	208	497·5	532
Gujrat ...	708,655	2,051	1,291	345·5	351	548·9	571
Shahpur ...	468,407	4,840	1,168	96·8	91	401·	447
Jhelum ...	553,437	3,995	1,608	138·5	143	344·2	334
Rawalpindi ...	816,894	4,850	2,053	168·4	163	397·9	391
Mianwali ...	395,033	7,816	1,132	50·5	...	348·8	...
Chenab Colony ...	782,600	3,706	...	211·2	...	...	...
Jhang† ...	953,418	6,652	1,780	143·3	68	535·6	729
Multan ...	601,975	6,107	1,561	98·6	88·	385·6	478
Bahawalpur ...	651,013	15,000	...	43·4	...	...	...
Muzaffargarh ...	392,972	3,635	768	108·1	108	511·7	500
Dera Ghazi Khan ...	427,873	5,306	1,493	80·6	63*	286·6	365*
Hazara ...	535,803	3,391	677	158·	163	791·3	735
Peshawar ...	649,797	2,605	1,390	249·4	235	467·5	438
Kohat ...	187,103	2,609	495	71·7	64	378·	455
Kurram ...	51,410	1,278	...	40·2	...	...	...
Bannu ...	211,976	1,680	812	126·2	{89}*	261·1	{286}*
Dera Ismail Khan ...	207,115	3,493	718	60·9	{46}	288·5	{326}

* Old Districts as constituted in 1891. † Including area in Chenab Colony.

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SUBSIDIARY TABLE II-A.—*Distribution of the population between towns and villages.*

Natural Division, District or State.	Average population		Percentage of population living in—		Percentage of urban population in towns of—				Percentage of rural population in villages of—			
	per town.	per village.	Towns.	Villages.	20,000 and over.	10,000 to 20,000	5,000 to 10,000	Under 5,000	5,000 and over.	2,000 to 5,000	500 to 2,000	Under 500.
1	2	3	4	5	6	7	8	9	10	11	12	13
TOTAL FOR BOTH PROVINCES	12,357	307	11·4	88·6	50·6	16·9	24·3	8·2	2·4	17·	52·	28·
TOTAL BRITISH TERRITORY INCLUDING NORTH-WEST FRONTIER PROVINCE.	13,617	552	11·5	88·5	56·8	13·8	22·1	7·3	2·8	17·7	52·7	26·8
TOTAL BRITISH TERRITORY EXCLUDING NORTH-WEST FRONTIER PROVINCE.	13,599	550	11·45	88·55	56·4	14·2	21·9	7·5	2·5	16·9	53·5	27·1
TOTAL NATIVE STATES	8,139	360	10·5	89·5	16·1	34·2	36·6	13·1	·7	13·5	49·8	36·
TOTAL PUNJAB	12,334	503	11·3	88·7	49·7	17·5	24·4	8·4	2·2	16·3	52·8	28·7
TOTAL NORTH-WEST FRONTIER PROVINCE ...	13,778	566	12·4	87·6	60·2	9·4	23·8	6·6	4·8	35·7	45·5	24·
Indo-Gangetic Plain West	14,998	580	14·8	85·2	56·5	17·6	19·7	6·2	2·1	19·1	54·6	24·2
Hissar	12,249	709	13·	87·	37·	51·	...	12·	3·	18·	60·	19·
Loharu	3,175	233	14·	86·	...	...	...	100·	...	...	23·	77·
Rohtak	8,401	1,096	15·	85·	22·	13·	61·	4·	4·	41·	45·	9·
Dujana	5,545	621	23·	77·	...	...	100·	...	...	12·	61·	27·
Gurgaon	9,596	572	10·	90·	36·	16·	36·	12·	...	25·	46·	29·
Pataudi	4,171	444	19·	81·	...	...	...	100·	...	37·	24·	39·
Delhi	57,845	641	34·	66·	90·	6·	2·	2·	...	21·	58·	21·
Kurnal	12,901	573	10·	90·	56·	28·	12·	4·	3·	24·	48·	25·
Jullundur	13,325	644	15·	85·	50·	8·	35·	7·	4·	13·	61·	22·
Kapurthala	7,020	447	15·	85·	...	69·	19·	12·	...	14·	46·	40·
Ludhiana	17,393	678	13·	87·	56·	33·	7·	4·	...	18·	64·	18·
Maler Kotla	21,122	490	27·	73·	100·	...	...	...	...	4·	59·	37·
Ferozepur	10,753	580	9·	91·	57·	...	33·	10·	1·	19·	55·	25·
Faridkot	9,962	629	16·	84·	...	52·	48·	...	...	14·	65·	21·
Patiala	13,526	397	11·	89·	31·	36·	31·	...	...	16·	52·	32·
Nabha	9,153	536	12·	88·	...	50·	35·	14·	4·	7·	58·	31·
Jind	5,784	550	14·	86·	...	29·	37·	34·	...	8·	61·	31·
Lahore	36,584	591	22·	78·	88·	...	9·	3·	5·	19·	53·	23·
Amritsar	37,289	804	18·	82·	87·	...	11·	2·	2·	22·	62·	14·
Gujranwala	9,778	566	10·	90·	37·	23·	24·	16·	5·	15·	51·	29·
Himalayan	3,884	318	4·	96·	...	21·1	41·5	37·4	6·6	19·8	37·6	36·
Nahan	6,356	133	5·	95·	...	...	100·	...	...	...	14·	86·
Simla and *Simla Hill States*	3,031	256	6·	94·	...	51·	...	49·	...	5·	28·	67·
Kangra	5,303	1,052	2·	98·	...	...	43·	57·	14·	31·	45·	10·
Mandi and Suket	3,441	1,255	5·	95·	...	...	70·	21·	...	31·	67·	2·
Chamba	6,000	73	5·	95·	...	...	100·	...	...	...	...	100·
Sub-Himalayan	10,520	442	8·75	91·25	42·7	17·	30·	10·3	1·2	12·	49·5	37·3
Ambala	17,086	402	15·	85·	62·	11·	25·	2·	...	10·	46·	44·
Kalsia	5,081	315	15·	85·	...	...	54·	46·	...	6·	18·	76·
Hoshiarpur	6,575	433	7·0	93·	...	38·	41·	21·	...	9·	52·	39·
Gurdaspur	6,415	388	8·	92·	39·	...	47·	14·	...	10·	46·	44·
Sialkot	12,797	423	8·	92·	65·	...	17·	18·	1·	9·	48·	42·
Gujrat	10,473	530	6·	94·	...	72·	28·	...	2·	9·	59·	30·
Jhelum	10,145	568	7·	93·	...	71·	29·	...	2·	19·	54·	25·
Rawalpindi	18,940	478	12·	88·	77·	...	16·	7·	1·	15·	50·	34·
Hazara	6,121	424	4·	96·	...	...	83·	17·	5·	19·	45·	31·
North-West Dry area	11,182	562	9·8	90·2	46·8	14·2	30·1	8·9	3·1	17·6	55·2	24·1
Montgomery	6,590	339	4·	96·	...	...	100·	...	...	5·	46·	49·
Shahpur	11,170	594	11·	89·	...	54·	46·	...	5·	23·	52·	20·
Mianwali	5,911	930	7·	93·	...	...	89·	11·	14·	26·	46·	14·
Chenab Colony	9,171	604	1·	99·	...	...	100·	...	1·	2·	74·	23·
Jhang	20,034	426	11·	89·	61·	39·	...	...	...	13·	52·	35·
Multan	18,109	446	15·	85·	81·	...	15·	4·	...	11·	58·	31·
Bahawalpur	6,986	678	10·	90·	...	27·	52·	21·	1·	19·	64·	16·
Muzaffargarh	3,171	561	3·	97·	...	...	...	100·	...	16·	62·	22·
Dera Ghazi Khan	8,655	599	9·	91·	55·	...	28·	17·	6·	23·	51·	20·
Peshawar	17,364	819	18·	82·	69·	7·	20·	4·	6·	34·	44·	16·
Kohat	30,762	673	14·	86·	100·	...	...	...	4·	31·	45·	20·
Kurram	2,847	485	5·	95·	...	...	...	100·	...	26·	37·	37·
Bannu	9,760	541	8·	92·	...	73·	27·	...	4·	18·	52·	26·
Dera Ismail Khan	15,083	490	18·	82·	70·	...	20·	10·	3·	21·	46·	30·

SUBSIDIARY TABLE II-B.—*Showing the present population and increase (+) or decrease (—), within municipal limits, of the cities and large towns, classified according to population.*

Cities or Towns.	Population in 1901.	Increase + or decrease — on population of 1891.	Percentage.	Remarks.
1	2	3	4	5
PUNJAB.				
		CITIES.		
Delhi M. C. L.	206,534	+ 16,886	+ 8·9	
Lahore „	186,884	+ 27,287	+ 18	
Amritsar „	161,039	+ 25,638	+ 18·9	
		LARGE TOWNS.		
Multan M. C. L.	74,627	+ 10,362	+ 16	
Jullundur „	54,455	+ 4,080	+ 8	
Ludhiana	48,211	+ 2,187	+ 5	
Rawalpindi M. C. L.	47,077	+ 11,152	+ 31	
Sialkot „	45,374	+ 5,762	+ 15	
Bhiwani	35,917	+ 430	+ 1	
Gujranwala	28,356	+ 2,464	+ 9	
Batala	27,365	+ 142	+ ·52	
Rewari	27,295	— 639	— 3·2	
Panipat	26,914	— 633	— 32	
Ambala	26,744	— 112	— ·41	
Ferozepur	23,475	— 1,862	— 7	
Jhang-Maghiana	23,198	+ 856	+ 4	
Karnal	22,703	+ 1,173	+ 5	
Kasur	22,022	+ 1,732	+ 8	
Dera Ghazi Khan	21,697	— 2,202	— 9	
Rohtak	19,766	+ 3,575	+ 22	
NORTH-WEST FRONTIER PROVINCE.				
Peshawar M. C. L.	73,343	+ 10,264	+ 16	
Dera Ismail Khan	26,884	+ 5,311	+ 24·6	

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SUBSIDIARY TABLE II.-C.—*Showing the present population and increase (+) or decrease (—), within municipal limits, of the small towns, arranged by Natural Divisions and Districts and States.*

District or *State* and town.	Population in 1901.	Increase + or decrease — on population of 1891.	Percentage.
1	2	3	4
I.—INDO-GANGETIC PLAIN WEST.			
Hissar.			
Hissar	17,647	+793	+4·7
Hansi	16,523	+1,333	+8·4
Sirsa	15,800	—615	—3·7
Rania	4,384	—726	—14·2
Rori	3,314	—176	—5
Fatehabad	2,786	—62	—2·2
Ellenabad	1,624	—687	—29·7
Loharu (Loharu)	2,175	—256	—10·5
Rohtak.			
Jhajjar	12,227	+346	+2·9
Beri	9,723	—102	—1·0
Maham	7,824	+224	+2·9
Kalanaur	7,640	+212	+2·85
Butana	7,509	—92	—1·2
Gohana	6,567	—1,123	—14·6
Bahadurgarh	5,974	—129	—2·1
Barauda	5,836	—320	—5·1
Kahnaur	5,024	—104	—2·0
Kharkhauda	3,765	+186	+5·2
Dujana (Dujana)	5,545	—193	—3·3
Gurgaon.			
Palwal	12,830	+1,603	+14·2
Hodal	8,142	—1,459	—15·2
Firozpur-Jhirka	7,278	+430	+6·3
Farrukhnagar	6,136	+255	+4·3
Sohna	6,024	+34	+·6
Gurgaon	4,765	+682	+16·7
Hatin	4,301	...	...
Pataudi (Pataudi)	4,171	+310	+8
Delhi.			
Sonepat	12,990	+379	+3
Faridabad	5,310	—619	—10·4
Bailabgarh	4,506	+32	+·71
Karnal.			
Kaithal	14,408	—1,360	—8·6
Shahabad	11,009	—464	—4
Pundri	5,834	+355	+6·4
Thanesar	5,066	—1,045	—17·1
Ladwa	3,518	—493	—12·2
Jullundur.			
Kartarpur	10,840	+399	+3·8
Nakodar	9,958	+218	+2·2
Nurmahal	8,706	+186	+2·1
Rahon	8,651	—2,016	—18·8
Phillour	6,986	+29	+·41
Jandiala	6,620	—311	—4·4
Nawashahr	5,641	+40	+·71
Banga	4,097	—313	—6·2
Alawalpur	4,423	+43	+·98

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District or *State* and town.	Population in 1901.	Increase + or decrease — on population of 1891.	Percentage.
1	2	3	4
Kapurthala.			
Kapurthala	18,519	+1,772	+10·5
Phagwara	14,108	+1,777	+14·4
Sultanpur	9,004	+18	+·21
Hadiabad	3,039	+164	+5·7
Sheikhupur	1,508	+121	+8·7
Dalha	1,342	—182	—11·9
Ludhiana.			
Jagraon	18,760	+644	+3·55
Raikot	10,131	+750	+7·9
Khanna	3,838	—39	—1
Machhiwara	5,588	+248	+4·6
Ferozepur.			
Fazilka	8,505	+942	+12·45
Dharmkot	6,731	+6	+·08
Moga	6,725	+156	+2·3
Muktsar	6,389	+1,118	+21·2
Zira	4,001	—355	—8·1
Mudki	2,977	—561	—15·85
Faridkot (Faridkot)	10,405	+2,086	+25
Kot Kapura	9,519	+1,789	+23·1
Phulkian States.			
Patiala.			
Narnaul	19,489	—1,670	—7·8
Basi	13,738	—72	—·52
Sunam	10,069	—800	—7·3
Mohindargarh	9,984	—863	—7·9
Samana	10,209	+174	+1·7
Sanawar	8,580	—98	—1·1
Gobindgarh	13,185	+4,649	+54·4
Bhadaur	7,710	+533	+7·4
Barnala	6,905	+293	+4·4
Banur	5,610	—887	—13·6
Hadaya	5,414	—767	—12·4
Pail	5,515	—51	—·91
Sirhind	5,415	+161	+3
Nabha.			
Nabha	18,468	+1,360	+7·9
Dhanaula	7,443	+348	+4·8
Phul	4,964	—224	—4·3
Bawal	5,739	+648	+12·7
Jind.			
Sangrur	11,852	+3,032	+34·3
Jind	8,047	—69	—·86
Dadri	7,009	—595	—7·8
Safidon	4,832	+239	+5·3
Bund	3,735	—667	—15·15
Kaliana	2,714	—441	—13·9
Balanwali	2,298	+229	+11
Lahore.			
Chunian	8,959	—1,380	—13·3
Patti	8,187	+692	+9·2
Khem Karan	6,083	+148	+2·5
Sharakpur	4,474	—450	—9·1
Khudian	3,401	+480	+16·4

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District or *State* and town.	Population in 1901.	Increase + or decrease — on population of 1891.	Percentage.
1	2	3	4
Amritsar.			
Jandiala	7,750	+18	+·23
Majitha	6,403	—14	—·21
Vairowal	5,439	—85	—1·5
Tarn Taran	4,428	+528	+13·5
Gujranwala.			
Wazirabad	18,069	+2,283	+14·4
Ramnagar	7,121	+529	+8
Eminabad	6,494	+653	+11·1
Sodhra	5,050	...	...
Akalgarh	4,961	+699	+16·4
Hafizabad	4,597	...	...
Killa Didar Singh	2,705	—138	—4·8
II. HIMALAYAN.			
Nahan (Nahan)	6,256	+135	+2·2
Simla Hill States.			
Nalagarh	4,027	—481	—10·7
Bilaspur	3,192	—68	—2
(*Bashahr*) Rampur	1,157	—273	—19
Kangra.			
Kangra	4,746	— 488	—9·3
Nurpur	4,462	—375	—7·7
Mandi (Mandi)	8,144	+1,255	+18·2
Suket (Bhojpur Nagar)	2,179	+596	+37·65
Chamba (Chamba)	6,000	+95	+1·6
III. SUB-HIMALAYAN.			
Ambala.			
Jagadhri	13,462	+433	+3·3
Sadhaura	9,812	—633	—6
Rupar	8,888	+195	+2·2
Buria	5,865	—944	—13·8
Kalsia.			
Chhachhrauli	5,520	—154	—2·7
Basi	4,641	—325	—6·5
Hoshiarpur.			
Hoshiarpur	17,037	—879	—4·1
Khanpur	3,183		
Tanda-Urmur	10,247	—1,385	—11·9
Daswya	6,404	—643	—9·1
Miani	6,118	—531	—7·9
Hariana	6,005	—1,061	—15
Garhshankar	5,803	—261	—4·3
Anandpur	5,028	—72	—1·4
Una	4,746	+263	+5·8
Garhdiwala	3,652	—393	—9·7
Mukerian	3,589	—388	—9·6
Gurdaspur.			
Pathankot	6,091	+1,342	+28
Gurdaspur Municipality	4,903	—286	—5·5
Sujanpur	5,687	—109	—1·8
Kalanaur	5,251	—35	—·66
Dinanagar	5,191	—263	—4·8
Dera Nanak	5,118	—632	—10·9
Srigovindpur	4,380	+ 21	+·48

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District or *State* and town.	Population in 1901.	Increase+or decrease—on population of 1891.	Percentage.
1	2	3	4
Sialkot.			
Pasrur	8,335	—865	—9·4
Daska	6,655	+3,585	+116·7
Zafarwal	4,658	—878	—15·8
Narowal	4,422	—476	—9·7
Jamke	4,216	—413	—8·9
Kila Sobha Singh	3,338	—1,182	—26·15
Gujrat.			
Gujrat	19,048	+1,377	+7·8
Jalalpur	10,640	—425	—3·8
Kunjah	6,431	+957	+17·4
Dinga	5,412	—12	—·22
Jhelum.			
Jhelum Municipality	11,703	+1,992	+20·5
Pind Dadan Khan	13,770	—1,285	—8·5
Chakwal	6,520	+450	+7·4
Bhaun	5,340	+144	+2·7
Rawalpindi.			
Hazro	9,799	+2,219	+29·2
Pindigheb	8,452	—10	—·11
Hazara.			
Baffa	7,029	—408	—5·4
Haripur	5,578	+159	+2·9
Abbottabad	3,199	+957	+42·6
Nawashahr	4,114	—1,184	—22·3
IV.—NORTH-WEST DRY AREA.			
Montgomery.			
Montgomery	6,602	+1,443	+27·9
Kamalia	6,976	—514	—6·8
Pak Pattan	6,192	—330	—5·05
Shahpur.			
Bhera	18,680	+1,252	+7·1
Khushab	11,403	+1,571	+15·9
Shahpur	5,855	—482	—7·7
Sahiwal	9,163	—47	—·51
Miani	7,220	+71	+·99
Mianwali.			
Isa Khel	7,630	+30	+·39
Leiah	7,546	+109	+1·4
Kalabagh	5,824	—878	—13·1
Bhakkar	5,312	+102	+1·9
Kahror	3,243	+410	+14·7
Jhang.			
Chiniot	15,685	+2,209	+16·3
Multan.			
Shujabad	5,880	—449	—7
Kahror	5,552	+54	+·98
Jalalpur	5,149	+1,265	+32·5
Talamba	2,526	—266	—9·5
Duniapur	2,150	+49	+2·3

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District or *State* and town.	Population in 1901.	Increase + or decrease — on population of 1891.	Percentage.
1	2	3	4
Bahawalpur			
Bahawalpur	18,546	—170	—·98
Ahmadpur	9,928	+84	+·85
Khanpur	8,611	+1,117	+14·9
Uch	7,583	+767	+11·2
Garhi Ikhtiar Khan	4,939	+151	+3·1
Khairpur	5,013	+284	+6
Ahmadpur Lamman	5,343	+1,140	+27·1
Minchinabad	2,558	+604	+30·9
Allahabad	2,868	...	...
Naushehra	4,475	...	...
Muzaffargarh.			
Muzaffargarh Municipality	3,737	+679	+22·2
Khangarh	3,621	+116	+3·3
Alipur	2,788	+236	+9·2
Khairpur	2,257	—167	—6·8
Dera Ghazi Khan.			
Dajal	6,213	+128	+2·1
Jampur	5,928	+113	+1·9
Rajanpur	3,917	—1,056	—21·2
Mithankot	3,487	—137	—3·7
Peshawar.			
Peshawar M. C. L.	73,343	+10,264	+16·2
Prang	10,235	—2,092	—16·9
Charsadda	9,119	—1,500	—14·1
Tangi	9,095	—814	—8·2
Kohat.			
Kohat Municipality	18,092	+3,745	+26·1
Bannu.			
Edwardesabad Municipality ...	9,942	+3,847	+63·1
Lakki	5,218	+730	+16·2
Dera Ismail Khan.			
Dera Ismail Khan Municipality ...	26,884	+5,311	+24·6
Kulachi	9,125	—322	—3·4
Tank	3,953	...	...

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Subsidiary Table III. A.—*House-room.*

Natural Division, District, State or City.	Average number of persons per house.			Average number of houses per square mile.		
	1901.	1891.	1881.	1901.	1891.	1881.
1	2	3	4	5	6	7
Total for both Provinces	6·2	6·5	6·75	28·8	26·45	31
Total British Territory including North-West Frontier Province.	6·3	6·7	7	31·35	29·25	33
Total Native States	5·8	5·8	5·9	20·9	18·6	24
North-West Frontier Province ...	6·1	...	...	21·3	...	...
Indo-Gangetic Plain West	6·7	7·1	6·85	47·1	42·7	40
Hissar	7·8	7·7	6·9	19·2	19·5	26
Loharu	6·8	7·5	8·5	10·1	11·8	6
Rohtak	6·75	7·4	7·4	52·	44·2	65
Dujana	6·8	8	7·9	35·8	37·1	37
Gurgaon	10·1	9·9	9·7	37·1	34·7	49
Pataudi	8·5	8·2	7	49·8	43·6	68
Delhi	7·55	7·8	8·8	70·7	65·1	85
Karnal	6·8	8·7	9·1	41·15	32·65	38
Jullundur	5·9	6·7	6·8	108·15	103	128
Kapurthala	6·9	7·	6·7	72·1	71·5	79
Ludhiana	5·3	5·75	5·9	87·1	80·9	98
Maler Kotla	4·55	4·85	5·5	102·1	96·4	103
Ferozepur	8	8·5	8·7	27·8	25·65	32
Faridkot	6·7	8·7	9·7	29·2	20·7	20
Phulkian States { *Patiala* ...	5·8	5·8	5·2	50·55	46	65
Phulkian States { *Nabha* ...	6·2	6·4	6·2	51·7	47·1	53
Phulkian States { *Jind* ...	6·5	6·1	5·9	34·4	36·75	42
Lahore	6·4	6·8	5·8	48·9	43·2	53
Amritsar	7·2	7·6	7·4	88·9	84·5	99
Gujranwala	6·4	6·8	7	45·85	34·7	46
Himalayan	5	5·4	6·35	15·35	14·7	12·4
Nahan	4·8	4·9	5·2	23·8	23	25
Simla and *Simla Hill States* ...	5·1	5·5	8·4	13·9	14·2	9
Kangra	4·8	5·5	6·5	15·9	14·6	15
Mandi and *Suket*	5·4	5·3	8·3	26·1	26·9	22·4
Chamba	5·1	5·7	5·7	7·8	6·9	7
Sub-Himalayan	6·05	6·7	7·8	49·6	46·4	38·3
Umballa	5·7	6·55	7·3	77·6	58·15	78
Kalsia	7·2	7·6	7·3	55·5	60·4	67
Hoshiarpur	5·3	5·7	5·8	83·35	81·2	93
Gurdaspur	7	7·5	7·4	70·7	69	82
Sialkot	6·4	7·5	8·9	85·5	76·6	73
Gujrat	7·3	7·35	8·3	49·9	55	50
Jhelum	5·7	7·2	8·2	26·1	21·8	21
Rawalpindi	5·8	6	8	33·2	31	26
Hazara	5·5	6·3	6	29·9	27·4	25
North-West Dry Area	5·9	5·8	6	16·4	14	12·3
Montgomery	6·6	6·5	5·7	15·2	13·9	18
Shahpur	5·1	5·5	5·85	21·3	19·6	19
Mianwali	5·2	...	...	10·5	...	...
Chenab Colony	8·6	...	...	24·8	...	...
Jhang	5·2	5·5	5·9	19·55	13·8	15
Multan	5·4	5·6	5·9	21·7	20·1	20
Bahawalpur	5·7	6·2	6·5	8·45	6	9
Muzaffargarh	5·3	5·5	5·4	20·9	23·7	33
Dera Ghazi Khan	5·6	5·35	6·2	15·9	15·35	18
Peshawar	6·5	6·6	6·8	46·9	44·6	42
Malakand, Dir, Swat and Chitral ...	6·6	...	...	...	...	...
Kohat	7·4	8·95	8·1	11·3	8·2	9
Kurram	6·5	...	...	6·5	...	...
Bannu (old District)	6	5·6	5·8	17·6	18	18
Dera Ismail Khan (,,)	5	4·9	5	11·1	10·75	12
Cities.						
Dehli	6·76	...	...	1,845·	...	...
Lahore	5·15	...	...	1,576·	...	...
Amritsar	5·86	...	...	3,073·	...	...

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SUBSIDIARY TABLE III. B.—*House-room in the Cities, (excluding Suburbs, Cantonments, and Railway Stations).*

City.	Number of ward.	Population.	Number of occupied houses.	Number of rooms.	Number of persons per room.	REMARKS.
1	2	3	4	5	6	7
Amritsar	1	15,542	2,696	9,813	1·58	
	2	12,616	2,214	13,682	·92	
	3	6,639	1,325	4,346	1·52	
	4	5,460	1,231	4,850	1·12	
	5	10,521	1,890	7,371	1·42	
	6	8,335	1,727	11,289	·73	
	7	12,272	1,913	6,236	1·95	
	8	13,553	2,432	9,290	1·45	
	9	17,206	2,822	12,134	1·41	
	10	18,001	2,980	9,714	1·85	
	11	16,748	2,674	17,325	·96	
	12	15,081	2,374	8,688	1·73	
Lahore*	1	11,592	1,783	8,951	1·30	* The number of rooms entered in column 5 has been estimated by counting the number of rooms in 50 selected houses in each ward and applying the result to the total number of houses in that ward.
	2	16,239	2,674	13,423	1·21	
	3	19,830	2,776	13,936	1·42	
	4	10,578	2,094	10,512	1·01	
	5	12,775	1,604	8,052	1·59	
	5A	3,901	1,476	7,410	·53	
	6	9,764	2,066	10,371	·94	
	7	11,216	2,483	12,465	·90	
	7A	9,754	1,714	8,604	1·13	
	8	14,438	2,418	12,138	1·19	
	9	4,736	1,001	5,025	·94	
	10	13,191	3,051	15,316	·86	
	11	20,396	5,504	27,630	·74	
Delhi*	1	4,155	758	3,699	1·12	
	2	7,188	978	6,317	1·13	
	3	11,821	1,741	1,471	8·3	
	4	8,671	1,150	7,219	1·20	
	5	8,465	1,009	6,841	1·23	
	6	19,679	2,694	31,681	·62	
	7	21,864	2,562	18,881	1·16	
	8	13,587	1,623	11,718	1·15	
	9	14,423	2,062	19,918	·72	
	10	10,317	1,114	10,159	1·01	
	11	13,584	2,155	9,051	1·50	

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CHAPTER II.

MOVEMENT OF THE POPULATION.

PART I.

VITAL STATISTICS.

1. **The system of registration.**—As frequent reference will be made in this and subsequent Chapters to the figures of the births and deaths recorded during the past decade, it will be best to give here a sketch of the system under which the vital statistics of these Provinces are compiled, and to deal with some of the general questions they involve, fuller discussion of special points being reserved for their proper place.

2. **Urban areas.**—Under section 143 (*1*) (*c*) of the Punjab Municipal Act, XX of 1891, Municipal Committees have power to provide, by bye-laws, for the proper registration of births, marriages and deaths, (and for the taking of a census). Most of the Municipalities in these Provinces have adopted bye-laws under the Act for this purpose, but it is not clear that all of them have done so.

The bye-laws, generally speaking, are enforceable by penalties, but in other respects they are somewhat diverse. Thus in Delhi the obligation to report a birth or death is imposed on the head of the household, or a grown up member of it, *and* on the customary sweeper. In Lahore the obligation lies on the head of the household, or any adult member of his family, or adult male servant, *or* on the midwife employed, *or* on the *mohalla* sweeper, but the villages within Municipal limits are exempt from this rule. In Multan the midwife *may* report a birth and the sweeper a death, if the head of the household, etc., fail to do so.

Vide Part III, Chapters IV—V of the Punjab Municipal Manual, 1894.

In the second-class Municipalities, which have adopted the Model Rules, the obligation is laid, firstly, on the head of the household, or an adult member of it; and, secondly, on the sweeper and Mohalladar, who are jointly and severally responsible that the occurrence is duly notified. Heads of public institutions are also bound by the rules to report. If these rules were enforced, the registration in the Municipal towns would leave little to be desired.

Municipal Manual, page 327.

The Sanitary Commissioner, however, considers the registration in Municipalities 'very defective,' and, in paragraph 18 of the Report on the Sanitary Administration of the Punjab for 1900, points out that in that year in only 20 out of the 150 Municipal towns were fines imposed for failure to report births or deaths. Only 105 persons were fined, and the amount of the fine averaged about nine annas.

In Cantonments, births and deaths must be reported by the head of the family, and by Medical Officers, under a penalty of Rs. 5. A summary of the births and deaths amongst the native population in cantonments is sent to the Sanitary Commissioner of the Province, but the figures are not included in his returns. Further, the data for the European and Eurasian population, whether resident in cantonments or not, are also excluded from the Sanitary Commissioner's returns.

Sections 222—4 of the Cantonment Code, 1899.

Section XVII, 5 (*d*), Army Regulations, India, Vol. II.

Foot-note to Sanitary Administration Report, Punjab, 1892, Annual Form I.

I am not in a position to say whether vital statistics are completely registered or accurately compiled in cantonments. They are not under the control of the Sanitary Commissioner in any way, and all the figures given in this report, which have been taken from the Sanitary Administration Returns, are based on returns which exclude (i) the total population of cantonments, and, (ii) the European and Eurasian population outside cantonments.*

* The vital statistics of the Director-General of Statistics, (Judicial and Administrative Statistics, 1899-1900, page 251), appear to be based on the Sanitary Commissioner's returns.

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3. Rural Areas.—In rural areas there is no legal obligation imposed upon private persons to notify a birth or death, but the village officials, *i.e.*, the village headman and watchman (*chaukidar*), are bound by law to report every death to the Police authorities and 'to furnish such other information, in connection with vital statistics as may be required of him from time to time.' Under this rule registers of births and deaths are maintained, for each village, by the village watchman, the village headman being jointly responsible in theory.

Rule 22 under Section 39 A of the Punjab Laws Act, IV of 1872.

4. Agency: the village watchman.—Thus the Registrar of births and deaths in a village is the village watchman, and he is, in practice, held solely responsible for the accuracy of the returns. To gauge their value his position must be clearly understood.

Originally a menial servant of the village community, the village watchman, was paid out of the common funds in kind or in cash. This placed him in complete dependence on the headmen as representatives of the village, and this relation was legalized by the rules under the Punjab Laws Act, but the actual appointment or dismissal of the watchman was vested in the Deputy Commissioner. Still, as a matter of fact, the headmen retained in practice, through immemorial usage, much of their former powers, so much so that the first half-year's salary is paid them by the *chaukidar* as the first fruits of his office.

In 1893 the increasing difficulties of obtaining men for the post led to enquiry. It was found that the maximum pay, Rs. 3 per mensem paid half-yearly, was inadequate, and that even so it was not always paid regularly. Power was taken to secure regular payment and the maximum salary raised to Rs. 5 per mensem instead of Rs. 3.

Punjab Government Notification No. 405 of 6th April 1898.

These measures will doubtless in time improve the status of the village watchman, but under the old system he was essentially a menial, generally of a low caste,* almost always illiterate, and of doubtful character. The lowness of the pay compelled him to work or cultivate land to eke out a living, and his association with criminals was often alleged. This agency was the key-stone of the system under which our vital statistics were collected.

After the Census of 1891, when attention was directed to the importance of accurate vital returns that system was thus summed up:—

"Births and deaths are to be reported by village *chaukidars*, who are provided with two books, one for births and the other for deaths, in which entries can, on the *chaukidars'* report, be made by any resident of the village who can read and write, and the headmen of each village are made responsible that these entries are made. The *chaukidars* will bring their books with them to the *thana* at their weekly visits, and from these books and from oral enquiries from *chaukidars* the Police Muharrirs will compile the fuller registers which they are to maintain. The Police Muharrir will sign the *chaukidars'* books in token of having seen them.

Compilation.—The station returns are to be submitted to the District Superintendent of Police, who will forward them to the Civil Surgeon for compilation in his office. The Civil Surgeon should scrutinise the station returns so far as his knowledge enables him to do so, and should note for future enquiry or guidance any peculiarities or shortcomings which he may observe in them. He will then forward weekly, monthly and annual returns, compiled from the weekly, station returns, to the Sanitary Commissioner, from which the provincial weekly, monthly and annual returns are prepared.

The Deputy Sanitary Commissioner and Civil Surgeons when on tour should examine *chaukidars'* birth and death registers, and should verify the entries by investigation on the spot, and they should record the results of each examination in the Police Station Visitors' Book for the information of the District Superintendent of Police."

District Officers were also asked to take a personal interest in the matter and Tahsildars and Naib-Tahsildars directed to test the registers when on tour.

* Although the post tends to be hereditary, there is no special caste of *chaukidars* in this Province. The Barwala is often so employed in the sub-montane Districts of the North-East Punjab, but everywhere men of any caste are employed. The land-owning tribes will rarely accept the post, which is held by men of the lower artisan and menial castes for the most part.

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In the Frontier Districts certain tracts have not the ordinary village organisation, and in these special arrangements have been made, while in the Tanawal territory in the Hazara District registration has not yet been attempted.

5. The system of compilation.—It will be observed that several authorities are responsible for the compilation of the returns. The village officials are under the control of the Deputy Commissioner, but their returns go to the Police Department, which in turn sends them to the Civil Surgeon, who forwards them to the Sanitary Commissioner. The Municipal returns, however, go direct to the Civil Surgeon. On the other hand, the Cantonment returns do not go to the Civil Surgeon at all, and the returns of births and deaths given in the District reports therefore omit their figures, though only in the case of Rawalpindi is this expressly stated, in the District Census Report, to be the case.

6. The value of the vital statistical returns discussed.—Writing in 1892 Mr. Maclagan said :—"As regards the absolute value of the figures, I believe them to be utterly unreliable. On the frontier this is palpably the case, for the birth and death-rates there are, and continue to be, abnormally low. And in the rest of the Province those who have devoted most attention to the subject are the most convinced of the utter inadequacy of the vital returns."

Since 1892, however, much has been done to secure greater accuracy in these returns. The greatest step was the improvement of the supervising agency. In 1882 Dr. Bellew had utilised the services of Vaccinators and Superintendents of Vaccination in checking the vital statistical registers. In 1894 a Divisional Inspector of Vaccination was appointed in each of the Divisions of Jullundur, Delhi, Rawalpindi, Derajat and Peshawar. In the Lahore Division, however, the appointment of any such officials was opposed, and hitherto there have only been Inspectors in five of the six divisions* of the Province.

That these measures have improved the accuracy of the data is certain, though it would be idle to assert their absolute reliability.

The Sanitary Commissioner notes that 176 *chaukidars* were fined Rs. 130, or less than a rupee each, in 1900. Assuming that on an average there is one *chaukidar* to each village, there are upwards of 35,000 of these officials in the Punjab and North-West Frontier Province, so that only one in every 200 was convicted of neglect or omission to report in that year.

The inspecting agency, however, detected numerous omissions. Out of 553,656 entries of births, 9,614 omissions were detected. This I understand to mean that in inspecting the entries and enquiring into their accuracy it came to light that 9,614 births had been omitted. This gives a percentage of nearly $1\frac{3}{4}$ omissions to births recorded.

Similarly in inspecting 399,798 entries of deaths, 6,701 omissions (or 1·6 per cent of the number recorded) were detected.

7. Conclusions as to the relative value of the data.—The probabilities appear to be that in rural areas the returns are comparatively trustworthy. Ignorant as the *chaukidar* agency may be, it is completely under control, and the fear of inspection probably does as much as actual inspection to secure fairly accurate registration. The village watchman moreover is almost invariably a native of the village and has a small, well-defined area to deal with,—both points in favour of complete registration. In the Frontier Districts, however, the vital statistics are admittedly still very defective, and it is doubtful whether any reliance should be placed on them.

That the registration in towns is as complete is clearly open to the greatest doubt. The enforcement of the rules is beset with practical difficulties. There is no one responsible official and apparently no system of inspection or supervision. It does not seem to be the duty of any one in particular to put the law in motion, even if a breach of it be detected.

It is exceedingly difficult to say whether the completeness or accuracy of our returns was affected by the dislocation of the administrative agencies in the

* An additional Inspector was appointed, temporarily, in the Jullundur Division in 1895.

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famines. I think the presumption is that they were not affected one way or the other. In the first place no famine in the Punjab reached the stage at which the village headmen and watchmen abandon their villages, and any tendency to laxity would be counterbalanced by the extra supervision necessitated in times of scarcity. 'In relief camps it (registration) is,' the Sanitary Commissioner considers, 'certainly more accurate. Elsewhere the tendency of the people to wander in search of food is certainly against complete registration.'

Nevertheless it is impossible to set aside the vital statistics as altogether worthless. In the nature of things greater accuracy can be claimed for the census returns, but they can be usefully compared with the data for births and deaths available. Comparison of these data with the census returns cannot indeed be expected to give absolutely precise results. The population of 1901, in any given District, only partially consisted of persons born in it. Migration plays a great part in the movement of the population, and this applies especially to the Punjab in the past decade. The comparison should be made with the figures of the whole population born in each District or Province, wherever enumerated, and not only with those of the population enumerated in that District or Province. But we are still very far from being able to make any such comparison.

It will be clear that to obtain complete figures of the whole population born in a given District a synchronous census of the whole world would be required. If in such a census we could obtain accurate returns of the District of birth—which would be in practice impossible—it would be easy to 'put back' all those born in a given District, and thus obtain statistics of the exact number born in it. Our returns however do not even show those born in each Punjab District or State but enumerated in another Province of India, so that we do not know how many people from Ferozepur, for instance, have been enumerated in India, but beyond these Provinces, though, as will be seen later, we all but obtained these data on the present occasion.

8. **District-born population defined.**—As the expression 'District-born" appears to be new in Punjab Census Reports it must be defined. The meaning which it bears in Subsidiary Table IV-A. is "born *and enumerated*" in the District of enumeration, and the figures given for any particular District do not include those born in that District but enumerated outside its limits. The natural meaning of the term would be 'born in the District' wherever enumerated, but it will be apparent from the preceding paragraph that the term must be used in a restricted sense.

9. **Comparison of the actual and estimated population.**—It has been pointed out (in paragraph 2 above) that vital statistical returns for the population as a whole are not compiled, and in consequence it has been necessary to limit the comparison of the numbers, as ascertained in the census, and those estimated from the recorded births and deaths of the 1891-1900 decade to the population under registration.

Subsidiary Table VI.

Taking first the vital statistical returns we find that the actual population of 1901, in British Territory, *exceeds* that estimated from the vital statistics by 148,653. Allowing 45,000 for increased immigration from within India we are still over 100,000 out. Taking, however, only the Punjab Districts, in which registration is incontestably more complete than it is in the Frontier Districts, we find that the census returns a population of 22,399 *less* than the vital statistical estimate. This appears a satisfactory result. At first sight it seems as if the census returns should have exceeded the estimate, because births are more liable to escape registration than deaths, but I think increased emigration to beyond India fully accounts for the difference which is really wonderfully small in a population of over twenty million souls. When we come to examine the figures for particular Districts we find differences, small for the most part when the numbers are considered, which can only be explained by taking into consideration the figures for migration. Indeed so important is this factor that in the case of the abnormal migration to the Chenab Colony I have 'put back' the immig-

Subsidiary Table VI. Columns 3 and 4.

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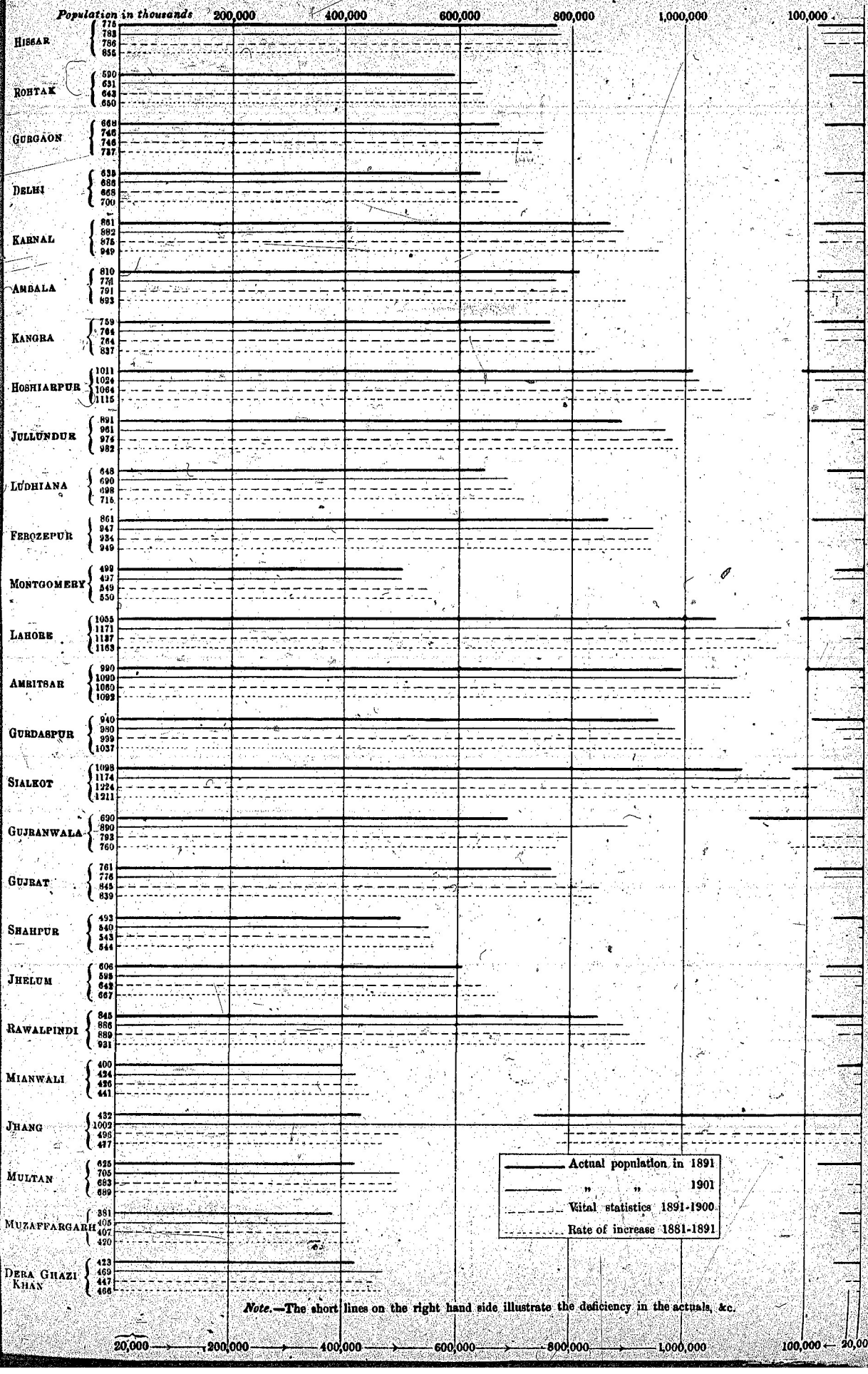
DIAGRAM
showing the
ACTUAL AND ESTIMATED POPULATION IN THE PUNJAB DISTRICTS.



Note.—The short lines on the right hand side illustrate the deficiency in the actuals, &c.

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rants to the Colony in the Districts whence they came, because a real comparison of their present figures with those of 1891 can only be made by so doing. If we could also 'put back' all the emigrants enumerated in India we should arrive at a juster estimate of the value of our returns, (though even then we should perforce have to omit emigrants to cuntries beyond India). We cannot however do this, for we have no data by Districts for 1891 and those for 1901 are not altogether complete. This being so it seems best to take, in the case of individual Districts, the District-born population as a standard of comparison, because that population is probably in the nature of things far less unstable than the *total* population, into which the more fluctuating elements of imigration enter largely.

The estimated population calculated on the rate of increase must next be noticed. The rate assumed is 9·8 *per cent. per annum, i.e.*, a rate of nearly 10 *per cent.* increase each year on the fore-going year, which is the same thing in principle as compound interest. This rate is obtained from the actuarial calculations of the birth and death rates for 1881-91. The normal rate of increase, it is a relief to find, is only 6 *per cent.* and an estimate based on that would have given very different results. If the population increased for two or three consecutive decades at the rapid rate of 9·8 *per cent. per annum* it would out-pace the development of its resources and starve. Nevertheless the estimate based on this high rate only exceeds the actuals by some 570,000 souls. It is clear then that in spite of famines and plague, (which latter had no appreciable effect on the population prior to 1901,) the increase in the population of these Provinces as a whole since 1891 has been normal. The most conspicuous exception is the District of Ambala

Census of India, 1891. General Tables, Volume II, page 155.

10. Still-births.—Under the orders of the Government of India issued in 1898 still-births* should be excluded from both the birth and death returns, but the orders do not seem to have been always understood, for it is naively explained in the Sialkot District report that those born dead are included in the birth, but not in the death-returns. The Sanitary Commissioner of the Punjab has however obtained certain data, appended to this chapter, which are of considerable interest.

Subsidiary Table D.

The Districts of Ludhiana, Ferozepur and Jullundur all return very low percentages of still-births, in the five years 1896-1900, but Hoshiarpur returns the lowest of all. If, however, it be assumed that still-births in these Districts are concealed, we should expect to find a correspondingly low birth-rate in them; but this is not apparent, as is shown by the figures below :—

	Birth-rates.				
	1896	1897	1898	1899	1900.
Province ...	43·	42·6	41·	48·4	41·1
Ludhiana ...	45·3	46·6	42·6	51·8	45·4
Ferozepur ...	50·8	47·8	45·7	56·	42·8
Jullundur ...	43·1	45·4	42·1	48·5	46·
Hoshiarpur ...	36·3	39·0	39·1	45·4	41·

The first three of these Districts show a birth-rate higher than that of the Province, in the last five years, and Hoshiarpur is hardly below it. It has been ingeniously conjectured that the cause of the small number of still-births reported in Hoshiarpur, is that the people are afraid to report such births lest they should be suspected of female infanticide and a police enquiry held. This is highly probable. The proportion of males to females born dead is as 120 : 100 or considerably higher than the general ratio of male to female births, but it is not so high as in Europe, and it may thus be inferred that female children born dead are not habitually or frequently reported as male, because if that were the case we should expect to find a much more disproportionate number of the latter. The figures, if at all accurate, point to the conclusion that still-births are not so common in India as in Western Europe. Muzaffargarh and Dera Ghazi Khan alone approach the ratio in France.

* The term 'still-born' is used in varying senses, even in Europe. In India 1 per cent. of the cases at most may form the subject of competent medical diagnosis, and it is not to be understood that the term is used with any pretensions to precision. *Cf.* Newsholme, page 80.

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11. The Birth-rate since 1880.—The figures for the birth-rate since 1880, the year in which registration began, are given in the margin with the quinquennial averages. The ratios are calculated on the Census figures of 1868, 1881 and 1891.

Year.	Birth-rate per 1,000 of population according to the Sanitary returns.	Average birth-rate per quinquennium.
1880	31·15	...
Census 1881	39·79	
1882	36·65	
1883	39·00	39·45
1884	42·98	
1885	38·84	
1886	39·47	
1887	38·88	
1888	37·32	39·01
1889	40·28	
1890	39·08	
Census 1891	34·02	
1892	38·16	
1893	35·0	39·00
1894	43·9	
1895	43·9	
1896	43·0	
1897	42·6	
1898	41·0	43·2
1899	48·4	
1900	41·1	

The 1881-85 quinquennium had a birth-rate of 39·45 *per mille*, while that of 1886-1890 had a lower rate—39·01—although as the population was really greater in the second than in the first quinquennium an increased rate might have been anticipated.

In the 1891-1900 decade registration was undoubtedly more accurate. In spite of the sudden drop in 1891, obviously due in part to the calculation being made on the increased population returned in the Census of that year, the rate remained at 39 per mille in 1891-95. In the last quinquennium the rate has averaged 43·2 per mille. This rate is very high when it is considered that the population of these Provinces contains a very low proportion of females.

12. Marriage Seasons.—As Lent is in Europe a close period for marriages, for religious reasons, so among Mohammadans no wedding can take place during the Moharram, or the first ten days of it, when there is mourning for the disastrous days in which the Imam Hussain was killed. The first 13 days of Safar, and the first 12 of Rabi-ul-awwal—periods during which the Prophet was sick—are also times when no marriage may take place. The Ramzan is a similar period, in Peshawar, but in Dera Ghazi Khan it is said that, like the Shaban, it is considered an auspicious period, except by the *mullahs*.* The Bara-wafat is also a period during which no marriage should be celebrated.

Among Hindus the inauspicious times are longer and less readily explained. In Europe, from Roman times, May has been considered an unlucky month for marriages, because apparently it was to some extent a month of purification,† while April, which corresponds roughly to the Hindu Baisakh, was the month at Rome when marriages and other less legal unions were specially frequent. During the first days of June marriages were undesirable—as in May, while incompatibility of temper would result from marrying in March.

The auspicious months for the ceremony of marriage appear to be the first three months of the year,‡ in spring, and the months of Maghar, Magh and Phagan in autumn. Magh however is said to be unlucky in Dera Ismail Khan. Moreover Har is not, as a whole, auspicious, at least in all parts of these Provinces. It commences the period which is held peculiarly unlucky in the East of the Punjab and which is thus described :—

Baisakh.	Katik.
Jeth.	Maghar.
Har.	Poh.
Sawan.	Magh.
Bhadon.	Phagan.
Asauj.	Chet.

"From Har Sudi 11th, throughout Sawan, Bhadon, Asauj, and up to Katik Sudi 10th is the unlucky time during which the gods sleep, and marriages begin *after* the Deouthani Ikadshi, (Katak Sudi 11th), when they awake."§ Yet this

* The best day for a wedding is the 27th of Ramzan, as the prophet declared it sacred, and widows are often married on that day. Thursdays and Fridays are good days of the week.

The 3rd, 13th, 23rd, 8th, 18th and 28th of every monthlare unlucky for astrological reasons (Hoshiarpur, Jullundur and Jhelum). In Kurram the 3rd, 13th, 23rd, 7th, 17th, 27th and 21st are unpropitious.

† Warde Fowler, The Roman Festivals, page 100. *Cf.* also page 293.

‡ Jeth however is not lucky in the case of a first-born (Sanskrit jestha). This seems however to be only a particular case of a more general rule. The month in which the bride-groom was born is inauspicious (Gujrat). No marriage should take place in Jeth if either bride-groom or bride was born in that month.

§ The egg-plant must not be eaten during this period, (Hissar). Chet is also unlucky *after* the Holi, but the Phag day of the Holi is exceedingly propitious and no astrologer would be consulted in the fixing of it, but this does not apply to the trading classes, (Ambala).

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period is not universally held unlucky, for though 'Bhadon, Asauj, Katik are not propitious,' (Karnal), yet in exceptional cases marriages do take place in the Deouthani Ikadshi, but such are called *ansochhta shadi*.

In the northern Districts however the second three months of the year are peculiarly propitious and 'most marriages take place in Sawan, Bhadon, Asauj,' (Gujrat): and 'marriages could also be celebrated in Sawan, Bhadon and Asauj, but this custom is dying out. Katik is unlucky.' (Peshawar.)

The unlucky months are Katik, Poh and Chet, and this belief appears to be fairly widespread: Katik is the month sacred to the worship of Devi, who is represented by young girls, and this may account for the superstition: why Poh, universally unlucky, as far as I can ascertain, should be so, does not appear: Chet is the last month of the year and would seem to be wholly unpropitious as a rule.* In Jullundur, Ferozepur, Hoshiarpur, Amritsar, Gurdaspur, Sialkot, Gujrat, Jhelum and Dera Ghazi Khan they are expressly said to be *the* unlucky months.

Amongst the Kangra Gaddis the first days of certain months have special names and the unlucky months for marriage are:—Chet, the first day of which is called Dholaru, because beggars go about on that day with drums (*dhol*) to collect alms: Bhadon, or *kala mahina*, the black month; and Poh, or Parthani.

To these is added Asauj in Kangra, but, in Suket, Poh and Chet, *Sawan* and Asauj are given as *the* four unlucky months. Sawan is so unlucky that it gives its name to the Sawani Brahmans, who, like the Dakaut, receive black offerings.

Kangra Gazetteer, page 71.

Thus the Hindus have two distinct groups of months during which marriage is likely to be unpropitious, the first the Har-Katik period, the second the three non-successive months of Katik, Poh and Chet. The propitious months are very much the same as those prescribed by orthodox Hinduism,† and are based on astrological considerations.

13. The twelve-year cycle of Brihaspati or Jupiter.—"The names of the (twelve) lunar months are used as the names of the *samvatsaras* of the twelve-year cycle of Jupiter, and the names of these months are given to the *samvatsaras*, in accordance with the particular *nakshatra* in which Jupiter's heliacal rising takes place." This being so, one might have expected that the *samvatsaras* corresponding to the unlucky months of the year would be unlucky years for marriages, but this, I understand, is not the case. The inauspicious period in the twelve-year cycle of Jupiter occurs when the planet is in the zodiacal mansion of Leo, and this gives its origin to the name *singhast*, or *singh-gat*, applied to that period.‡

Indian Antiquary, Volume XVII, 1888, pages 1-7, and 312-317.

The last *singhast* lasted from about August 20th, 1896 to September, 17th 1897,§ or nearly 13 months. It was however preceded by an intercalated (or *lund*) Jeth, and the last 15 days of the first Jeth and the first 15 of the second were inauspicious: then came an unlucky period, due to the invisibility of the planet Venus, (Shukkar), which lasted throughout Har and the first half of Sawan, by which time the *singhast* had set in. The close of that period was in Asauj of Sambat 1954, and Asauj and Katik being themselves unlucky months the inauspicious period was further prolonged until the end of Katik, 1954. Hence the close period lasted from Jeth 15th, Sambat 1953 to the end of Katik in the following year, or over eighteen months altogether.

* There is an exception however, as noted above, in Ambala, and I find it noted that:—"The last *day* of Chet is auspicious, except for *some* of the higher Khatri families, even in a period of Singh-ghat. It appears that the marriage, must, however, then take place at night. (Dera Ismail Khan.)" The higher grades of certain castes seem to have several customs and beliefs diametrically opposed to those of the lower grades.

† *Cf.* Steele's Law and Custom of Hindu Castes, page 27. An instance of marriage being restricted to two months (Har and Sawan) in the case of certain castes (Mang and Mhar), is given at page 164.

‡ "When Jupiter is *invisible*, some duties and ceremonies, such as investiture with the sacred thread, marriage, pilgrimages, etc., are not to be performed."—Note 12, page 315 of Indian Antiquary, 1888. Jupiter was invisible for some days after the *singh-gat* and inauspicious just before it, and both periods are alluded to in the notes received as inauspicious for marriage on this account, irrespective of other obstacles.

§ The exact dates are variously given. Possibly the differences are due to the different methods of calculating Jupiter's cycle which may be done according to his heliacal rising, or determined from the particular sign of the zodiac in which Jupiter stands with reference to his mean longitude according to the article already cited. I am quite unable to say which system is really in use in this part of India.

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During the whole period of *singh-gat* marriages cannot take place, except when the sun is in Mekh, (Aries), and then only according to some reports, provided the sun enter that sign in the month of Baisakh.* This rule is said to be binding on Hindus of all grades, but it is remarked that the Arya Samaj sect do not observe it, and that Jats who sell their daughters have no objection to marrying them during a *singh-gat*, (Ludhiana). In Gurgaon the prohibition is only observed by Hindus who avoid *karewa* or widow re-marriage. The spell could, moreover, be broken for all Hindus if a raja married his daughter, or the daughter of a Brahman, with special ceremonies, involving huge largesse to Brahmans, and in which the sacrifice of a gold lion plays a conspicuous part. No such ceremony however took place in the course of the last *singh-gat* and in consequence betrothal, marriage, *muklawa*, and thus in many cases the commencement of married life, had to be postponed, just as all other ceremonies which require good auspices for their celebration, such as investiture with the *janeo* or sacred thread, *chhath*, or living in a newly built house, *karan-bedh*, or boring a girl's ears, pilgrimage, coronation and others, had to be deferred. It is thus conceivable that the long *singh-gat* of 1896–7 had an appreciable effect on the birth-rate, both by postponing married life and, indirectly, by retarding marriages, but it is not possible to estimate its precise results. Probably the lower classes of Hindus did not observe the prohibition at all strictly.

14. The commencement of married life.—While the ceremony of marriage can only take place in a fortunate time, there appears to be no such rule in the case of the commencement of married life.† The ceremony of taking home the bride (*muklawa*, *gauna* or *daviragaman*) should indeed be celebrated in the 1st, 3rd, 5th or 7th year after the marriage (or in the 1st, 3rd or 8th year in Jullundur).

The *muklawa* however has nothing whatever to do with the commencement of married life, as consummation may take place without it, or before it, and in some parts of these Provinces (*e.g.*, in Dera Ismail Khan where the *doli* or taking home of the bride occurs immediately after the marriage) it is not known at all. The *muklawa* does not occur among all Hindus,‡ much less among all Muhammadans, and in most cases where the betrothal of a girl is not *pun*, *i.e.* where she is sold, the actual marriage ceremony probably tallies with the commencement of married life. Probably the month in which most marriages are celebrated is Baisakh, the first of which is so auspicious that it is not necessary to consult a Brahman (Dera Ghazi Khan.)

15. Seasonal birth-rate.—The Subsidiary Table C illustrating the birth-rate in each month of the two main religions in these Provinces is based on the returns for the ten years, 1891—1900.

It shows that the fewest births occur, in both religions, in May, after which month the rate increases, and the rise, gradual until July, becomes more marked in August-September, and the zenith is reached in October. Thereafter the rate falls steadily but slowly throughout November, December, January and February, dropping suddenly in March and then declining gradually to its nadir in May. This result is in accord with the popular idea, noted in Gurdaspur, that the cold season is the best for the commencement of married life.

Not only do the averages for the ten years give these regular results, but the deviations from them in any year are remarkably small. Occasionally the lowest birth-rate is in April or in June and the highest in September, November or, thrice in the decade, in December.

* This auspicious period extended to 11 days in April, 1897.

† But there are fortunate *occasions* it would seem :—

"Three days of the week, Monday, Thursday and Friday, and eight dates, 1st, 2nd, 3rd, 5th, 7th, 8th, 10th and 13th, from among the fifteen days of the first-half of the moon, and the night time up to 12 o'clock are considered propitious for the commencement of married life." (Suket.)

‡ There is no *muklawa* among Muhammadans and *Mian*, Jamwal, Samal, Behal, and Dadwal Rajputs : *muklawa* generally does not mark the commencement of married life. (Gurdaspur.)

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Month.	Average death-rate per mille for ten years, 1891—1900, among	
	Hindus.	Muhammadans.
January	31	37
February	28	30
March	26	25
April	27	25
May	34	29
June	33	29
July	28	28
August	30	28
September	39	36
October	51	51
November	49	49
December	39	43

16. Seasonal death-rate.—The figures in the margin give the average death-rates for the decade amongst Hindus and Muhammadans in each month of the year. March and April are markedly the most healthy months and October, closely followed by November, the most fatal in the case of both religions.

It is, however, interesting to observe that in the cold months, December-February, the death-rate among Muhammadans is far higher than among Hindus, while the hot dry months of April, May and June are far more fatal to the Hindu population. In both cases however it is clearly not the cold of the Punjab winter which kills, but the autumnal season, and this fact has an important bearing on the question of the effects of malaria on the population.

The fluctuations in the death-rate are very great as the following notes show:—

Subsidiary Table D.

In 1891 July was peculiarly fatal to Muhammadans (death-rate 4·2 per mille), and October and November to Hindus. In 1892 October was very fatal to both, but especially so to Muhammadans (rate 130 as against 86 amongst Hindus). In 1893 November and December were the worst months, and in 1894 October again was fatal to both, but more so to Hindus than to Muhammadans. In 1895 December was about equally fatal to both and this period of high mortality continued into January 1896.

In 1897 October and November were fatal to Hindus and Muhammadans respectively, and both in 1898 and 1899 November was on the whole the month of heaviest mortality, though October and December were also unhealthy. In 1900 October was conspicuously the month most fatal to both.

The healthiest months are those of the spring—March and April—though the period of lowest mortality is sometimes pushed forward to July, as in 1893-4-5-6 and in 1899.

It is interesting to notice that the Ramzan fast does not appear to increase the mortality in the least degree and that not infrequently it coincides with the period when the recorded death-rate is lowest among the Muhammadan population.

17. The health of the past decade.—The closing months of the year 1890 were unhealthy and a diminished birth-rate in 1891, (34·02 *per mille* as against 35·76 the average of the preceding five years as calculated on the census returns of 1891), was the result. The months of May-August 1891, showed the greatest deficiency, but the next four months exhibited an abnormally high rate, which continued throughout 1892, when the rate was 38·16 per 1,000. The increased accuracy of the statistics probably explains in part this sudden rise in the birth-rate, but the 1891 figures had exhibited a tendency to rise before the importance of correct vital statistics was impressed on District officers in April 1892, and 1891 was a fairly healthy year. The increase then, in 1892, appears to have been in the main a real one.

1893 exhibited a decreased birth-rate (34·99 *per mille*), 1892 having been an exceptionally fatal year, but in 1894 the rate rose to 43·90, 1893 having been comparatively healthy. In 1895 and 1896 the rate remained at over 43 *per mille* (43·86 and 43·04), but in 1897 it fell to 42·6, still however remaining higher than the mean of the ten preceding years by 3·3, and in 1898 it fell again to 41 *per mille*: 1897 had been a year of severe scarcity. In 1899 the rate rose to 48·4, the highest rate recorded, but in 1900 it fell to 41·10 (on the population of 1891, or 37·76 on that of the census of 1901). Compared with other

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Provinces of India the recorded Punjab birth-rate is very high, but the figures for the past ten years show that more accurate registration probably accounts for this, as in 1891-93, when registration was not so thoroughly carried out, the Punjab rate was below that of several other Provinces.

Subsidiary Table A.

Year.	Total rates (*per mille*).	From fever
1891	29·13	21·52
1892	49·48	34·83
1893	28·13	18·95
1894	36·52	25·07
1895	29·29	19·08
Mean of 1891-95	34·51	.....
1896	31·53	19·15
1897	31·05	20·57
1898	31·05	20·35
1899	29·57	18·57
1900	47·69	33·37
Mean of 1896-1900	30·50	.....

(Statement No. VI appended to Sanitary Administration Reports, Punjab, 1891-1900.)

18. Deaths.—The figures in the margin show that in the past decade two years, 1892 and 1900, were conspicuously unhealthy and that 1894 was also a year of high mortality.

The deaths recorded as caused by fever are, roughly speaking, two-thirds of the total. No doubt many diseases are vaguely returned as fever merely because there is an apparent rise of temperature, but as the Civil Surgeon of Ambala has pointed out, years marked by a high death-rate from fever also show a high death-rate from bowel-complaints.

The diagram in the opposite page shows the actual mortality among infants under one year, children under 5, and persons of all ages, for each year of the past decade. It also shows the number of births, the area cropped according to the revenue returns, and the rainfall.

19. Rainfall.—The rainfall averages, which have been supplied by the Meteorological Department, indicate roughly the relative annual rainfall in these Provinces during the decade. But a point of almost greater importance than the amount is the seasonal distribution of the rainfall, and this cannot be represented in a diagram. The unhealthy autums of 1892 and 1900 were due, not to excess of rain in those years, but to the floods caused by abnormal falls during the monsoon.

PART II.—INCREASE AND DECREASE IN THE POPULATION.

20. The rate of increase at successive enumerations.—The dates on which the various enumerations of the Punjab have been made, and the areas covered in each case have been described in paragraph 7 of the Introduction.

The population in British Territory has increased since 1891 by 7·61 per cent. if we include the military posts in the Malakand, Dir, Swat, and Chitral, the Kurram Valley and the Shiranni Country, whose population was enumerated in 1901, but not in 1891. It has, however, only increased by 7·26 per cent. if we exclude those territories. In other words the inclusion of their population has added ·35 per cent. to the population of the British Territory in the two Provinces.

The rates of increase, calculated for the population of the original area of the Punjab, at each successive enumeration are given below :—

Year.	Total population.	Population on original area.	Percentage of increase on— Preceding Census.	Census of 1854.
British Territory.				
1854	15,161,321		...	...
1868	17,609,518		16·1	16·1
1881	18,850,437	18,842,264*	7·4	24·3
1891	20,866,847	20,860,913†	10·7	37·6
1901	22,455,819	22,356,976‡	7·26	48·1
				Census of 1881.
Native States.				
1881	3,861,683		...	...
1891	4,263,280		10·4	10·4
1901	4,424,398		3·7	14·6

* Excluding 8,173 troops in the Khyber. † Excluding Biloch trans-Frontier (5,934).
‡ Excluding the same (24,087), the Malakand, etc. (8,128), the Kurram Valley (54,257), and the Shiranni country (12,371).

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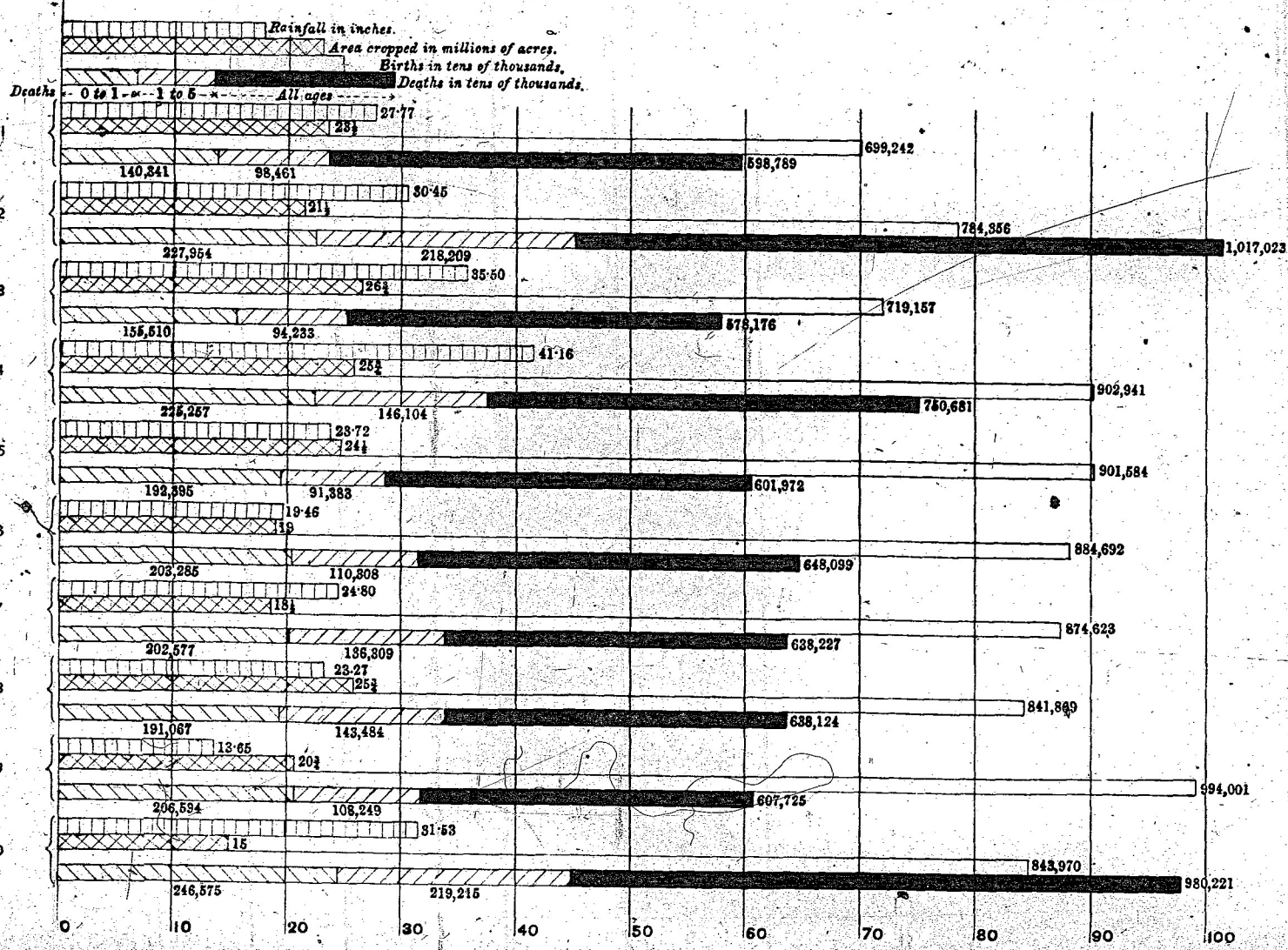
DIAGRAM

illustrating the

ANNUAL RAINFALL, THE AREA CROPPED, BIRTHS AND DEATHS IN THE DECADE 1891-1900.



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The population of the Native States has thus increased by 14·6 since 1881, whereas that in British Territory has increased 18·6 per cent. In the 1881-91 decade the rate of increase in each was practically the same, but in the past ten years the Native States have not increased in population half as rapidly as the British Territory.

Paragraph 22, Punjab Census Report, 1892.

21. The extension of cultivation.—In 1890-91 the cultivated area in the British Districts amounted to 40,424 square miles. In 1899-1900 it was 43,587, an increase of 3,163 square miles or 7·8 per cent. These figures do not include the Kurram Valley or the trans-Frontier territories.

Thus the increase in the area under cultivation has more than kept pace with the growth of the population which has, as already noted, increased by 7·26 per cent. in British territory, since 1891. The great centre of extension has been in the Chenab Colony in which nearly 1,100,000 acres were under cultivation in 1899 and of this area 1,092,075 acres or 1,706 square miles were irrigated by flow from the Chenab Canal.

22. The development of irrigation.—The decade has been remarkable for the development of the system of canal irrigation in both Provinces. The total area returned as irrigated has increased by 25 per cent., that from Government canals by 71 and that from wells by less than 5 per cent., while irrigation from private canals and other sources shows a marked tendency to diminish, and not to increase.

Acres irrigated by—		1899—1900	1889—1890
Canals	State	4,243,524	2,475,741
	Private	823,729	884,109
Tanks		20,049	21,722
Wells		4,154,598*	3,959,427
Other sources		134,083	146,484
Total		9,375,983	7,487,483

It is curious that the area irrigated by wells should show so small an increase, seeing that their number is much larger now than in 1889-90, since when masonry wells have increased 25 per cent., and temporary (*kacha*) wells by 73 per cent. and the only conclusion to be drawn is that the losses in cattle since the famine of 1897 have seriously affected the power of the people to make full use of their wells.

—	1900.	1890.
Masonry	274,851	219,940
Kacha	73,859	42,660

23. The effect of impending revisions of assessment on the cultivated area.—The general opinion is that an impending revision of settlement in a degree affects the area under cultivation by inducing the agriculturists to let land remain waste until the settlement has been completed, but the Deputy Commissioner of Rawalpindi remarks :—

"The tendency to not to break up land for some years before the expiry of a settlement exists only with the wealthy land-holders who are proprietors of one or more villages. The poorer zamindars are not given to this practice."

And Mr. E. D. Maclagan, Settlement Collector, Multan says :—

"In a few places no doubt wells were purposely allowed to go out of use in view of the revision of assessment, but this can have had no appreciable effect on the population returns, as it is done on a very small scale indeed."

Probably the Settlement Collector of Jhelum, Mr. W. S. Talbot, is very near the facts in writing :—

"It is true that there is a tendency not to increase cultivation when a District is under settlement, or about to come under settlement; but it is not a very pronounced tendency, and I do not think that it in any way affects the population returns. There is no scope for extension of cultivation on a large scale in this District."

* This area is rather above than below the average as the figures below show :—
In 1895-96 the well-irrigated area was 3,730,789
1896-97 " " " " 4,006,984
1897-98 " " " " 3,979,518
1898-99 " " " " 3,956,902

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24. The effect of revenue assessments on population.—The movement of the population appears to be unaffected, at least to any appreciable extent, by the character of the revenue assessments imposed. The only instance of an unfavourable assessment referred to in the District reports is in Gurgaon, and regarding this the Deputy Commissioner writes:—

"There is no doubt that in the Palwal Khadir there was a considerable exodus of the people during the middle years of the past decade. They are now however fast returning owing to the reductions granted in their assessments and thanks to recent good harvests. The Census returns do not therefore show any decrease of population in this tract, but an increase from 18,152 in 1891 to 19,516 in 1901."

25. Local fluctuations in population.—I propose to examine the figures not only of each District and State, but, in British Territory, of each Tahsil and where necessary, of even smaller areas, in detail. Tedious as this examination must be it is necessary for the purposes in view.

Those purposes are two-fold. On the one hand it is important to ascertain, as closely as we can, the effect on the population of the famines of the past decade. On the other hand an attempt will be made to trace the connection between swampage and malaria, in so far as that question can be elucidated by statistics of population. In both cases it will be found that everything cannot be proved by statistics, and that the utmost which the Census returns can do is to indicate certain provisional conclusions and, possibly, lines of further enquiry. Still less will an examination of the mere numbers enumerated in any tract lead us to any definite conclusions. For example, we shall find that in the case of Hissar the famines of the last few years have apparently only checked the normal growth of the population in numbers, but if we examine the ages of the population of that District it will be at once clear that one effect of the continued scarcity has been to diminish the number of children, so that, if our figures are correct and the conclusion drawn from them justified, the full consequences of the famines in that District may not be fully apparent for a generation.

The second question, the connection between swampage and malaria, is one which does not readily lend itself to statistical treatment. The Deputy Commissioner of Kangra (Captain B. O. Roe) writing on this subject, says:—

"The total of figures for the villages affected by river action have also been examined and show a falling off of 4 per cent. in population. These are the villages most affected by malaria. The influence of malaria might also be looked for in villages growing rice, but in no case can the alteration in population be safely attributed to malaria without the fullest enquiry. The Tahsildars attribute other causes to the differences, village by village. It must be borne in mind that these low-lying and also higher irrigated lands are usually very valuable and cultivators dying prematurely would ordinarily be replaced immediately by outsiders. The death-returns* would therefore be a more valuable guide than the census figures."

These observations are perfectly just. Precisely the same remarks would apply to the unhealthy, malaria-stricken, Naili tract in Ambala and Karnal, and in both cases an examination of the data for ages will be required.

With these remarks I pass on to an examination of the figures in detail, adding in each case such information as I have been able to gather from the reports received.

26. Fluctuations in the numbers of the female population.—Light can often be thrown on the question whether an increase or decrease in population is temporary or permanent in character by an examination of the proportion of the sexes among the increased or decreased numbers. Women, if we put aside marriage which is a great cause of migration, do not emigrate readily even in seasons of severe scarcity, the men alone leaving their homes in search of employment or subsistence. A decrease in the number of females therefore probably indicates a more or less permanent decline in population, while a decrease in the number of males only may simply mean that men have migrated temporarily. Similarly an equal increase in the numbers of males and females will usually denote a permanent increase, but to this there are exceptions in the case of newly colonised tracts in which an increase is at first found only among the males, who act as pioneers, the number of females gradually increasing as the tract settles down. The Chenab Colony is an instance of males being largely in excess though the immigration to that tract must be almost wholly permanent in character.

Cf. paragraph 134, Punjab Census Report, 1883, quoted in paragraph below.

* Provided we had separate death returns for the population born in those villages, and exclusive of the deaths among the immigrants who replace the indigenous inhabitants as they die out.

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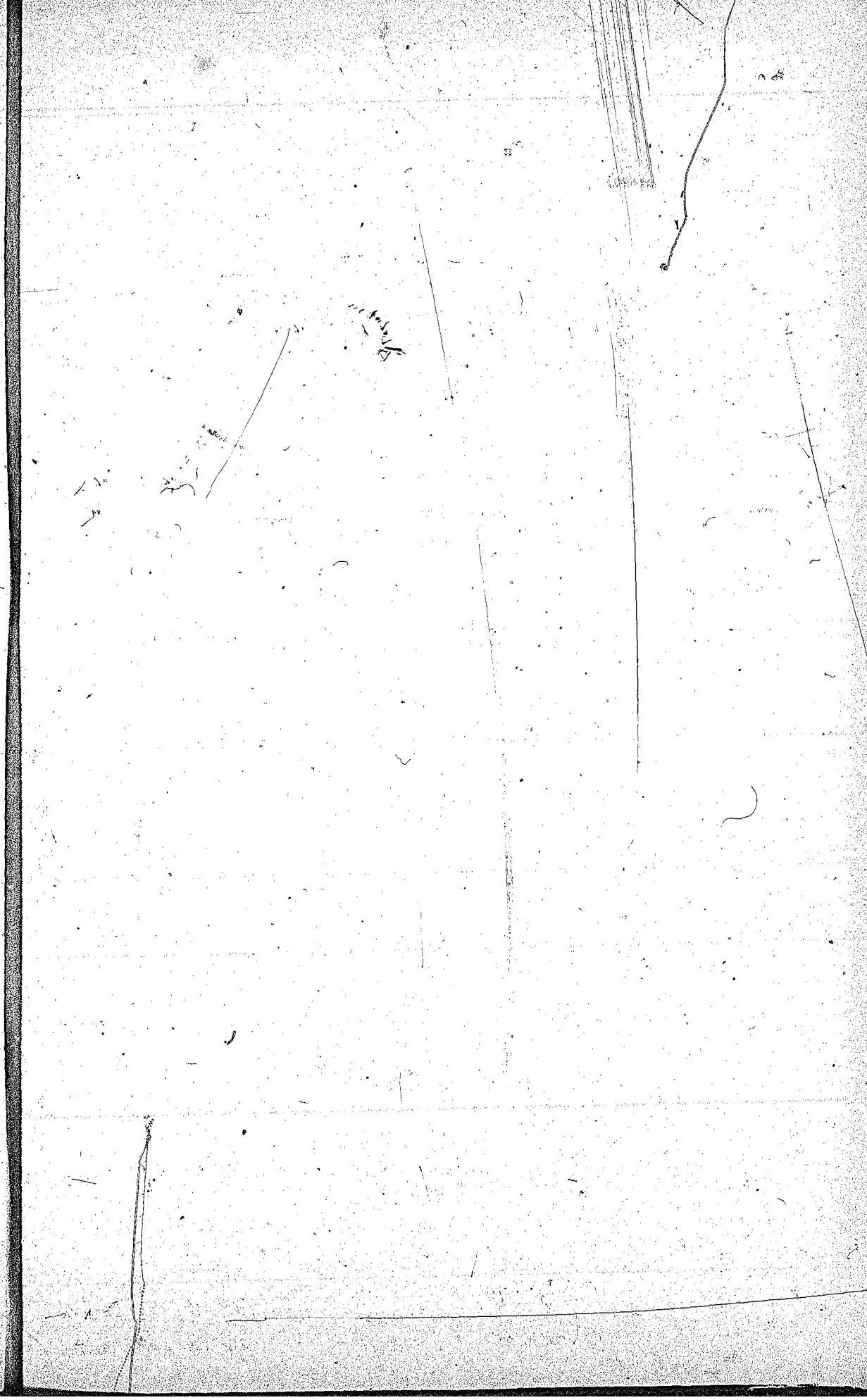

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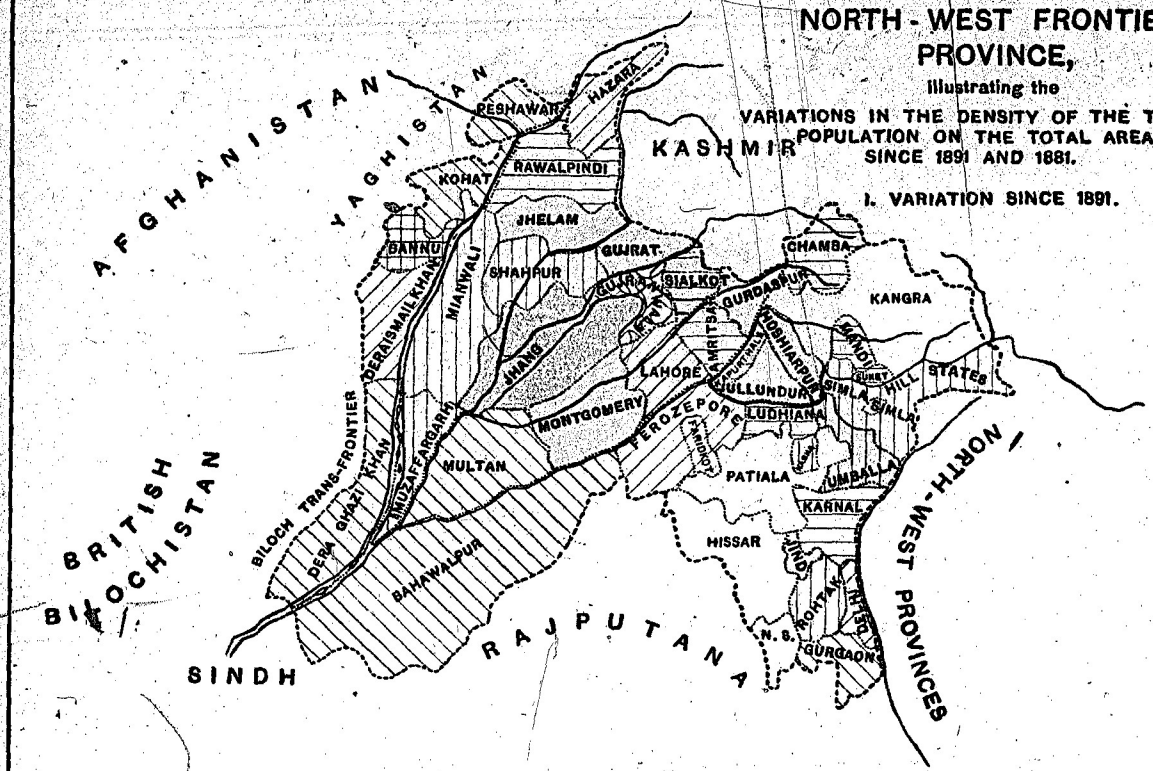
MAPS OF THE PUNJAB and NORTH-WEST FRONTIER PROVINCE,

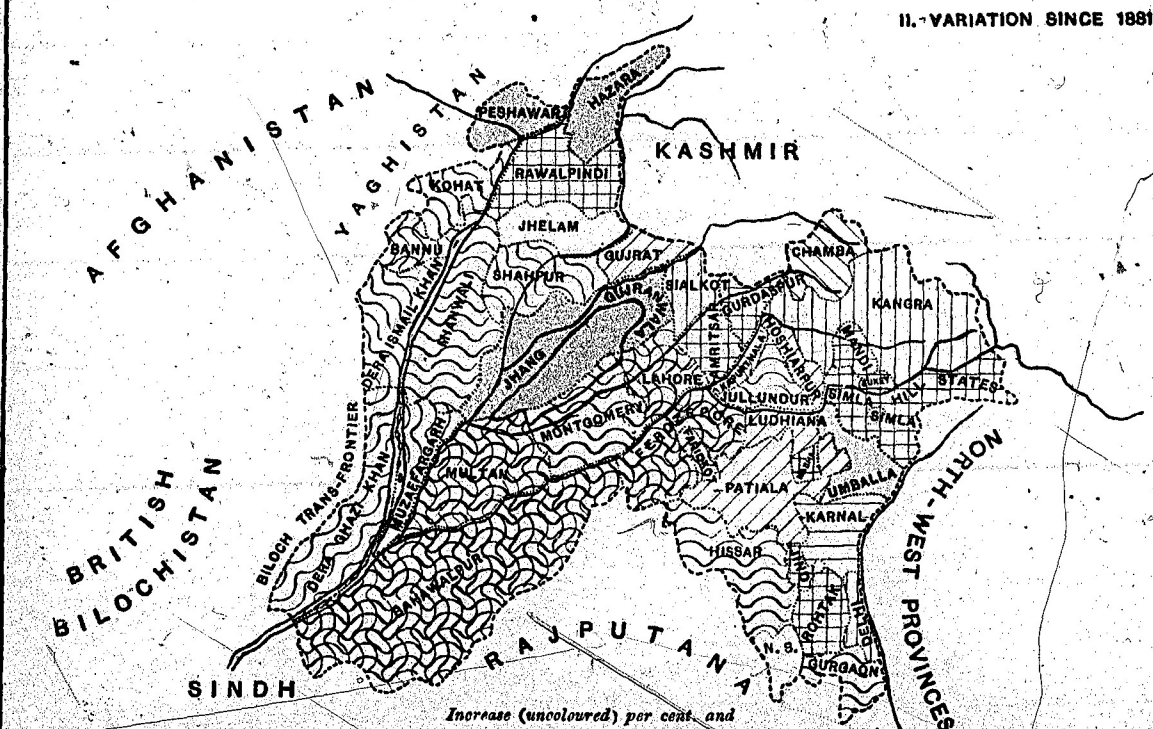
illustrating the

VARIATIONS IN THE DENSITY OF THE TOTAL POPULATION ON THE TOTAL AREA SINCE 1891 AND 1881.

I. VARIATION SINCE 1891.



II. VARIATION SINCE 1881.



Increase (uncoloured) per cent. and Decrease (coloured blue) per cent.

0-2·5	2·5-5	5-7·5	7·5-10	10-12·5	12·5-15	15-17·5	17·5-20	20-22·5	22·5-25	25-30	Over 30

Litho., T. C. Press, Roorkee.—No. 6852

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Hissar Tahsils.	1901.	1891.	1881.
Hissar	128,783	122,399	98,106
Hansi	178,933	165,689	130,614
Bhiwani	124,429	127,794	103,556
Fatehabad	190,921	181,638	183,828
Sirsa	158,651	178,586	156,465
TOTAL ...	781,717	776,006	672,569

27. Hissar District. —As the District which suffered most severely from famines in the past decade the Hissar returns are of special interest and I give the figures for its Tahsils in the margin. INDO-GANGETIC PLAIN, WEST.

The District as a whole shows an increase of 5,711 souls (3,258 males and 2,453 females) or much less than 1 per cent. on the population of 1891, but two of its Tahsils, Bhiwani and Sirsa, show decreases of 3,365 and 19,935 souls respectively. Bhiwani town shows a small increase and Sirsa town a decrease of only 615 people, so the decrease can in neither case be attributed to the decay of the smaller towns noticeable elsewhere.

Of the population of the District (781,717) 637,186 or 81·5 per cent. are District-born as against 628,696 or 81 per cent. of the population in 1891, which shows that immigration was both absolutely and relatively less in March 1901 than it was in February 1891. This is so far satisfactory.*

Examination of the figures of increase or decrease by sexes also appears to show that the effect of the famines on the population has been far less than one would have anticipated.

Tahsil.	Increase + or decrease — by sexes.	
	Males.	Females.
Hissar	+4,272	+2,212
Hansi	+6,542	+6,702
Bhiwani	—1,728	—1,637
Sirsa	—11,403	—8,532
Fatehabad	+5,575	+3,708

In Tahsil Hissar two-thirds, and in Fatehabad three-fifths of the increase is composed of males, and in Hansi the added females only slightly out-number the males. Again in Bhiwani and Sirsa the decreases among the females are not so great as among the males, and thus it would appear that the male has migrated from the dry, famine-stricken Tahsils of Bhiwani and Sirsa to the irrigated tracts more readily than the female population and that the latter was driven by want from Sirsa Tahsil only, in any numbers, and not from Bhiwani. The fiscal history of the Hissar District is of special interest, and the tenant element is of great importance in its social and agricultural economy. The cultivation of the unirrigated lands is precarious, depending entirely on the uncertain rainfall, and is mainly carried on by a moving population and not by strong proprietary bodies of the usual Punjab type. Its great development which took place before the Census of 1868 was to some extent artificial and it may be doubted whether its natural resources were or are equal to the support of a large and permanent population.

Hissar Gazetteer, 1892, Chapter III, E. (Tenures).

Both in the case of Bhiwani and Sirsa we find that in the decade 1881-1891 the population increased abnormally, Bhiwani showing an increase of nearly 24 and Sirsa of over 14 per cent. Thus in 1891 both Tahsils were probably over-populated and since then there has been a re-action. Bhiwani still shows an increase of over 20 per cent. in the figures of 1881, while Sirsa has not lost ground since that year.

The Deputy Commissioner alluding to the famines of 1896-1897 and 1899-1900, points out that excepting 1895 the years of the past decade prior to 1896 were good or average and left the people with some reserve of money and physical strength to combat the period of scarcity and famine. The first famine of 1896-97, however, went far to exhaust their resources, 1897-98 was a year of only moderate yield

Tahsil.	Canal irrigated area in acres in—	
	1890-91.	1899-1900.
Hissar	11,352	32,794
Hansi	72,638	70,518
Bhiwani	...	1,519
Fatehabad	2,508	54,307
Sirsa	4,357	13,792
TOTAL ...	90,855	172,990

* During the decade 1891-1900, 307,642 births were registered, a number exceeding the registered deaths by 10,241. This accords very closely with the increase (8,490) in the District-born population.

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and in 1898-1899 the crops were poor, so that 1899-1900 found the District totally unprepared to face a second and more severe famine. The extension of canal irrigation especially in Fatehabad has undoubtedly had a great influence on the population of the District, Bhiwani and Sirsa Tahsils being virtually 'unprotected' tracts. Although irrigation in Hansi Tahsil had reached its maximum in 1890-1891, it is remarked that during the famines the canal irrigated villages 'kept up' the population of those not so protected. The famines appear to have chiefly affected the Pachhadas and the Bagri Jats who form the least stable element in the population.

28. *Loharu State.*—The State of Loharu, geographically part of the Hissar District, now returns 15,229 souls, a decrease of 4,910 or a fourth of its 1891 population. 1,022 of its native population were enumerated in Hissar.

29. **Rohtak District.**—The Rohtak District shows an increase of 40,197, (19,775 males and 20,422 females) or close on 7 per cent. and has now a population of 630,672 of whom 528,842 are returned as District-born as against 490,569 in 1891, an increase of 7·8 per cent.* These results are eminently good seeing that famine prevailed in this District, though not to anything like the same extent as in Hissar, in 1897 and in 1899.

Jhajjar Tahsil suffered most from famine and its population has only increased about 3·2 per cent. It is not protected by canals and well-irrigation failed. The other Tahsils show increases of 6·3 (Gohana), 8·4 (Sampla) and 8·3 (Rohtak) per cent.

Gohana is fully protected, while Sampla and Rohtak are partially protected by canals.

A scrutiny of the population-returns for villages was made by the Revenue Assistant (Malik Mehdi Khan) with the following results:—

Tahsil Rohtak.—The decreases due to famine are small, often nominal, but cholera affected 9 villages more or less seriously. The only unhealthy tract is the Canal Assessment Circle containing 28 villages, of which, however, only 6 show a decrease, and of these 6 only 2 show a serious falling off since 1891.

Khirwali from	4,911 to 4,658
Sanghi „	5,677 „ 5,126

It is remarked that in this tract canal and rain water used to collect and deteriorate the climate. A channel was constructed which has remedied matters but malaria still prevails in the rainy season.

Tahsil Jhajjar.—In the Rosli Rain Circle, 8, in the Bhur Kachcha, 15, in the Bhur Pakka, 29, and in the Dheri, 6 villages show a decreased population. These Circles suffered from famine and cholera. The first has no irrigation at all: the Bhur Circles, though well-land Circles, suffered from the fact that in dry seasons the wells become brackish and "yield no crop": in the Dehri the *kamin* classes emigrated owing to a deficiency in the supply of drinking water.

Tahsil Gohana.—There has been a decrease in 14 villages of the Central Canal Circle only. This Circle receives canal water in abundance, and in consequence the climate is very damp, and malarial fever occurs every year. The District note, however, goes on to say that the Canal has been extended and no overflow now occurs, but that nevertheless the people are not as healthy as those in unirrigated tracts. The nine villages in the margin show noticeable decreases in this Circle. Nevertheless Gohana Tahsil, though the most densely populated, is the most prosperous in the District.

Rurki from	1,869 to 1,783
Mahra „	1,813 „ 1,752
Baraudah from	6,156 „ 5,836
Butana „	7,601 „ 7,509
Ahmadpur Mazra from	876 „ 751
Gangesar from	677 „ 525
Thaska „	672 „ 514
Sarai Namdar Khan from	595 „ 485
Kailana Khas from	128 „ 71

Tahsil Sampla.—7 villages in the Canal Circle show a decrease, most marked in the 5 villages noted. Bahadurgarh is a small town and is probably decaying like so many other towns of the same character.

Silanah from	2,347 to 1,960
Bidhlan „	1,952 „ 1,850
Sisana „	5,446 „ 5,272
Siloti „	1,472 „ 1,397
Parnala „	816 „ 675
Bahadurgarh from	6,103 „ 5,974

* The births returned in 1891—1900 were 256,123, in number and exceeded the deaths recorded by 54,206. The increase in the District-born population was, according to the Census returns, 38,273 or 15,933 less than the estimated increase according to the vital statistics, but regarding these the Deputy Commissioner remarks as follows:—

"The Civil Surgeon attributes this difference to faulty registration and probably some mistakes occurred in the enumeration itself. It may be noted that these figures are only up to 1900, and it will probably be found, when vital statistics for 1901 are compiled, that as an aftermath of the Famine, the number of deaths will exceed the number of births, as was eminently the case in 1900 (when there were over 40,000 deaths and under 20,000 births). The Civil Surgeon attributes the increased population to I—Opening up canals in arid areas. II—Railway communication. III—Less infant mortality from small pox."

It is clear then that but for the abnormally heavy mortality of 1900, the District would have shown a very great increase in population.

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In the Rain-land Circle 10 villages show a decrease, only marked in two cases. Scarcity is assigned as the cause which led to the emigration of *kamins*.

Dabaudha Khurd from . . . . . 1,057 to 964
Loharheri from . . . . . 826 „ 681

The District has undoubtedly been saved from disaster by the extension of Canal irrigation, five new *raj-bahas* having been opened since 1891. The population in the villages in these *raj-bahas* has risen rapidly.

30. *Dujana State.*—The Dujana State now returns 24,174 souls, a decrease of 2,276 or nearly 9 per cent. 1,996 of its State-born population were enumerated in Rohtak and 1,288 in Gurgaon.

31. **Gurgaon District.**—The population of Gurgaon has risen from 668,929 to 746,208 an increase of 77,279 (40,214 males and 37,065 females), since 1891, in spite of the famine which prevailed in 1896-97, and 1899-1900, the former being a period of scarcity rather than of famine.

The District-born population has increased from 546,035 in 1891 to 612,863 in 1901, *i.e.* by 66,828, or 12·2 per cent. The births returned in 1891-1900 (314,140) exceeded the deaths by 77,457.

The increase in each Tahsil is large, but Palwal and Firozpur-Jhirka show the highest increases, the former being protected by the Agra Canal, while Firozpur has recovered from a set-back in the 1881-91 decade.

The increase is almost entirely confined to the rural areas, the towns of Rewari, Hathin and Hodal showing decreased populations. The Deputy Commissioner, however, remarks that 'the close of the famine has left the people very much in the same condition as they were before the famine with a burden of debt added, and the famine was profitable to the traders in grain who had hoards of it in stock, and sold it at high prices while the butchers amassed wealth by the trade in hides.'

32. *Pataudi State.*—Pataudi which belongs geographically to Gurgaon had an increase of 2,931 souls and now returns 21,933. It gains by immigration from Gurgaon.

33. **Delhi District.**—The District population (689,039) has increased by 50,350 or 7·8 per cent. and the increase is distributed thus:—

Delhi City	+ 15,996
Delhi Tahsil (excluding City)	+ 13,465
Sonepat	+ 13,848
Ballabgarh	+ 7,041

The District-born population, however, has increased from 498,328 to 534,104 an increase of 35,776, or only 7·2 per cent.*

The Deputy Commissioner writes:—"There is no doubt that the health of the District has benefited by the many seasons of drought which have occurred during the decade. The scarcity has never been severe enough to lower the death rate by starvation, whereas the absence of floods has diminished the scourge of malaria." In Delhi Tahsil every Assessment Circle shows an increase.

In Sonepat and Ballabgarh Tahsils the villages of the Khadir on the Jamna show decreases of population and this is attributed to swampage, the flood-water accumulating round them in the rainy season.

Bardli	from	... ...	597	to 551
Basaudi	„	... ...	672	„ 564
Palra	„	... ...	368	„ 315
Mirakpur	„	... ...	366	„ 313
Palri Khurd	from	... ...	234	„ 202
Palri Kalan	„	... ...	539	„ 422
Jajal	„	... ...	536	„ 446
Mandli	„	... ...	397	„ 318
Jhundpur	„	... ...	1,261	„ 1,057

Tahsil Sonepat.—Of the former Tahsil the villages chiefly affected are noted in the margin. Besides these Khadir villages Basantpur, a very small village, has fallen from 77 to 35 inhabitants owing to flooding and Ahulana has fallen from 1,885 to 1,761 owing to its unhealthy climate. The adjacent villages of Bali Qutbpur, Sardhana, Pugthala

* This number *exceeds* the estimated increase from the vital statistical returns, 32,984 more births having been recorded than deaths in 1891—1900, and in the city of Delhi the deaths in that decade exceeded the births by 3,840 so that, excluding the city, the births in the District exceeded the deaths by 36,824. This appears to be in close accord with the increase in the District-born population which is chiefly found in the District outside the City.

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and Bijana also show a decrease and apparently the neighbourhood of Ahulana generally is not healthy. The decreases in Nandnaur (458 to 333) and Asadpur (410 to 316) are not explained.

The population of Tahsil Sonepat has nevertheless risen by 7·3 per cent.

In Ballabgarh Tahsil the Khadir Circle shows a decrease of about 4 per cent, but the diluvion of some 2,000 acres is assigned as the cause of this. The population of Ballabgarh Tahsil, as a whole, shows an increase of 5·8 per cent.

It would thus appear that the Western Jumna and Agra Canals have ceased to cause injury in this District, the Khadir tract alone being affected by natural swampage.

34. **Karnal District.**—This District, as now constituted, shows an increase of 22,065 souls on the figures of 1891, having now a population of 883,225 or an increase of 2·56 per cent. on the figures of 1891, of whom 739,129 or 83·7 per cent. of the total are District-born.*

Tahsil Karnal.—The population has risen from 241,369 to 248,544, an increase of 7,175 souls, of whom less than 6,000 however belong to the rural areas, Karnal town having a larger population than in 1891 by some 1,600 persons.

This increase is however by no means uniform. In Pargana Karnal the Khadar Circle shows a merely nominal increase, the Bangar a satisfactory increase of over 8 per cent. and the Nardak of over 12 per cent. The District Census Report says :—

"The figures do not exhibit any matter for serious alarm. In Karnal Pargana the population is stationary in the Khadar Circle but in the other two circles the increase is considerable. In the Karnal Nardak, where canal irrigation has been extended by the Chautang Project and the Nardak Rajbaba, and which has benefited by the realignment of the Western Jumna Canal and the carrying out of drainage works, the increase in population has been steady ; from 40,536 in 1881 the figures have gone to 53,173 in 1901 or an increase of 12,637 or 31 per cent. in twenty years."

In Pargana Indri the Khadar Circle shows an increase of about 5 per cent. though its population is still less than it was in 1881, but both the Bangar and Nardak Circles show marked decreases, and the population of the pargana as a whole has fallen from 113,867 in 1891 to 110,047 in 1901.

The Deputy Commissioner remarks :—"In Indri Pargana the Khadar Circle though showing an increase of 2,391 souls has not yet made up the loss of the previous decade. The new Sirsa Branch has injuriously affected the health of some 26 villages in Karnal and Thanesar on its banks." The figures for each Circle are given in the margin. The canal irrigated area in this Tahsil rose from 26,467 acres in 1891 to 49,633 in 1901 or nearly double.

	1881.	1891.	1901.
Totak	109,525	113,867	110,047
Khadar	50,405	46,619	49,010
Bangar	35,301	38,084	34,831
Nardak	23,818	29,164	26,206

Tahsil Panipat.—The population has increased from 184,856 to 196,284 or 6·18 per cent., having thus recovered from the check it received in the previous decade when it fell slightly. It has now a density of 425 persons to the square mile, and this being so its progress is satisfactory. In the healthier Bangar tract the population has increased over 6 per cent. but in the Khadar by less than 4 per cent.

Tahsil Thanesar.—This is the only Tahsil in the District which shows a decrease, as a whole, and this decrease follows a heavy falling off in the 1881-91 decade. In 1881 the Tahsil had a population of 209,341, in 1891 of 177,442 and in 1901 of 173,208, so that in 20 years it has lost 17 per cent. of its population. The town of Thanesar has contributed but little to this decrease. It is a

* Comparison of the latter figures with those of 1891 is not possible as the District did not then include Thanesar Tahsil and there are no figures by Tahsils for the District-born population of 1891.

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small town—of only 5,066 inhabitants or 1,045 less than in 1891. The decrease in the whole Tahsil amounts to no less than 36,133 persons (19,712 males and 16,421 females), or over 35,000 in the rural area alone.

The Deputy Commissioner says :—

"The worst Tahsil as regards canal irrigation is Thanesar where the whole area is insecure. The largest decrease in the population is in the Bangar Circle, which shows a falling off of 10·6 per cent. during the past decade. The Tahsildar's explanation of the variations in the several circles is given below :

"*Bangar.*—This was the unirrigated tract most affected by scarcity : the area is mostly *barani*. Chholandi, Chandhera and Muradnagar on the Jumna Canal have a very damp climate and the mortality is large. The *Kamins* have, owing to scarcity, left their villages and gone to *Jagadhri Tahsil* and Saharanpur.

Betmarkanda.—Scarcity prevailed here as also *fever*, which carried off a large number of the people.

Chhachra Janubi.—This circle shows an increase of 1,538 souls. The village of Bir Sundi has been newly peopled ; in Kolapur, Partabgarh and Khairi *malis* from Amballa have come and settled since 1891 : in Devidaspur 255 *malis* have settled during the past four years from Tahsils Rupar and Kharar. Several villages in this circle have gone down."

A list of 15 villages in the Bangar Circle which have lost 30 per cent. or more of their population since 1891 is given, and more than half the villages in this Circle show a decrease.

Tahsil Kaithal.—With a population of 204,734 in 1881, of 257,493 in 1891 and of 265,189 in 1901—an increase of nearly 30 per cent. in 20 years, Kaithal Tahsil might be considered conspicuously prosperous, yet it contains the most unhealthy tract in the District. Irrigated by the Sirsa Branch of the Western Jumna Canal since 1892-93 cultivation has greatly increased, but the climate is said to have deteriorated.

The naturally unhealthy Naili Tract shows a further decrease of population, amounting to 13 per cent. in the past decade. To relieve this tract the Sarsuti Canal was commenced, partly as a Famine Relief Work, in 1897. It was expected that this canal would drain the Sainsa Jhil and protect a portion of the tract from flooding, and it appears that though not yet in full working order it has to some extent diminished the injury formerly done by the floods.

	1881.	1891.	1901.
Total ...	54,154	53,813	46,649
Pehowa Naili (53 villages) ...	19,803	18,408	16,658
Kaithal (98 villages) ...	34,351	53,813	46,649

Besides this tract both the Pehowa Bangar and Indarwar Circles show a slight decrease in population.

There has thus been a falling off in the Bangar Circles of Indri, Thanesar and Pehowa but not of Karnal, Panipat or Kaithal. Of the Nardak Circles that of Indri alone shows a decrease. The Bet Markanda and Northern Chhachra in Thanesar show very small decreases, and the Naili a very heavy one.

The displacement of the population in this District is remarkable and appears to be almost entirely due to the development of the canal system.

The cultivated area has increased from 1,605 square miles in 1891 to 1,752 in 1901, the most noteworthy improvement being in the irrigated area of Kaithal Tahsil which is now 190 square miles as compared with 52 in 1891.

35. Jullundur District.—As already stated the District of Jullundur is the most densely populated in these Provinces, and it has no canal irrigation though it is amply protected by wells. The Deputy Commissioner remarks that the scarcity was not as a rule felt by the cultivators of the District, as the decrease in produce was made good by the high prices which prevailed, but they lost their cattle owing to scarcity of fodder. The chief sufferers during the scarcity are said to have been the *daryaibafs* or weavers of silk cloth.

In spite of the fact that the District contributed 56,983 settlers to the Chenab Colony, its population increased from 907,583 to 917,587, *i.e.*, by 10,004 or 1·1 per cent. and the ratio of District-born to the total population rose from

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86·2 to 87·2 per cent.* Another sign that this increase was not due to an influx of refugees from less favoured Districts is that females have increased by 6191 and males by 3,813.

Tahsil Jullundur.—The population in this Tahsil has increased from 295,301 to 305,976 or by 3·6 per cent. Excluding the town and cantonment it has increased from 229,099 to 238,241 or by 3·9 per cent., and of the increased numbers (9,142) 5,108 are females and 4,034 males.

Tahsil Nawashahr.—This Tahsil alone shows a decrease. The population fell from 205,625 to 196,339 a decrease of 9,286 or 4·5 per cent. and the females have decreased more than the males (4,974 as against 4,312.)

Tahsil Nakodar.—The population rose by 2·4 per cent. from 217,079 in 1891 to 222,412 in 1901, an increase of 5,333 (3,170 females and 2,163 males).

Tahsil Phillour.—The population rose from 189,578 to 192,860, an increase of 3,282 (2,100 males and 1,182 females) or 1·7 per cent.

36. *Kapurthala State.*—Kapurthala has now a population of 314,351, as against 252,617 in 1881, an increase of 24·4 per cent. Its great increase was in 1881-1891, but since the latter year it has added 14,661 to its population, an increase of nearly 5 per cent. as against 1·1 in the Jullundur District, but it has only contributed 3,968 settlers to the Chenab Colony whereas Jullundur sent over 56,000.

37. **Ludhiana District.**—The District population has increased from 648,722 in 1891 to 673,097 in 1901 or by 3·7 per cent., but Tahsil Samrala exhibits a decrease of nearly 4,000. The percentage of District-born is now 82·9 having fallen from 83·5 per cent. in 1891.†

The District contributed 17,807 souls to the population of the Chenab Colony in addition to an increase of 16,630 in the number of the District-born.

Tahsil Ludhiana.—The population has risen from 323,700 to 333,337 or by 9,637 souls, of whom 2,315 are included in the town of Ludhiana. Hence the increase in the rural population (now 284,688) is 7,322 or 2·6 per cent. only.

The Deputy Commissioner writes :—

"In the Ludhiana Bet the soil is bad and has not improved since Settlement and many villagers have been attracted to the Chenab Canals, but the tract is far from being as damp as the Samrala Bet and the falling off is far less marked and general."

Tahsil Samrala.—The total population has decreased from 158,770 in 1891 to 154,995 in 1901 or by 3,775, (*i.e.*, by 2·4 per cent.) in spite of a slight increase in the small urban population, and the Deputy Commissioner writes :—

"Serious variations in population are found only in the Samrala and Eastern Ludhiana Bet. The falling off in population becomes more and more marked as we approach the Eastern boundary of the Samrala Bet and the tract is notoriously unhealthy. Much of its land is water logged and its condition goes to prove the connection between malaria and high water-levels."

Tahsil Jagraon.—The population has risen from 166,252 to 184,765, an increase of 18,513, or 11·1 per cent. and this increase is practically confined to the rural area.

38. *Maler Kotla State.*—Maler Kotla has added 1,751 to its population, now 77,506, since 1891—an increase of 2 per cent. Its increase since 1881 amounts to 6,455 or over 9 per cent. The District of Ludhiana has risen by nearly 8·9 per cent. since 1881.

39. **Ferozepur.**—The population of the District has increased from 886,676 in 1891 to 958,072 in 1901—or by 71,396 souls—an increase of 8 per cent., but the District-born population has only risen from 683,969 to 731,516—an increase of less than 7 per cent.‡ The District has, however, contributed 15,048 settlers to the Chenab Colony, so that the real increase is larger.

As the following notes on the different Tahsils show the displacement of the population in this District has been curiously unequal. The Tahsils of Ferozepur

* The births returned in 1891-1900 numbered 385,469 and exceeded the deaths by 83,213, whereas the District-born population only increased by 18,746. But adding to the latter the settlers in the Chenab Colony the returns are in close agreement.

† The births recorded in the decade exceeded the deaths by 50,191.

‡ Thus the District-born population has increased by 47,547, whereas the births in the decade 1891-1900 out-numbered the registered deaths by 44,968 only.

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and Zira, which comprise most of the Bet or riverain tracts, are not progressing, Ferozepur indeed shows a serious decrease, while Zira is practically stationary. Parts of Moga Tahsil which is entirely Rohi or upland also appear to be retrogressing. 'It appears,' says a District note, 'that the decrease (in 445 villages of these three Tahsils) has occurred rather in the Rohi Circles than in the Bet. The reason is that in 1900 the rainfall was unusually heavy: this caused fever everywhere, and the death-rate was high.' The people of the Bet were accustomed to the effects of inundation and suffered less, whereas those of the Rohi were more seriously affected by malaria. Emigration to the Chenab Colony, Bikanir and Bahawalpur is, however, also assigned as a cause of the decreased population in both Circles.

On the other hand, the decrease in certain villages of Tahsil Muktsar is attributed to scarcity, and to the fever epidemic of 1900, but it is added that:—"Of course the population increases much more in the upland Rohi with a Jat population than in the lowlands inhabited by miscellaneous Mohammadan tribes."

Tahsil Ferozepur.—This Tahsil has now a population of 165,851 as against 179,606 in 1891—a decrease of 13,755 souls or 7·6 per cent., only to a slight extent explained by a decrease in the Cantonment population of 1,096. The population of the rural areas has in fact decreased by 9·6 per cent. The District Census Report attributes this to the "terrible mortality from fever" in 1900 and the Revenue Assistant in a note points out that 221 out of 358 villages show a decreased population.

Tahsil Zira.—The population has increased from 174,138 to 176,462 or by 1·3 per cent only. Out of 363 villages 154 show an actual decrease of population.

Tahsil Moga.—The population has risen by 10,051 and is now 245,857 or 4·2 per cent. more than in 1891. 70 of its 208 villages show a decreased population. The District report thus comments on the figures:—

"The increase is very small considering the Tahsil's capabilities of expansion. But there are definite causes for this:—

(i) the numbers who have gone to the Chenab Colony;

(ii) the large numbers who have gone to Hong-Kong, Uganda, the Straits Settlements, etc.

It is a fact that some Rs. 2,00,000 are yearly remitted to Moga from these parts. The Moga Jat is a restless man and likes foreign service. It is quite a common thing for a man who is wanted by the police to go off to China or the Straits."

Tahsil Muktsar.—The population, now 172,445, has risen by 10,953 or nearly 7 per cent. This Tahsil has greater 'possibilities of expansion which have been checked by the recent scarcity.'

Tahsil Fazilka.—This Tahsil shows the greatest development, having added 61,823 to its population in the decade. It has now a population of 197,457, or over 45 per cent. more than in 1891, and 188,952 of this is rural. This expansion is due to extended irrigation and the opening of the Southern Punjab Railway.

40. *Faridkot State.*—Faridkot has now a population of 124,912 as against 97,034 in 1881—an increase of nearly 29 per cent., and it has increased by over 8 per cent., since 1891.

41. The Phulkian States.—*Patiala* with a present population of 1,596,692 has increased by only 13,171 or ·83 per cent. since 1891: *Nabha* with 297,949 has added 15,193 or 5·3 per cent. to its population: while *Jind* with 282,003 shows a small decrease of 2,557 or ·89 per cent.

	Total Increase since 1881.	Per cent.
Patiala	8·8	
Nabha	13·7	
Jind	12·8	

42 Lahore District.—The District has now a population of 1,162,109 as against 1,075,379 in 1891, an increase of 86,730 or 8 per cent., but the Lahore City with Mian Mir Cantonment accounts for 26,110 of this increase. Nevertheless, excluding the city and Mian Mir Cantonment, the population of the District has risen by nearly 7 per cent. and its proportion of District-born has

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risen considerably, being now 948,410 or 81·6 as against 853,070 or 79·3 per cent. of the total population in 1891, so that immigrants are relatively fewer than in 1891.* Females, however, have not increased nearly so rapidly as males, there being now 48,156 more males, but only 38,374 more females in 1901 than in 1891.

Tahsil Lahore.—In the whole Tahsil the population has risen from 430,378 to 474,181 or by 10·2 per cent. and that in the rural areas from 253,524 to 271,217 or nearly 7 per cent. Of the increased numbers, (17,693), in rural areas 9,018 are males and 8,675 females.

Tahsil Sharakpur.—The population has decreased from 133,457 in 1891 to 118,957 or by 14,500, equal to 10·8 per cent., but the females have not decreased so rapidly as the males, there being only 6,606 fewer females as against 7,894 males.

Tahsil Kasur.—The population has risen from 280,647 to 311,690, an increase of 31,043, or in rural areas alone from 246,927 to 275,398, an increase of 11·5 per cent., but the increase in the number of males is (16,174) greater than that of females (12,297) in the latter.

Tahsil Chunian.—The population now 257,281 has risen from 230,897 or by over 11 per cent. and as females have increased more rapidly than males the increase is doubtless permanent.

The administrative *Tahsil* however correspond so little with the natural divisions of this District that it is best to discuss the circumstances of the latter as has been done by the Revenue Assistant, Lala Tilok Chand, in the following note :—

"I would divide the Lahore District into four sub-divisions, namely :—

1. the tract lying north of the Ravi river and forming the Sharakpur Tahsil,
2. the low-lying tract commanded by the Ravi,
3. the high tract or Manjha lying between the Ravi and the Sutlej,
4. the low-lying tract known as the old Beas valley and now commanded by the Sutlej.

4. The statistics show an abnormal decrease of population in most of the villages of the first two sub-divisions, while a marked increase is observable in the third. The decrease in the fourth sub-division is comparatively small.

5. The causes of these notable variations are not far to seek. The first two divisions are dependent for their irrigation on rainfall, generally aided by wells, and partly by the river spills and seasonal overflow from the Deg stream. During the long continued drought which commenced in 1895 and ended in 1900, the river and the Deg did not overflow their banks and the people could not work their wells with profit owing to the great scarcity of fodder. Accordingly, they were obliged to abandon their homes to seek a livelihood in more favoured tracts. The Chenab Colony adjoining the Sharakpur Tahsil (first sub-division) and the Manjha tract adjoining the second and fourth sub-divisions had ample room for them, as irrigation from the Chenab and Bari Doab Canals was extended to a large area during the decade. In the Chenab Colony the Gugera branch was opened, and a new colony was made in the Chunian Tahsil where the Bari Doab Canal was extended. At the same time many Manjha villages welcomed the hard-pressed people of the Ravi and the Sutlej.

The cause of the comparatively small decrease in the fourth sub-division seems to be that the tract is partly irrigated by the Sutlej inundation canals and therefore the drought did not prove as disastrous there as on the Ravi and in the Sharakpur Tahsil (first two sub-divisions)."

43. Amritsar District.—The population of this District has risen from 992,697 in 1891 to 1,023,828 in 1901, an increase of 31,131 or 3·1 per cent., of whom less than half are females (males 16,771, females, 14,360). The increase in Amritsar City alone, however, amounts to 25,663, so that, excluding the city, the District has an increased population of only 5,468 or a little over ·5 per cent.

The District has contributed 67,963 settlers to the Chenab Colony, yet the percentage of District-born to the total population has only decreased from 86·7 in 1891 to 85·3 in 1901.

The Deputy Commissioner notes that a very large number of wells have been sunk since the last Settlement, and that there is extensive canal irrigation, but he adds :—

"Though the canal brings many benefits still there are many tracts excessively irrigated from it and this must result in excessive mortality from malarial fever."

* The births recorded, however, only number 462,079 or 81,688 more than the recorded deaths in 1891-1900, whereas the District-born population has increased by 95,340.

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Tahsil Amritsar.—The population has risen from 462,734 to 488,383, but the increase is entirely in the city of Amritsar which has increased by 25,663 souls, rural areas showing a decrease of 18 (+532 females and —550 males).

Tahsil Ajnala.—The population has fallen from 224,836 to 209,869, a decrease of 14,967, or 6·6.—8,359 being males and 6,608 females.

Tahsil Tarn Taran.—The population now 325,576, has risen by 20,449 since 1891 or by 6·7 per cent.

HIMALAYAN AREA.

44. *Nahan State.*—The progressive Hill State of Nahan has now a population of 135,687 or 23,316 more than in 1881, an increase of 21 per cent. It has added 11,553 to its population since 1891.

45. **Simla District.**—The District as now constituted shows an increase of 4,500, over 2,500 of these being accounted for by immigrant labourers on the Kalka-Simla Railway. The town of Simla itself, with Kasumpti and Jutogh, shows an increase of nearly 700 souls, while the rural population, now 21,449, has increased by only 237 souls according to the District report; though the increase appears to be greater.* It is remarkable that according to the vital statistical returns 1,748 fewer births than deaths have been registered in this District since 1891. In only one year, 1898, did the births exceed the deaths. This appears to indicate very imperfect registration of births in the Simla Municipality, but the circumstances of the District, as a whole, with its large floating population (only 18,544, out of a total population of 40,351 are returned as District-born) are exceptional and no certain conclusions can be drawn.

46 *Simla Hill States.*—These, as a whole, show an increase most marked in Bashahr (11·76 per cent.), Keonthal (13·05 per cent.), and in Balsan, Kumharsain, Bhajji and Baghal. Nalagarh shows a marked decrease of 2·75 per cent., and Jubbal, Bilaspur, Mailog, Bija and Darkoti small decreases. The population in all the States taken together has risen from 371,335 in 1891 to 389,349—or by 4·8 per cent. only—since 1891.

47. **Kangra.**—The conditions of this District are peculiar. There would appear to be but little room for extension of cultivation, the people are averse to emigration and the population remains almost stationary as the marginal figures show, though those of 1868 have been held to be not very trustworthy.

1868	...	...	743,882
1881	...	...	730,845
1891	...	...	763,030
1901	...	...	768,124

The District-born population now amounts to 720,348, or 93·8 per cent. of the total, as against 718,830, or 94·2 per cent. in 1891, an almost nominal increase. The births registered however exceeded the deaths by 4,897, so that a somewhat higher increase might have been anticipated.

Tahsil Kangra.—The rural population is practically stationary having increased by 898 only.

Tahsil Nurpur.—This Tahsil shows a decrease of 2,606, and the District Census Report states:—

"An explanation which may be tentatively advanced is that a large proportion of the land in these Tahsils being poor will not well support an increase of population, and if there has been an increase in reality it has been drawn off by emigration for private and military service. In addition to the 37th and 38th Dogras another Dogra regiment is being raised, and there are Dogra companies in other regiments."

The falling off in Tahsil Hamirpur amounts to 1,281 souls, and the above explanation applies to this Tahsil also. The Dera Tahsil is absolutely stationary and the only Tahsil in Kangra proper which shows a real increase is that of Palampur which has now a population of 132,955 or 3,556 more than in 1891, or 2½ per cent. increase.

Kulu.—In the Kulu Sub-Division Plahch Sub-Tahsil again is stationary with a population of 50,631 or 80 more than in 1891, while Kulu Tahsil has now

* The rural population in 1891 was 24,089, but from this must be deducted 1,135, the then population of Rawain and Dhadhi States, and the *rural* population of Kalka and Kasauli, for which separate figures are not available.

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68,954 or 4,324 more people than in 1891. Lahul and Spiti were however enumerated on the 1900 at the commencement of the cold weather instead of its close as in 1891, and this probably accounts for the difference in the figures. The increase in the Kulu Valley has thus exceeded 3,000 souls.

	1901.	1891.
Total...	... 10,436	9,530
Lahul	... 7,205	5,982
Spiti	... 3,231	3,548

48. *Mandi State.*—No Hill State shows a greater advance than Mandi, which has now a population 174,045 as against 147,017 in 1881, an increase of 18 per cent.

49. *Suket State.*—Suket has also increased by 2,190 or by 4 per cent. since 1881, having now a population of 54,676.

These two States have increased by over 14 per cent., and thus advanced more rapidly since 1881 than the British District of Kangra, which has only increased its population by a little over 5 per cent. since that year.

50. *Chamba State.*—Chamba, (127,834), has only increased by 3 per cent. since 1891, but in the 1881-91 decade it added 8,259 to its population and has thus risen by 10·5 per cent., again a greater increase than in the British District of Kangra.

THE MOVEMENT OF THE POPULATION IN THE HIMALAYAN AREA.

	Males.		Percentage of increase or decrease.	Females.		Percentage of increase or decrease.
	1901.	1881.		1901.	1881.	
Nahan ...	75,461	63,305	+19·20	60,226	49,066	+22·74
Simla States	206,205	182,799	+12·80	183,143	155,199	+18·
Kangra ...	399,106	380,867	+4·78	369,018	349,978	+5·44
Mandi and Suket.	119,860	104,868	+14·29	108,861	94,633	+15·03
Chamba ...	66,474	60,382	+10·08	61,360	55,391	+10·77

The figures of the Simla District being excluded from the table in the margin, as abnormal it will be seen that the females have as a rule increased perceptibly faster than the males during the past 20 years in the territories which form the Himalayan Area.

SUB-HIMALAYAN AREA.

51. Ambala District.—The decrease of the population in Ambala from 863,641 souls in 1891 to 815,880 in 1901, a decrease of 47,761 or 5½ per cent., is remarkable. The more so when it is remembered that in 1881—91 the population was practically stationary. The District-born population is now returned at 685,062 or 83·9 per cent of the whole population enumerated. But as in the case of Karnal no comparison with the District-born figures of 1891 can be made because Thanesar Tahsil has been transferred to that District.

Paragraph 28, page 83 of the Punjab Census Report, 1892.

Tahsil Ambala.—Of the total decrease of 12,561, 11,905 appertain to the rural area, the city and cantonments showing a decreased population of 656 only. The population of this Tahsil is thus less now than it was in 1881 by some 2,500 souls, and the decrease, since that year, is composed of twice as many males as females.

—	Persons.	Males.	Females.
1881	220,477	122,988	97,489
1891	230,567	129,684	100,883
1901	218,006	121,318	96,688
1891-1901	—12,561	—8,366	—4,195

Tahsil Jagadhri.—In this Tahsil the fall of 1881—91 has been accelerated and the females have decreased half as fast again as the males.

—	Persons.	Males.	Females.
1881	169,640	92,387	77,253
1891	168,634	91,040	77,594
1901	161,238	88,262	72,976
1891-1901	—7,396	—2,778	—4,618

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—	Persons.	Males.	Females.
1881	145,633	79,295	338
1891	141,326	76,676	64,650
1901	131,042	71,647	59,395
1891-1901	—10,284	—5,029	—5,255

Tahsil Naraingarh.—In this Tahsil also the decadence has been more rapid than in 1881—91, and the decrease among females since 1891 is more than that amongst the males.

—	Persons.	Males.	Females.
1881	167,869	Excluding	Kalka.
1891	176 298	98,261	78,037
1901	166,267	93,859	72,408
1891-1901	—10,031	—4,402	—5,629

Tahsil Kharar.—The Kharar Tahsil (including Kalka and Kasauli) shows a decrease of a similar kind.

—	Persons.	Males.	Females.
1881	154,303	88,046	66,257
1891	146,816	80,139	66,677
1901	139,327	76,495	62,832
1891-1901	—7,489	—3,644	—3,845

Tahsil Rupar.—In this Tahsil also the same phenomenon appears.

Causes of the decrease.—No other District exhibits this phenomenon of a general decline in population, which decline is proportionately far heavier among the female than it is among the male element. It will be observed that in the 1881—91 decade the decrease was, (*except in Tahsil Kharar*), more marked amongst the males, the females in Jagadhri and Rupar showing small increases though the male population had diminished in the latter Tahsil by as many as 7,907. The number of deaths registered in the District (presumably as at present constituted) exceeded the births by 15,184 in the 1891-1900 decade. This is significant because the deaths of emigrants from the District would not, if they died outside its limits, be registered in it, and thus the number of deaths returned should not be increased but lessened by emigration so that the decrease in the population can hardly be attributed to that cause. Again defective registration of births *and* deaths will not explain the figures for, presumably, the former are not less carefully registered than the latter.

As pointed out in the District report the decrease is marked in the *rural* population of every Tahsil and it is indeed clear that the general decay of the smaller towns in no way explains this decadence in the population of the District. With the exception of Ambala itself, Buria, and Sadhaura, all the towns show an increased population.

The health of the District during the past decade is thus described by the Civil Surgeon :—

"Malarial fevers have been the chief cause in diminishing the population in the District. This is well illustrated in the accompanying diagram*. The course of the disease corresponds almost exactly with the curve of the total deaths. It is interesting to note that years which are marked by a high death rate from fevers are also marked by a high death rate from bowel complaints (dysentery and diarrhœa). Cholera prevailed in an epidemic form in the District in 1891—92, and again in 1895—96. There were 244 cases in 1900. Small-pox caused a severe epidemic in 1896 when there were 3,544 deaths from this cause. It has, however, steadily declined ever since and only 49 deaths occurred from it in 1900. There has been no other form of epidemic which could possibly affect the general population."

* Not printed.

The District Census Report adds :—

"The chief cause of the decrease of population was the mortality caused by cholera, fevers and small-pox as stated by the Civil Surgeon. But to some extent it was also due

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to the severe scarcity which prevailed through the larger portion of the District in the years 1896—97 and 1899—1900. Cases of actual starvation were probably not many but there can be no doubt that a large number of poorer people did not get sufficient and wholesome food during those hard times and were reduced to such a condition that they succumbed to diseases which otherwise would not have proved fatal. The fact that the decrease is most marked in Tahsils Ambala, Kharar and Naraingarh which suffered the most from scarcity is a clear proof that want of food was not an unimportant factor in reducing the population. The Tahsils of Rupar and Jagadhri have the rivers Sutlej and Jumna respectively on their borders and the Khadar Circles in these two Tahsils had generally good times when scarcity prevailed elsewhere. So the decrease in those two Tahsils is not so considerable as in the other three Tahsils."

These remarks, however, in no way explain the decrease in the fertile Tahsils of Rupar and Jagadhri. As regards the latter Tahsil it is remarked that:—

"The Western Jumna Canal has done much harm to the health of the villages on its sides. Its banks being low the adjoining lands were generally full of water from percolation and floods in the beginning of the past decade. This gave rise to general weakness and malarial fevers and the consequence was that the population of the canal side villages was much reduced. The Canal Department has, however, raised the embankments in many parts and percolation is gradually diminishing and it is hoped that as soon as the embankments are complete the health of the people in those villages will much improve."

A map prepared to show the localities in which population has diminished only renders the question what causes have led to this decrease throughout the District more obscure. The villages which return diminished populations are scattered throughout the District and not confined to any one part or tract.

Kalsia State.—This State has now a smaller population than in 1881 having now returned 67,181 persons as against 67,708 in 1881 and 68,633 in 1891. It is geographically a part of Tahsil Jagadhri in Ambala and shares its decadence.

52. **Hoshiarpur District.**—Hoshiarpur has now a population of 989,782 as against 1,011,659 in 1891, a decrease of 21,877 or 2·1 per cent., two-thirds of the decrease being among the male population.

The District-born population has decreased from 932,137 in 1891 to 910,847 or by 2·3 per cent. and now amounts to 92 per cent. of the total population.

The births returned during the past decade (1891—1900) numbered 53,140 more than the recorded deaths, so that instead of a decrease of some 21,000 in the District-born population an increase of over 56,000 might have been anticipated. Emigration to the Chenab Colony accounts for 35,099 and the Revenue Assistant notes that numbers have also taken up land in the Native States of Nahan, Mandi and Suket, a fact borne out to some extent as regards Nahan but not as regards Mandi or Suket by the Census returns, which show the numbers given in the margin as enumerated in those States.

Born in Hoshiarpur.	
Nahan	3,805
Mandi	564
Suket	157

Columns 44, 74 and 77 of Table XI, pages v and vi.

That the decrease, however, is to be chiefly accounted for by emigration will be clear from the fact that the female population has only decreased by 7,683, while the male has fallen by 14,194 or nearly twice as many. In Tahsils Garhshankar and Una the decrease is practically confined to the males, and in Dasuya it is chiefly among the latter (3,422 males to 1,920 females), but in Hoshiarpur Tahsil 4,031 less females to 5,721 less males are returned. The decrease of population in the latter Tahsil is probably permanent.

Tahsil.	*Area in acres.* 1890-91.	1899-1900.
Dasuya ...	210,209	207,033
Hoshiarpur ...	162,900	164,816
Garhshankar...	188,714	186,453
Una ...	173,891	169,912
Total ...	735,714	728,214

The Deputy Commissioner thus compares the cultivated area of the years kharif and rabi 1890-91 and kharif and rabi 1899-1900 by tahsils, and he adds:—"The destructive action of the *chos* has thrown much good land out of cultivation, while the new cultivation has no doubt been of inferior quality. This process has in all probability operated in the direction of a decrease in population by emigration."

The annual loss, in land revenue alone caused by the *chos* and rivers exceeds Rs. 32,000. On the other hand it is remarked that:—

"The irrigated area of the District in 1891 was 45,193 acres and in 1900 it rose to 56,440. In other words the irrigated area has in 10 years risen by 25 per cent. According to the Revenue papers the number of *pacca* wells has increased by 2,000 since 1891.

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About ⅛ of the total increase in the irrigated area is *nahri* which is due to the development of irrigation from the Shah Nahr Canal in the Dasuya Tahsil."

Tahsil Hoshiarpur.—The population is now 264,112 souls a decrease of 9,752 but the town of Hoshiarpur (—4,003) accounts for nearly half the falling off. But in the Sirwal Assessment Circles the falling off is very marked and the Rakar has also decreased by nearly 2,000 persons.

Sirwal I, Decrease —5,052.
Sirwal II, „ —3,563.

Sirwal	...	—2,549
Bet	...	—1,922
Maira	...	—950
Rakkar	...	—202

Tahsil Dasuya has now a population of 239,004 as against 244,346 in 1891, a decrease of 5,342. Here again the heaviest decrease is in the Sirwal, but the Bet also shows a large decrease.

Bet	...	—2,893
Sirwal	...	—150
Bit-Manaswah	...	—180

Tahsil Garhshankar has now a population of 261,468 or 2,673 less than in 1891. The heaviest decrease is in the Bet.

Bet I	...	—2,645
Jhar	...	—1,227
Bit	...	—790
Dun	...	—371
Pahar	...	—68

Tahsil Una has a population of 225,198 or 4,110 less than in 1891, distributed as in the margin.

53. **Gurdaspur District.**—The District population has decreased from 943,922 in 1891 to 940,334 in 1901, *i.e.*, by 3,588 or ·37 per cent. Females have, however, hardly decreased at all, males being 3,478 fewer than in 1891. The District has contributed 43,593 settlers to the Chenab Colony, but its percentage (89·9) of District-born to total population remained practically the same as in 1891, the numbers having decreased from 848,202 to 845,686.*

Tahsil Gurdaspur.—The population has risen from 252,092 in 1891 to 258,379 in 1901, an increase of 6,287, or 2·5 per cent., males 2,870 and females 3,417.

Tahsil Batala.—The Tahsil population has risen from 300,644 to 305,867 or by 1·7 per cent. only, but as the town of Batala (27,365) has only a nominal increase of 142 souls the increase in the remaining areas is 5,081, or 1·8 per cent., of whom 2,119 are males and 2,962 females.

Tahsil Pathankot.—The population of this Tahsil is now 141,623 or only 773 more than in 1891, and in the rural area there has been an actual decrease of 2,443 souls.

Tahsil Shakargarh.—The population of this Tahsil has fallen from 250,336 to 234,465 a decrease of 15,871—of whom over two-fifths are females—, equivalent to a decrease of 6·3 per cent. In 1881, however, the population of this Tahsil was only 219,511 and it is therefore 6·8 per cent. higher now than it was in that year.

54. **Sialkot District.**—The population is now 1,083,909 as against 1,119,847, a decrease of 35,938 or over 3 per cent. but the Chenab Colony has absorbed 103,390 of its population, so that by putting back the colonists the population of this District may be said to have really increased by 67,452, or 6·02 per cent. That the decrease is really due to emigration might also have been inferred from the fact that, while the males have decreased by 25,156, the females are only 10,782 less than in 1891.

The District-born population has fallen from 1,035,425 to 992,743, being thus 42,682 less than in 1891, or by 4·1 per cent. As might have been anticipated the District-born shows a greater decrease than the whole population,† the former having contributed largely to the Chenab Colony.

Malarial fever, prevalent in 1892 and 1900, was not conspicuously fatal in any particular tract and the decrease in the population is general.

Tahsil Sialkot.—The population has increased from 302,866 in 1891 to 312,688 in 1901, and as the town of Sialkot only shows an increase of 2,869 the rural population has increased by 6,953, being now 254,732, or by 2·8 per cent.

* The births recorded (409,066) exceed the deaths by 58,908.

† The births returned exceeded the deaths registered by 130,756 during the decade. The "District-born," however, have decreased by 42,682, so that 173,438 persons have to be accounted for. The Colony accounts for 103,390, and some 70,000 must have emigrated elsewhere.

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Tahsil Pasrur.—In this Tahsil the population has decreased from 203,875 in 1891 to 193,746 in 1901. The decrease in the past decade thus amounts to 10,129, or nearly 5 per cent. of whom two-fifths are females.

Tahsil Raya.—The population has decreased from 214,671 in 1891 to 192,440, or by 22,231, equal to 10·3 per cent. but the males have decreased by 12,930 and the females by only 9,301.

Tahsil Zafarwal.—The population has fallen from 190,970 in 1891 to 178,887, or 6·3 per cent. Males have decreased by 6,923, females by 5,160.

Tahsil Daska.—The population, now 206,148, is only 1,317 less than in 1891, and the number of females shows a slight increase.

55. Gujrat District.—The population of Gujrat is now 750,548 souls, or 10,327 less than in 1891, a decrease of 1·35 per cent. The decrease is practically confined to the two Tahsils of Phalian and Kharian, and the fact that in the District as a whole the number of females has actually increased by 785 points to emigration as the cause of the decrease.

During the past decade 84,246 more births than deaths were registered, yet the District-born population has fallen from 720,251 to 704,905, a decrease of 15,346 or 2·13 per cent. There are thus about 100,000 persons to be accounted for unless we assume that the enumeration was incomplete, or that births have been often registered twice, or that deaths have not been completely registered. None of these assumptions are justified. The present census was most carefully supervised by the Deputy Commissioner (Captain A. C. Elliott) and imperfect registration would be likely to show fewer births, as well as fewer deaths, than actually occurred.

The District has supplied 25,352 settlers to the Chenab Colony and there has been considerable emigration to Gujranwala (34,548 as against 8,730 in 1891), but the numbers enumerated in Shahpur hardly equal the figure of 1891 (9,310 as against 8,424), so that the Jhelum Canal has not yet attracted many settlers or labourers to the latter District. The emigration would thus appear to have been to countries beyond India, as noted in the District report, but that emigration can hardly have been on so extensive a scale as to account for the deficiency which still remains.

Tahsil Gujrat.—The Tahsil has now a population of 309,887, or 1,026 more than in 1891, but the town of Gujrat has increased its population by 1,360 souls, so that in the rural areas there has been a slight decrease. This is chiefly due to the decrease in the Hithar Circle, and the Deputy Commissioner says :—

"In this Tahsil the best cultivated lands are in Jatatar and Hithar, but there is very little room for further extension, and emigration to a certain extent is necessary. The Bulandi or sub-montane tract is not densely populated and as, with the exception of one or two harvests, the crops there have been good even in the scarcity period of 1895-98, people have not left their homes and so we find there an increase equal to 9 per cent. of the population of 1891. Jatatar shows an increase of only 4½ per cent. owing to emigration. Hithar, which though congested is not worse off than Jatatar, shows a decrease of 12,944, or about 17 per cent. The set of the Chenab river for the past decade has been unfavourable to this District. Consequently some villages have lost their lands and the people have gone to the other tracts. Some Bahrupias, whose lands were acquired for the Khanki headworks, have been given lands in the Chenab Colony. The decrease therefore in the Hithar of Gujrat is due partly to river action and partly to emigration due to want of room for the increased population."

Tahsil Kharian.—The population has fallen from 248,076 in 1891 to 242,687 in 1901, a decrease of 5,389 or 2·17 per cent., but the female population has increased by 1,602, males having decreased by 6,991. The District report notes :—

"There is increase both in the Jhelum Bet and Pabbi circles, but the Maira shows a decrease of 7,610, or about 4 per cent. It must be remembered, however, that the Maira of Kharian is a large tract consisting of no less than 399 villages. It may be divided roughly into two parts; the eastern, which gets more rain and where crops are not so uncertain, has not decreased in population, but the western half, where the rainfall is often precarious, has suffered severely from drought and the emigration has been extensive. It is from this part that a number of people, several thousands in fact, have gone to Africa. The tract, however, is not irrigated and, therefore, emigration in time of scarcity is a most desirable thing."

Tahsil Phalian.—The population is now 197,974, having decreased by 5,964 or 2·9 per cent. since 1891 and the female population has decreased far

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more than the male, being 4,246 less than in 1891 as against a decrease of 1,718 males. The Deputy Commissioner notes :—

"In Phalian the Jhelum Bet shows an increase of 12,329 or over 50 per cent. on the 1891 population. The increase here is, however, not real. The Jhelum Canal head works account for 6,170 souls and the population of the Central Jail there was 2,220 (and numbers of labourers in the Canal were enumerated in the neighbouring villages). If these two items are deducted, the net increase is 3,939 or 17 per cent. Both the Bar and Hithar of Phalian show a decrease of 9 and 16 per cent., respectively. The Hithar depends almost entirely on wells, and these cannot be worked unless there be fodder and tenants. This tract has suffered most from the proximity of the Chenab Colony."

Both tenants and landowners had emigrated in considerable numbers, finding it more profitable to take up land there, but the Bar had also suffered from scarcity, more or less, since 1895 and this accentuated the movement to the Colony.

56. Jhelum District.—The District has now a population of 594,018, as against 609,056 in 1891, a decrease of 15,038, or 2·5 per cent. But while males have decreased by 17,410, females have increased by 2,372. The District-born population has decreased from 569,679 in 1891 to 559,803 or by 9,876* (less than 2 per cent).

Tahsil Jhelum.—The total population has decreased by 6,068, being now 170,978 as against 177,046 in 1891, and the urban having increased by 2,073 the decrease in the rural areas amounts to 8,141 or nearly 5 per cent., but females have increased by nearly 500. The Revenue Assistant notes that the Pabbi and Khuddar Circles show decreases owing to two successive bad harvests in the three years preceding the Census, which caused emigration to better grazing country. The River and Maidan Circles show increases, but not sufficient to make up the deficiency in the two former. The riverain villages are not affected by malaria and those near Jhelum itself support numerous milch cattle.

Tahsil Talagang.—The population, now 92,594, has decreased by 2,372 or 2·5 per cent. since 1891, and the females have decreased (by 810), though only half as much as the males. Most of the villages in the north and west of the Tahsil show increases: those in the south and east decreases. The bad harvests of the past three years have caused emigration to the Chenab Colony and to the Punch territory in Kashmir†.

Tahsil Chakwal.—The population now stands at 160,316, or 3,745 less than in 1891, but females have increased by 703. The same causes are assigned as in the other Tahsils. There is some temporary emigration in the cold weather, with camels for carrying the trade or work in the indigo factories in Multan.

Tahsil Pind Dadan Khan.—The Tahsil population, now 170,130, has fallen by 2,853, but the town of Pind Dadan Khan accounts for 1,285 or nearly half the decrease. In rural circles there is an increase of 1,107 females and a decrease of 2,675 males, giving a net decrease of 1,568. The Jalap *ilaqa* has a generally increased population owing to its vicinity to the river and the abundance of wells. The Vanhar, Thal and Phaphra Circles show decreases, due to emigration, caused by scarcity among the poorer classes, towards the Chenab Colony. The Revenue Assistant's note continues :—

"The railway line that was opened in 1886 drew away the traders to other centres of trade. The boatmen have gone off to other work, as boat traffic along the river has fallen off a good deal. *Poverty has been the main cause of decrease of population.* There were very few marriages during the last decade. There have been a great number of marriages within the last few months after the good rabi of 1901 and there were very few during the few years preceding this last rabi."

57. Rawalpindi District.—The population of this District—including the Tahsil of Attock—is now 930,535 as against 887,194 in 1891, an increase of 4·8 per cent.

The District did not suffer from actual famine, but in 1896-97 and again in 1899-1900 there was scarcity in Tahsils Gujar Khan, Pindigheb, Fateh Jang and the western parts of Rawalpindi, the want of fodder being most severely felt. The

* The births returned in 1891-1900 exceeded the deaths by 30,729.

† These figures take no account of the two villages transferred by Punjab Government Notification No. 781, dated 27th August 1900.

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rural population has also been affected to some extent by the decline of village industries and the District report remarks :—

"The weavers, oilmen, blacksmiths, etc., have suffered owing to the import of English piece-goods and other articles, also by flour mills and other machines having been established here."

Tahsil Rawalpindi.—In this Tahsil the rural population has risen from 169,346 in 1891 to 173,413 in 1901, or by nearly 2·4 per cent.

Tahsil Gujar Khan.—The population has fallen from 152,455 to 150,566, a decrease of 1,889 or over 1 per cent., but the number of females shows an increase of 1,864, males having decreased by 3,753.

Tahsil Attock.—Attock has now a population of 150,550 or 9,487 (nearly 7 per cent.) more than in 1891, the Settlement Collector, Hazara, notes :—

"In this Tahsil, and especially in the Sarwala iláqá, the people have been harder hit by years of deficient rainfall and scarcity than in the rest of the (Hazara) District, but exceptional circumstances, such as openings for work on the new Mari-Attock railway, have helped them to tide over bad seasons without much difficulty."

The increase in the rural population of the Tahsil is also close on 5 per cent.

Tahsil Kahuta.—The population, 92,372 in 1891, is now 94,729, an increase of only 2·5 per cent.

Tahsil Murree.—This small Tahsil shows a marked increase of 14 per cent., having now a population of 52,303.

Tahsil Pindigheb.—The population has risen from 99,350 in 1891 to 106,437 or over 7 per cent., but of the added numbers (7,087) 4,110 are males and only 2,977 females.

Tahsil Fateh Jang.—The population, 113,041 in 1891, is now 114,849, an increase of only 1,808.

The only assessment circle in this Tahsil, and indeed in the District, which shows an actual decrease is that of Sil Sawán in which the population has fallen from 54,823 to 53,894, a decrease of less than 1,000. The Revenue Extra Assistant Commissioner (Munshi Iftikhar-ud-din) writes :—

"This circle is a low-lying tract no doubt, but the reason of the decrease does not seem to be only its bad climate. The inhabitants are small land-owners who left their homes owing to want of grain and grazing, which they could not get here in the time of drought, and had not come back yet when the census was taken."

58. **Hazara District.**—The population of the District has risen from 516,288 to 560,288, an increase of 44,000 or 8·52 per cent.

Tahsil.	Population.		Percentge of increase or decrease.
	1901.	1891.	
Abbottabad	194,632	175,735	+ 10·75
Haripur	151,638	142,856	+ 6·14
Mansehra	182,396	165,312	+ 10·33
Amb	24,956	26,290	— 5·07
Phulra	6,666	6,095	+ 9·36

The figures above show the variations in each Tahsil. In Abbottabad Tahsil the town and cantonment show a decrease and thus the remaining population, now 186,868, has increased by 21,296 or 12·8 per cent. since 1891. The rate of increase is lowest in Haripur, the most highly cultivated portion of the District, as the Settlement Collector points out. He adds :—

"In the feudal territories, Cis-Indus Amb shows a decrease of 5 per cent., while Phulra shows a rise of 9 per cent. No reason can be given for the decrease in the former State, but the present census is probably much more accurate than the last."

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The Settlement Collector thinks that the extension of cultivation has almost reached its limit and that this accounts for the diminished rate of increase which was more than double in the 1881-1891 decade.

The District-born population has, however, risen from 487,396 to 539,468 or over 10 per cent.

THE NORTH-WEST DRY AREA.

The Punjab Districts.—In discussing the local fluctuations of population in these Districts it will be best to first describe the Chenab Colony and then to deal with the Districts of Gujranwala, Jhang and Montgomery out of which the Colony has been formed.

59. The Chenab Colony.—The Chenab Colony returns already a population of 791,861, of whom 453,861 are males, there being only 745 females to every 1,000 males, as yet, because the earlier settlers have only now begun to bring their families into the Colony. The Districts which have contributed most immigrants are given in the margin. It will be seen that Sialkot has sent over 100,000, no other District approaching this number. Amritsar comes next with nearly 68,000 and Jullundur with close on 57,000.

Total ... 443,509

District or State.		District or State.	
Sialkot ...	... 103,390	Ferozepur	... 15,048
Amritsar ...	... 67,963	Ambala ...	... 8,614
Jullundur ...	... 56,983	Multan ...	... 7,777
Gurdaspur	... 43,593	*Patiala* ...	... 4,281
Hoshiarpur	... 35,099	Jhelum ...	... 4,242
Lahore ...	... 28,620	*Kapurthala*	... 3,968
Gujrat ...	... 25,352	Hissar ...	... 1,834
Ludhiana ...	... 17,807	Rawalpindi	... 1,736
Shahpur ...	... 16,156	*Bahawalpur*	... 1,046

The Colony is made up of six Tahsils which with their present populations are noted in the margin.

Tahsil.	Population, 1901.	Tahsil.	Population, 1901.
Khangah Dogran ...	133,780	Toba Tek Singh ...	125,684
Lyallpur ...	263,541	Jhang (Colony) ...	28,548
Samundri ...	157,285	Chiniot ...	83,023

These Tahsils were thus constituted:—Tahsil Khangah Dogran almost entirely consists of the southern part of the Tahsil of Hafizabad in the District of Gujranwala, with a few villages of Tahsils Chiniot (in Jhang) and Gugera* (in Montgomery) the Lyallpur Tahsil consists of parts of the former Tahsils of Chiniot and Jhang†, Tahsil Samundri was carved out of the Tahsils of Lyallpur and Jhang‡, and Tahsil Toba Tek Singh out of Tahsils Lyallpur, Jhang and Shorkot, also in the Jhang District.§ The remaining two Tahsils in the Colony are portions of the old Tahsils (Jhang and Chiniot) of the Jhang District.

The population of each fragment of the three Districts which contributed to the area of the Colony has been ascertained as accurately as possible, but the uncertainty of boundaries in the wastes of the Bar renders it impossible to say that absolute accuracy was attained. It was not found difficult to note, roughly, the name of the old District in which each new *abadi* was situated, but it is not impossible that the old boundary lines run right through the sites of existing villages, founded since the Chenab Canal was opened. *Approximately*‖ then the marginal figures show the population of the portion of each District included in the Colony, and the numbers which each District *contributed* to the Colony (out of its own District-born population), but we have no figures

District.	Population of part in the Chenab Colony.	Born in District.
Gujranwala	133,780	75,872
Jhang	623,961	108,090
Montgomery	34,120	91,654
Total Population of Colony	791,861	

* Punjab Government Notification No. 624, dated 22nd August 1893.
† Do. do. do. No. 442, dated 11th June 1896.
‡ Do. do. do. No. 413, dated 2nd May 1900.
§ Do. do. do. No. 414 of same date.

These Notifications involved various minor changes in the boundaries of the districts concerned.

‖ These remarks will explain why no attempt was made to obtain data showing the immigrants into the Colony from the parts of Gujranwala, etc., which lie outside its limits. To obtain those data we should have had to record (i) the District of birth and (ii) to ask if a man born in Gujranwala was born in the part of Gujranwala, outside the Colony or inside it. This would have been confusing to a degree and with uncertain boundaries it would have been useless.

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showing how many of the 168,090 persons born in Jhang were born in that part of the District which lies in the Colony and how many were immigrants into it from the other part.

60. Gujranwala District.—The population of the District excluding the area under colonization in the Chenab Colony has increased from 619,815 in 1891 to 756,797 or by 136,982, equal to 22·1 per cent.

Tahsil Gujranwala.—This Tahsil has now a population of 252,863 as against 269,166 in 1891, a decrease of 16,303, but the population in the towns having increased by 2,954 souls, that in the rural areas alone shows a decrease of 19,257 or 8·2 per cent. Males have, however, decreased more than females, in the ratio of 11 to 7. The decrease is attributed, probably correctly, to emigration on a large scale to the Chenab Colony. The Bar and Bangar Circles show a large decrease, while the population of the Charakhri is slightly higher than in 1891.

Tahsil Wazirabad.—The Tahsil population is now 183,205 or 401 less than in 1891, but in the rural area which has a population of 148,004 the decrease is 8,962 or 5·7 per cent. and the females returned are 174 less than in 1891. In that year, however, nearly 9,000 labourers employed on the Chenab Canal were enumerated in this Tahsil and thus there has really been no decrease in its population.

Tahsil Hafizabad.—Excluding Tahsil Khangah Dogran, there is an increase of 49,623, chiefly in the Bar villages which account for two-thirds of the increase. But over 100 villages in the Chenab and Bangar show decreased populations amounting in all to some 7,500 persons, attributed chiefly to emigration to the canal-irrigated tracts. In Tahsil Khangah Dogran 47 old villages (not irrigated) have lost 4,536 souls owing to the same cause.

61. Jhang District.—All three Tahsils have contributed areas to the Chenab Colony and thus comparison of the present returns with those of 1891 is impossible, but it is noted that four of the six riverain assessment circles show a decrease of population ranging from 2 per cent. in Jhang to 19 per cent. in Chiniot Tahsils. The drought of the past few years has driven population to the Colony, because the Canal is accessible. In Shorkot Tahsil where it is not so accessible the population has migrated to the two riverain circles which show increases of 5 and 7 per cent., respectively.

62. Montgomery District.—In spite of the colonisation of a small part of the Gugera Tahsil this District shows a decrease in population of 1,815 souls since 1891, and excluding that part the decrease is general in all three Tahsils.

Montgomery Tahsil.—The decrease in this Tahsil amounts to 17,075 or 18 per cent. on the population of 1891, and females have decreased by 7,722.

Tahsil Dipalpur.—This Tahsil shows a nominal decrease of 720 souls, entirely due to a decreased number of males.

Tahsil Gugera.—The part not transferred to the Colony shows a heavy decrease. As in the Montgomery Tahsil there has been considerable migration to the Colony due to continuous drought.

63. Shahpur.—The District has now a population of 524,259 as against 493,588, an increase of 30,671 (or 6 per cent.), more than half of whom are females. Its District-born population has risen from 456,910 to 479,674 or by 5 per cent. only. In Tahsil Shahpur the population has increased from 146,376 to 167,905, or by nearly 15 per cent. due to the extension of canals, both State and private, which has caused an influx of population. On the other hand, Tahsil Bhera shows a decrease. This Tahsil has now a population of 194,469 or 1,116 less than in 1891, and Bhera town shows an increase of 1,252 souls, and Miani of 71, so that in the rural areas the population has fallen by 2,439 or nearly 1·42 per cent.

The Chenab Assessment Circle has now a population of 56,621 as against 69,281 in 1891, a decrease of 12,660 souls or 18·3 per cent. This is attributed to scarcity; numbers of people have emigrated to the Chenab Colony in search of employment. The decrease in the Tahsil is almost confined to the male population.

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In Tahsil Khushab the population has risen from 151,627 to 161,885, an increase of 6·8 per cent.

64. Mianwali District.—This District has a population of 424,588, an increase of 6 per cent. on the population of the four Tahsils, which now constitute it, in 1891. The figures by Tahsils are given in the margin. The Deputy Commissior of Bannu explains that the increase in Mianwali is due, in spite of hard times, to the Railway. The natural division of the two southern Tahsils of the District is into the Kachchhi or Indus Valley tract and the Thal or sandy waste east of the Indus, and the Settlement Collector, Dera Ismail Khan, remarks that :—'the Thal in both Tahsils has suffered and probably permanently, and there is a great number of deserted wells. A number of the poorer zamindars in the North-Western Thal have found their way to the Jhelum Canal and elsewhere.'

Tahsil.	Population, 1901.	Percentage of increase since 1891.
Mianwali	111,883	7·7
Isa Khel	64,224	·5
Bhakkar	125,803	5·5
Leiah	122,678	8·1

65. Multan District.—The population of the District has risen from 635,726 to 710,626, or by nearly 12 per cent. since 1891, but the increase has not been evenly distributed as the marginal figures show. The only tracts in the District which show an actual decrease are the Hithar, Ravi and Utar circles in Kabirwala Tahsil, due to emigration of tenants to better irrigated tracts in the District or in Bahawalpur.

Tahsil.	Population, 1901.	Increase per cent. since 1891.
Multan Total	232,126	21·9
„ Rural	144,732	24·9
Shujabad Total	124,907	8·9
Lodhran „	113,359	3·3
Mailsi „	109,727	3·5
Kabirwala „	130,507	15·

66. *Bahawalpur State.*—This State shows an increased population of 70,835 souls, or over 10 per cent. more than in 1891. Its population has risen from 573,494 in 1881 to 720,877 in 1901, or by nearly 26 per cent. in 20 years. This expansion is due to the development of its canal system.

67. Muzaffargarh.—The District shows an increase of 24,561 or 6·4 per cent., having now a population of 405,656 as against 381,095 in 1891. The District-born population has however risen by 27,277 or 8 per cent.* The marginal figures for Tahsils show that the increase has been fairly uniform. The only circle which shows a decrease is that of the Thal Chahi in Tahsil Sanawan and this is explained as due to migration, caused by scarcity, to the Thal Chahi-Nahri or Pakka Chahi-Nahri circles.

Tahsil.	Population, 1901.	Increase per cent. since 1891.
Muzaffargarh	174,970	6·2
Alipur	130,595	7·
Sanawan	100,091	6·2

68. Dera Ghazi Khan District.—The population of this District as now constituted has risen from 427,758 in 1891 to 471,149 or by over 10 per cent., but the rate of increase in each Tahsil is by no means uniform as the figures in the margin show. It would seem that the droughts of the past decade have caused the population to abandon, temporarily, the drier tracts. Thus in the Pachadh generally people have left their villages, especially those at the 'tail' of the hill torrents, for the canal-irrigated and Bet villages, and cessation of the floods caused by the erection of the dams, has led to emigration from the Gharkab and Kadra Assessment circles in Tahsil Rajanpur. In Tahsil Jampur excess of *sama*

Tahsil.	Population, 1901.	Increase per cent. since 1891.
Dera Ghazi Khan	193,744	9·4
Sanghar	86,482	12·5
Jampur	97,247	16·3
Rajanpur	93,676	3·8

* The registered births exceed the deaths by 26,528 in the decade, so that the figures are in close accord.

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and consequent bad crops has caused a decrease of population in certain villages of the Sindh circle.

The North-West Frontier Province.

69. Peshawar District.—This District shows, next to Hazara, a greater development of population since 1881 than any other in these Provinces, having now a population of 788,707 or 189,255 more than in 1881, on its present area an increase of 31·6 per cent. The population has risen by 76,912 or 10·8 per cent. since 1891.

The Peshawar town and cantonments only partially account for this increase, the rural population of the District having risen from 583,266 to 649,797 or by 11·4 per cent. The increase in the rural population of the Tahsils is given in the margin. The Tahsils of Peshawar and Charsadda comprise the three Tahsils of Peshawar, Doaba Daudzai and Hashtnagar of 1891, the Doaba Tahsil having been abolished in 1893.

Tahsil.	Rural population, 1901.	Increase per cent. since 1891.
Peshawar and Charsadda (or Hashtnagar).	265,372	10·
Mardan	133,643	21·1
Naushera	106,269	5·2
Sawabi	144,513	10·6

70. Kohat District.—The population of this District has risen from 195,148 to 217,865 or over 11 per cent. since 1891. Part of the increase is due to the presence of troops and of labourers on the Khushalgarh-Kohat Railway, now under construction, but there has been a substantial increase even if all these figures be excluded, as the details by Tahsils in the margin show. The rate of increase for the District in the 1881-1891 decade has thus been maintained, though Kohat Tehsil shows a decrease. The Settlement Collector thus describes the causes of the increase:—

Tahsil.	Rural population, 1901.	Increase per cent. since 1891.
Kohat	48,839	—4·2
Hangu	43,901	+10·6
Teri	94,363	+10·4

"The figures in themselves do not appear to call for any particular remarks. They show a steady advance in prosperity, due no doubt in a great degree to the gradual extension of law and order along the border. The greatest increase is shown in the Kohat Tahsil which is the most settled. In the Hangu Tahsil also there has been a great improvement in security and comfort, due to the occupation of the Samana Range by our troops. On the British side of this range hamlets peopled by tribesmen from across the border, chiefly Rabia Khel Orakzai, are also springing up and now contain 1,445 inhabitants. The figures for the Teri Tahsil are probably more correct than those of 1891 at which time there was no regular revenue establishment in the Khattak part of the Tahsil."

71. Bannu District.—The District, as now constituted, returns a population of 231,485, an increase of 27,016 persons or over 13 per cent.* Both its Tahsils show an increase. In Bannu Tahsil the population has risen from 120,324 in 1891 to 130,444, an addition of 10,120* or 8 per cent. but, excluding the town and cantonment the population has only risen from 111,507 to 116,153 or only 4 per cent. The population of Tahsil Marwat, 84,145 in 1891, is now 96,332, an increase of 14·5 per cent. That these increases are, for the most part, due to greater prosperity would appear from the District report which says:—'It is believed that irrigation facilities in Bannu and their extension to parts of Marwat have contributed to the increase in population.' It is however added that an influx of people, from other Districts, owing to famine, accounts in part for the increased population.

72. Dera Ismail Khan District.—The District has now a population of 252,379 as against 229,804 in 1891, an increase of 22,575 persons,* or nearly 10 per cent. In Tahsil Dera Ismail Khan the total population has risen from 133,809 in 1891 to 144,337 in 1901, but the rural population has only risen from 106,925 to 112,600, an increase of 5,675 persons or 5·3 per cent. The other

* The births only exceeded the deaths registered by 18,267, in 1891-1900 in the old District of Bannu, which included Mianwali and Isa Khel Tahsils.

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Tahsil	Population, 1901.	Increase per cent since 1891.
Kulachi ...	55,053	5·3
Tank ...	48,467	10·8

Tahsils also show increases as the figures in the margin (from which the population of Wano, 4,522 males, is excluded) show. The Settlement Collector writes:—"I would point out that the Tahsils of this District are purely arbitrary divisions. The real division of the District is into the Daman or lands between the foothills and the Indus, and the Indus Valley or Kachchhi, both tracts lying in Tahsils Dera and Kulachi, and the constant fluctuations in the population of these tracts is not sufficiently marked in the Census returns by Tahsils. Thus at present the Daman has furnished, both in Dera and Kulachi, a large number of settlers to the Kachchhi."

And a scrutiny of the village statistics bears out this account, the Daman villages which are dependent on the rainfall often showing decreased populations.

73. The movement of the population in the decade, 1891—1901.

The general conclusions to be drawn from a consideration of the figures given in the above paragraphs would seem to be that famine or scarcity has not been by any means the sole or even the chief factor in the movement of the population. No doubt from all the dry areas, in which cultivation depends entirely on rainfall and which are unprotected by wells or canals, there has been extensive emigration to more fertile tracts. Thus in the Districts of the south-east Punjab the movement has been towards the fertile Districts of Gurgaon and Delhi, or in the cases of Rohtak, Karnal, and especially Hissar to the canal-irrigated tracts within the District. The other Districts and the larger States of the Indo-Gangetic Plain West show, as a whole, satisfactory increases of population, though there have been certain local fluctuations. Seeing that in the famines of 1897 and 1900 the scarcity of fodder was a serious factor, one would have expected that the population would have shown a large, if temporary, increase in the Himalayan and Sub-Himalayan areas in which grazing is plentiful and to which, according to general observation, cattle were taken in great numbers. This, however, is not the case. Excepting Nahan State none of the Himalayan tracts show much increase of population and that of Kangra is practically at a stand-still, while all the Sub-Himalayan Districts except Rawalpindi and Hazara have decreased. This decrease is to be ascribed in part to the emigration to the Chenab Colony, and if we 'put back' the numbers born in the Districts which have contributed most to the numbers enumerated in the Colony we find that the decrease gives place to an increase in four out of the six Districts in question. But in only one instance, *viz.*, Sialkot, is the rate of increase even then near the normal rate, or the rate of the Punjab as a whole, in these Sub-Himalayan Districts.

District.	Increase or decrease per cent.— excluding Emigrants to the Chenab Colony.	including Emigrants to the Chenab Colony.
Ambala	−5·5	−4·5
Hoshiarpur	−2·2	+1·3
Gurdaspur	−·4	+4·2
Sialkot	−3·2	+6
Gujrat	−1·3	+2
Jhelum	−2·4	−1·8

The figures for Ambala will be noticed in paragraph 75 below, and those for Sialkot, which shows a normal increase, need not be discussed further. The remaining four Districts show a considerable volume of emigration, even if we exclude the exodus to the Chenab Colony, and the figures are, in the cases of Gujrat and Jhelum, greatly in excess of the 1891 data. Only then in the case of Hoshiarpur does the population, making every possible allowance for increased emigration, show an unsatisfactory rate of increase. In Gurdaspur the average is lowered by the decrease in Tahsil Shakargarh.

District.	Loss by emigration in Punjab (excluding the Chenab Colony)	Excess over 1891.
Hoshiarpur	65,373	9,641
Gurdaspur	32,021	4,635
Sialkot	79,581	1,407
Gujrat	51,420	26,534
Jhelum	45,027	31,385

In the North-West Dry Area the decade has been one of expansion. Except Montgomery all the Districts show considerable increases, usually above

*The births returned in the old District which included Bhakkar and Leiah Tahsils in 1891-1900 exceeded the deaths by 18,303 only.

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the Provincial average. Shahpur which shows an increase of 6·2 per cent. would have increased 9·5 per cent. but for emigration to the Colony. Mianwali and Muzaffargarh have the smallest increases, and even they have added 6 to 6·4 per cent. to their population.

74. The effect of the famines on the population.—The remarks in the foregoing paragraph will have shown that it is not in the famine-stricken Districts that a decreased population will be found. Of the Districts affected in 1897 or 1900, Hissar has a stationary population, Rohtak and Gurgaon have increased, the first by 6·8 per cent., which is nearly the rate of the Punjab generally, and Gurgaon by 11·5 per cent., which is very much above that rate. The increase in Karnal is only 2·6 per cent, but scarcity does not account for the smallness of the increase. However much scarcity and consequent high prices may have affected the poorer classes in the richer Districts, emigration to the Colony accounts entirely for their not showing an increase equal to that of the Punjab as a whole, as the marginal figures demonstrate. Famine cannot be assigned as the cause of the stagnation in Kangra or the slow advance of the Himalayan States, and it is exceedingly doubtful if scarcity has had any noticeable effect on the population of the Sub-Himalayan Districts. The maps opposite page 51 illustrate the variations in density since 1891 and 1881.

District.	Rate of increase including emigrants to the Chenab Colony.
Jullundur	7·4
Kapurthala	6·2
Ludhiana	0·5
Ferozepur	9·7
Lahore	10·7
Amritsar	10·

It would, however, be going too far to say that in no part of the Punjab has famine affected the population. Taking the figures for Tahsils it will be seen that those coloured blue on the map on the opposite page have a decreased population, and in the case of Tahsils Sirsa and Bhiwani (in the Hissar District), Sharakpur (in Lahore), Shakargarh (in Gurdaspur), and possibly Gujar Khan (in Rawalpindi), the decrease may safely be attributed to famine, but to what extent the decrease is real, or how far it merely represents emigration to more favoured tracts, we cannot say. That the decrease is more or less permanent in character will be apparent from a comparison of the rates of decrease in the female population which are almost the same as those for the rural population.

Subsidiary Table VII. Columns 3 and 7.

75. The effects of malaria.—The condition of the population in the Karnal District is not satisfactory and its continued decline in Thanesar Tahsil claims attention. It would seem that this decadence of the population is also found throughout the five Tahsils of Ambala, alike in the drier areas of Tahsils Ambala, Jagadhri and Naraingarh, and in the fertile Tahsils of Kharar and Rupar. Thence the decrease in population is continued into the sub-montane Tahsil of Samrala, the Bet of Tahsil Ludhiana and into Zira and Ferozepur Tahsils. The five Tahsils from Rupar to Ferozepur lie on the south bank of the Sutlej, and for the most part to the north of the Sirhind Canal.

Increased emigration from these tracts cannot be assigned as the cause of the decrease, and reading the District reports with the Census figures it is hardly possible not to conclude that the population has actually diminished.

Paragraphs 34, 51, 37, and 39. *supra.*

The causes of this diminution are not easy to fathom. The Ferozepur authorities assume that, as a matter of course (*vide* paragraph 39 above), the miscellaneous Mohammadan does not increase so fast as a (Hindu and Sikh) Jat population does. The grounds for this assumption are not stated, and the Mohammadans in these Provinces show, generally, a far greater rate of increase than the Hindus and Sikhs combined. The tracts under discussion are, I believe, notoriously unhealthy as a whole, and it would certainly appear that malaria has, on the south bank of the Sutlej and in the sub-montane between that river and the Jumna, sapped the vitality of the population. An extreme instance of this is afforded by the unhealthy Naili circles, in which the age-constitution of the population is significant. To this point I shall return in the first part of Chapter IV.

Turning northwards we have Hoshiarpur, with its slowly increasing population, and Kangra in which the population is nearly stationary. Possibly this condition of things is in part due to the same cause, but the areas affected are small and the figures in consequence are not conclusive.

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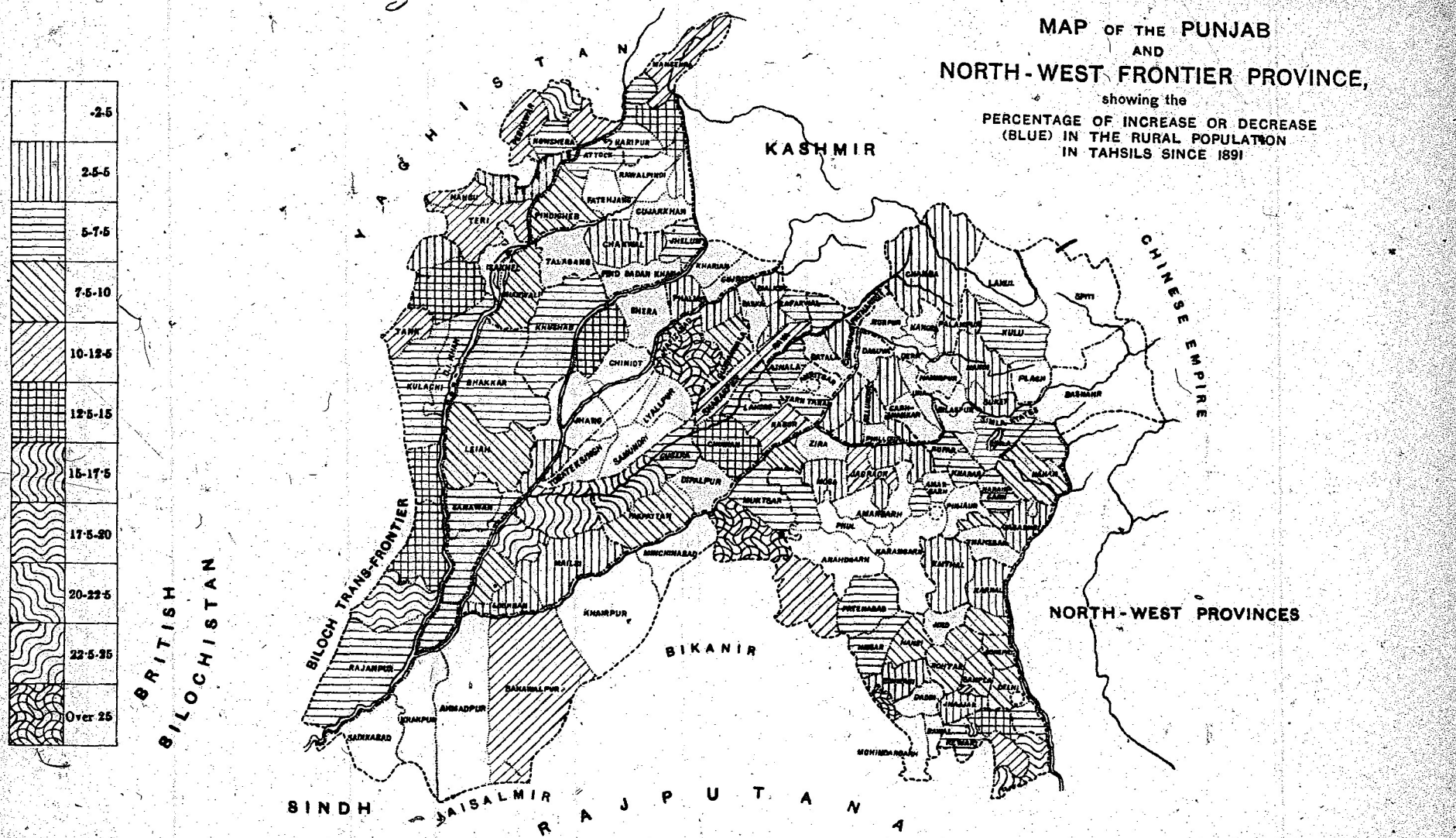

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PART III—MIGRATION.

Paragraph 134, Punjab Census Report, 1883.

76. Types of migration.—"Migration," says Mr. Ibbetson, "may be roughly referred to four different types :—

"I. *Temporary*, due to a local failure of grass, or even of food, driving the people to seek the one or the other in more favoured Districts; to a temporary demand for labour on public works, or for transport purposes, attracting a large number of labourers to a particular locality, and the like.

"II. *Periodic*, due to the changing seasons which drive men to and fro between the cool mountains and the warm valleys and plains, or from the scorched up steppes to the grassy river banks and lower hills and which send them forth for purposes of carriage, trade, and so forth.

"III. *Permanent*, where overcrowding or distress on the one hand, or physical or political advantages on the other, drive away from one District and attract to another people who settle down permanently on the land.

"IV. *Reciprocal*, where, in the absence of any local attractions to induce movements from either quarter, persons pass from one District to another, and are replaced by others moving in the opposite direction. This form is largely peculiar to the east of the Province, and will presently be discussed.

These four types can, in great measure, be distinguished by the varying proportion of the sexes among the migrants, the males being largely in excess in temporary and less so as a rule in periodic migration, the proportion being fairly normal in permanent migration, while in reciprocal migration the females greatly predominate. But of course each type shades off into all the others; indeed it may often be said to produce them, for people will more readily settle temporarily or permanently where friends and connections have preceded them; two or more types are generally present side by side; and the proportion of the sexes can only be taken as a very rough indication of the general nature of the migration, and of the type which prevails most largely."

To these may be added a fifth type, found chiefly in the South-East of the Province, but not confined to it.

There is a rule, and apparently a stringent rule, among the Rajputs in Gurgaon that a daughter must always be given in marriage to the West, and a wife taken from the East. Thus the Rajputs of Rewari get wives from Ujina, Sangel, and Hattin on the eastern side of the District but do not give daughters to those in the eastern tracts. This custom is said to be an imitation of that followed in the portion of Rajputana which lies west of the Gurgaon District, and it appears to have been followed for many generations.

The Khatris of Delhi (the "Dilwala" Khatris) have a similar custom. They take wives from the Khatris of the North-West Provinces, who are termed "Purbia," but take a pride in giving their daughters to the Khatris of the Punjab proper who are designated "Lahoria" and "Sirhindia." I am unable to say how far the rule is observed, nor can I explain it. It may be, possibly, that some idea of misfortune attaches to the East—as cattle-plague must always be cast out to the east-ward, at least in that part of the Province.

On the other hand the highest Gujar septs or families in Karnal will only marry their daughters east of the Jumna, because the other Gujars in that District sell their daughters. Amongst the Jats there is a strong objection to giving daughters to inhabitants of the poorer tracts where women have to work in the fields, as for instance in the Bangar or Jangal-*des* (in Karnal), and thus girls are only given to villages in the Khadir.

In Kapurthala the Jats of the Beas Bet give daughters to those of the Manjha in Amritsar west of the Beas river, and in the Riar-ki or Riar Jat tract round Batala and Kadian in Gurdaspur, while they obtain wives in the Dina and Sarwal tracts. The same is the case with the Sultanpur Jats, and to some extent with those of Phagwara.

In the sub-montane tracts of Gurdaspur and Sialkot it appears to be a common practice for Rajputs of inferior status to obtain wives from the Thakkars of the lower ranges.

This form of migration may, for want of a better term, be called "one-sided." It is the reverse of reciprocal. The rule which compels the marriage of a daughter to a resident of a particular tract is no doubt a form of hypergamy, the law which obliges a daughter to be married to a man of higher caste, or of

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80. Immigration from Rajputana.—The Districts and States which now show the greatest number of immigrants from Rajputana are given in the margin, with the increase or decrease in each case since 1891. These figures show that there have been considerable fluctuations. Hissar, as is natural, shows the largest decrease, and Gurgaon a corresponding increase. The great mass of the increased immigration has, however, been into Ferozepur and Bahawalpur.

District or State.	Immigrants.		
	1901.	1891.	Difference.
Hissar	55,023	60,619	—5,596
Gurgaon	52,270	45,981	+6,289
Ferozepur	38,119	16,530	+21,589
Bahawalpur	32,487	10,827	+21,660
Delhi	18,699	14,906	+3,793
Patiala	16,762	20,761	—3,999
Nabha and *Jind*	14,667	13,299	+1,368
Rohtak	6,374	6,781	—407
Karnal	3,338	4,882	—1,544
Multan	4,498	990	+3,508
Montgomery	2,270	529	+1,741
Chenab Colony	2,932	...	...

The character of this immigration as a whole and in the more important Districts and States will be apparent from the marginal figures, from which it would seem that the immigration is permanent in Hissar and Ferozepur, reciprocal in Gurgaon and the Phulkian States, and periodic in Bahawalpur and Delhi. It is also apparent that, in the cases of Hissar and Ferozepur, the immigration is more permanent now than in 1891, but in the other tracts it is generally less so than before, as the number of females per 1,000 males has sensibly diminished. But, speaking generally, there has been little change in the character of the immigration which still remains of the permanent or reciprocal type. The conclusion appears to be that the influx of famine-stricken people from Bikaner and the adjacent States, which occurred in the years of scarcity, and more especially in 1897, has nearly, if not altogether, subsided. Multan, Montgomery, and the Chenab Colony show moderate numbers of Rajputana immigrants, but it would be surprising if the demand for labour on the canals in the Colony had not attracted men from the less fertile regions south of the Province.

District or State.	Immigrants.			
	Males.	Females.	Females per 1,000 males.	
	1901.		1901.	1891.
Total	119,358	150,157	1,258	1,388
Hissar	25,408	29,615	1,165	1,100
Gurgaon	15,504	36,766	2,370	2,554
Ferozepur	18,955	19,164	1,011	804
Bahawalpur	17,714	14,773	834	828
Delhi	10,644	8,055	757	815
Patiala	5,127	11,635	2,269	2,770
Nabha and Jind	4,160	10,507	2,525	2,672

The immigration into Bahawalpur is also, probably, of a more permanent type than the figures would indicate, considerable areas having been recently colonised in that State.

81. Immigration from the North-West Provinces and Oudh.—Most of the Districts containing cities or large towns show considerable immigration from the North-West Provinces, but the figures of most interest are those given in the margin. The immigration into Delhi City is clearly temporary in character, a large number of males being employed in the factories, whereas in the rural areas the women greatly preponderate, as in Gurgaon, and to a less extent in Karnal. In the remaining Districts the

	Immigrants.			
	Persons.	Males.	Females.	Females per 1,000 males.
Total.	232,724	116,135	116,589	1,004
Delhi :—				
Rural areas ...	23,566	7,641	15,925	2,084
City ...	27,424	17,478	9,946	569
Gurgaon ...	35,702	9,988	25,714	2,574
Karnal ...	31,370	11,837	19,533	1,650
Ambala ...	27,552	13,508	14,044	1,040
Rohtak ...	6,969	3,403	3,566	1,050
Lahore City ...	8,566	6,537	3,029	547
Nahan ...	3,002	1,796	4,206	671

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males equal or out-number the females. As a whole the number of female immigrants from the North-West Provinces now slightly exceeds that of the males, while in 1891 the males were the more numerous by 6,000 only. The character of the migration has thus not materially changed, and the figures for Districts show remarkably little variation from those of 1891, though Karnal shows a considerable increase of 4,819 persons, nearly all females.

82. Immigration from Kashmir.—The immigration from Kashmir has somewhat altered in character since 1881, when there had been a great influx of refugees from that State. The immigration appears now to be of a more permanent character, and the numbers returned as speaking Kashmiri would appear to show that few of the immigrants are new-comers into British Territory, the great mass of them having acquired Punjabi or Urdu as their ordinary language.

	Immigrants.		
	Males.	Females.	Females per 1,000 males.
1881	60,138	53,519	890
1891	39,363	48,182	1,224
1901	38,295	44,945	1,173
	Kashmiri speaking.		
1901	5,992	3,822	638

The Districts which return most immigrants from Kashmir are given in the margin. In Lahore and Amritsar the immigration is practically confined to the cities, and the decreasing numbers returned in the latter District (2,815 as against 3,818 in 1891), show that the community of carpet-makers in the city is not recruited from Kashmir. Similarly, of the still large Kashmiri colony in Ludhiana, only 240 are returned as born in that State. The greater part of the immigration is confined to the sub-montane Districts from Kangra (1,561) to Hazara, and where the immigration is considerable females greatly predominate. The figures for these Districts are very much the same as in 1891.

District.	Immigrants.		
	Persons.	Males.	Females.
Sialkot	22,976	6,770	16,206
Gurdaspur	13,475	4,648	8,827
Gujrat	9,364	3,009	6,355
Rawalpindi	8,196	5,277	2,919
Jhelum	4,161	1,873	2,288
Chamba	3,024	1,679	1,345
Hazara	2,435	1,481	954
Lahore City	2,898	2,263	635
Amritsar City	2,283	1,805	477

83. Immigration from Bombay and Sindh.—The increase is considerable. The Deputy Commissioner of Amritsar notes that plague measures in Bombay and elsewhere appear to have driven people to Amritsar city, but only 298 immigrants from Bombay appear in its returns. Probably the returns are below the mark, people who have come to the Punjab from Bombay not being over-anxious to proclaim the fact. The Bombay immigrants are very scattered and are probably nearly all Parsis and other traders. The immigration into Bahawalpur is mainly from Sindh and is more or less permanent. That into Multan is clearly temporary.

	1901.	1891.
Bombay	4,368	2,394
Sindh	7,091	6,298

	Males.	Females.
Bahawalpur	2,531	2,312
Multan	715	332

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84. Immigration from countries beyond the North-West Frontier.—The immigration from Yaghistan appears to have diminished almost to the vanishing point, but the explanation is that a large number of entries of *mulk-i-ghair*, or foreign territory, were made in the Districts of the North-West Frontier Province, and these have been tabulated as 'Asia part unspecified,' and adding 46,221; the number so tabulated in that Province, to the figures for Afghanistan and Yaghistan we find only a small decrease of 1,865 persons, but as 11,252 of the immigrants were enumerated in Kurram, there has clearly been a considerable decrease in the immigration into the other parts of these Provinces. The mass of this immigration is into the Districts of the North-West Frontier Province, and the total figures for the immigration into them from Afghanistan, Yaghistan and 'Asia part unspecified' are given in the margin. But the ubiquitous Pathan is found in almost every District *cis*-Indus also, and over 1,500 have been enumerated in the Chenab Colony. In most places this immigration is temporary in character, and though in Dera Ismail Khan the number of females nearly equals that of the males, this is due to the *powindah* migration which is thus described by the Settlement Collector of that District :—

—	1901.	1891.
Afghanistan	86,120	62,848
Yaghistan	3,008	74,366
Total	89,128	137,214
Bilochistan	614	745
Asia part unspecified	46,244	6
GRAND TOTAL	135,986	137,965

Table XI, page xxxi, column 170.

—	Males.	Females.
Peshawar	34,829	20,708
Kohat	12,653	8,174
Bannu	4,955	2,623
Dera Ismail Khan	10,417	10,387
Kurram	6,473	4,782

"There is in this District, in common with other western districts, a periodic migration of powindahs, mostly from the Amir's territory to the East of Ghazni. Of these a very large number move further down country either as traders or as graziers. Their women and children are left in the "*kirris*" or large temporary villages of blanket tents and thatched huts. These "*kirris*" are all situated in the Tank, Dera and Kulachi Tahsils. Powindah "*kirris*" always return to the same locations, and no section would think of encamping on the site used by another. The trading parties go down country early in the autumn and return in the spring. One at least of these powindahs has been as far as Australia, and it would be interesting to know how many are acquainted with English. It is believed others have also been to the Colonies."

It appears from the following extract from the Peshawar report that the immigration is in reality less than it was in former times :—

"There is a flow into the District from across the border on the one hand and from Hazara on the other. In the Charsadda and Mardan Tahsils the most common entries showed that the parents were born in Independent Territory, and their children in the District, while Swabi Tahsil was full of Tanaolis, and Swatis."

This shows that the immigrants are now in many cases domiciled in British Territory and the same is also the case in Kohat where :—

"The chief immigrations to the District will probably be found among Waziris and Ghilzais who this year came down in rather larger numbers than usual to graze their flocks inside British territory. Orakzais and Afridis born across the border have also settled in hamlets under the protection of our troops and laws."

85. Migration by Caste.—It is a question of some interest, and in view of the recent famines of some practical importance, to ascertain what are the castes in these Provinces most given to migration. It might have been anticipated that scarcity would cause extensive migration among the lower classes, but the data compiled show that this is not altogether the case.

Subsidiary Table II-B.

The Chamar is no doubt a wanderer in most Districts, but he does not, as a rule, migrate in such numbers as the Jat. The Brahman also migrates freely. No attempt has been made to work out the *relative* extent, to which these castes migrate in proportion to their numbers, but the figures show which classes constitute the bulk of the migrant population. It is further noteworthy that, while

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females nearly always exceed the males, they predominate enormously in all the castes in Rohtak and Gurgaon, and, generally, amongst the Jats. The figures appear to show that all the Hindu castes marry at a distance, the lower to a less extent than the higher: while the Mohammadans, like the Sheikhs in Delhi, the Rajputs in Ferozepur, Lahore and Amritsar do not. There are, however, exceptions to this rule which probably depend on local conditions. The District Tables, which are too bulky to print here, give more detailed information. They will be printed in cases in which the Gazetteer is under revision.

86. Migration by sex.—The percentage of female immigrants to male depends on the extent to which 'reciprocal' and 'one-sided' migration prevail. In consequence the percentage is highest in the south-east of the Punjab, and generally exceeds 50 per cent in the central and sub-montane Districts as far north as Jhelum. It is under 50 per cent in the Himalayan States, and lower still in the south-west of the Punjab and west of the Indus, being barely 15 per cent in Kurram. The data given are for intra-Provincial migration only. In the case of migration to or from outside these Provinces the male element usually predominates largely.

Subsidiary Table II-C, and first map opposite.

87. Emigration.—Owing to the customs of 'reciprocal' and 'one-sided' migration already described, it is natural to find that most of the Districts which have a large immigrant have also a considerable emigrant population. The ratio of emigrants in the Native States is generally higher than in the adjacent British Districts, but the small extent and scattered nature of their territories may, in some degree, explain this. According to our present figures the Sub-Himalayan is by far the most migratory of the Punjab populations, and it must be borne in mind that the figures take no account of the emigration beyond the Indian Empire.

Subsidiary Table III-A.

88. Emigration to other parts of India.—We are able, for the first time, to give fairly complete data, by Districts and States, for the emigration to other parts of India, all the other Provinces (except Burma) and all the States (except Mysore) having furnished us with tables showing the number of Punjab emigrants, from each District or State in these Provinces, enumerated in those parts of India. Burma only furnished us with the total number of emigrants from these Provinces and in consequence the District and State figures exclude the emigrants to Burma, who number 21,501, of whom 19,394 are males. The Districts which furnish most emigrants to other parts of the Indian Empire are given in the margin, while Hissar, Rohtak, Lahore and Amritsar each send over 10,000 emigrants beyond these Provinces. This emigration is chiefly to Provinces or States which are contiguous to the Punjab Districts. It is disappointing not to know the numbers sent by each District to Burma. The Native States have but a comparatively insignificant number of emigrants in other parts of India.

Subsidiary Table III-B.

District.	Persons.
Gurgaon	54,711
Delhi	44,769
Sialkot	30,829
Gurdaspur	16,200
Karnal	15,513
Patiala	15,497
Ambala	15,283
Gujrat	15,262

89. Intra-Provincial Migration.—The figures given in Subsidiary Table V. A. appended to this Chapter, show the loss or gain to each District and State by migration within the Punjab and North-West Frontier Province; and it would not be possible to render the details of this intra-Provincial migration clearer than they are in that Table, column 4 of which also shows the net loss or gain to each District, or State, as constituted on the 1st March 1901.

The main currents of migration (excluding those to the Chenab Colony

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which will be found in paragraph 59 supra.) are given below and are further illustrated by the second map opposite page 79.—

			Persons.
Hissar	loses to	Ferozepore	17,169
Rohtak	„ „	Delhi	10,598
		Karnal	6,323
Gurgaon	„ „	Delhi	9,744
Ambala	„ „	Karnal	9,650
		Nahan	6,305
Hoshiarpur	„ „	Jullundur	18,964
		Kapurthala	6,578
Jullundur	„ „	Kapurthala	7,145
Ludhiana	„ „	Ferozepore	10,001
Patiala	„ „	Hissar	8,496
		Ludhiana	9,233
		Ferozepore	23,435
		Nabha	11,690
		Jind	6,255
Amritsar	„ „	Lahore	25,380
Gurdaspur	„ „	Lahore	9,372
		Amritsar	20,245
Chamba	„ „	Kangra	5,385
Sialkot	„ „	Lahore	28,896
		Amritsar	16,929
		Gujranwala	9,852
		Rawalpindi (new)	6,036
Gujranwala	„ „	Lahore	10,992
Gujrat	„ „	Lahore	5,279
		Gujranwala	25,335
Shahpur	„ „	Gujranwala	7,382
Jhelum	„ „	Shahpur	8,184
		Rawalpindi (new)	10,003
		Peshawar	7,316
Rawalpindi (new)	„	Peshawar	7,112
Jhang	„ „	Multan	23,758

90. Migration to and from the Feudatory States within the Province.—The present figures show that the movement observed in 1891, of a tendency to migrate from the Native States into British Territory, has been greatly accelerated. In 1881 the tendency was in the opposite direction and the Native States, as a whole, then showed a gain of over 20,000 persons from British Territory. In 1891 the gain to the British Districts amounted to 6,482 persons, and it now amounts to 41,274. But if we take males alone the balance is the other way, 3,317 males being lost to British territory; while 44,591 females are gained.

Subsidiary Table V.-B.

Punjab Census Report, 1892, paragraph 247.

91. The States of the Indo-Gangetic Plain.—As in 1891 these three petty States have interchanged comparatively large numbers with the neighbouring British Districts: Loharu and Dujana have lost and Pataudi gained in the process, the figures in each case being much higher than in 1891. Famine doubtless accounts for the doubled loss to Loharu, and perhaps it also accounts for the very large emigration from Dujana. Pataudi has apparently shared in the movement of the population to Gurgaon. But the population of these States is so small that very trivial causes may affect

—	Persons Gain + or loss—	
	1901.	1891.
Loharu	+ 3,565	+ 1,795
Dujana	+ 2,201	+ 866
Pataudi	— 1,580	— 899

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the numbers. Though females exceed the males the net gain in females to British Territory is not large.

92. Comparison of the data for migration within the Punjab and North-West Frontier Province in 1901 and 1891.—In the eastern Districts of the Punjab the effects of the continued scarcity on the movement of the population are easily perceived from the data for 1901 as compared with those of 1891. Hissar now loses substantially instead of gaining by intra-Provincial migration, and Rohtak loses twice as heavily as in 1891. The emigration from Gurgaon has, on the other hand, been checked, and the District now only loses 15,913 as against 23,634 in 1891. The gain to Delhi has nearly doubled, while Karnal shows the large balance of 31,180 immigrants. This District as constituted in 1891 only gained 7,060 souls by internal migration, but the gain is real, for if there had been any great influx into Thanesar the population of that Tahsil would not have shown a marked decrease. Ambala now loses heavily by migration—24,678 souls, excluding that to the Chenab Colony, as against 16,466 in 1891, in spite of the loss of Thanesar—and it appears certain that the emigration from the present District has been greater of recent years than it was prior to 1891. The main stream now is to Karnal; Patiala, which in 1891 gained over 10,438 persons from this District, now gaining only 2,458.

Subsidiary Table V-C.

It would serve no useful purpose to discuss the figures for the rest of the Districts in detail. The Chenab Colony accounts for most of the differences between the present data and those of 1891. The chief points to notice are the following:—

Ferozepore has gained only 54,619 souls as against 79,314 in 1891, chiefly, because of the emigration to the Colony. The Phulkian States show interesting results. Nabha has now a slight gain instead of a considerable loss: Jind loses only slightly more than in 1891: while Patiala now loses 79,698 souls by migration as against 34,525 in that year.

Lahore now gains only 61,332 souls as against 108,261 in 1891. Not only has the Colony taken 28,620 of its population but the streams of migration from Gujranwala and Gujrat have been diverted to the Colony from Lahore.

Gujrat has now lost 76,772 by migration as against 24,886 in 1891, sending 25,352 to the Colony and 25,335 to the irrigated tracts of Gujranwala outside the limits of the Colony.

Generally speaking the District reports indicate, as do the Census returns, that the movements of the population within the Province, during the past few years, have been confined to temporary migrations in search of grazing for cattle or for employment, and none have been on a large scale.

93. The balance of migration within the Indian Empire.—Taking the two Provinces together, the total number of emigrants to other parts of India, (including all the States except Mysore) amounts to 437,262 souls, whereas the immigrants number 627,990 persons, so that the two Provinces *gain* 190,728 souls by migration in India, as against 154,542 in 1891, when the figures did not include the whole of Bilochistan. As we have already seen the mass of the immigration comes from the North-West Provinces and Oudh, and Rajputana, our gain from the former being just on 100,000 souls, half males, half females, while from Rajputana we gain 188,161, over 100,000 of whom are females. Migration to Kashmir leaves us only a nominal balance of 2,155 souls, while we lose 20,699 to Burmah and 16,507 to Bengal and Assam, nearly all of whom are males. On the total account the two Provinces gain 133,220 females as against 57,508 males from the rest of India, a point worth remembering in connection with the balance of the sexes.

Subsidiary Table III-C. and Abstract No. 82, page lxxxv, Punjab Census Report, 1892.

94. Migration to and from outside India.—In addition to this volume of immigration there are 167,277 immigrants from other countries outside India. In other words the total immigrant population in these two Provinces numbers 795,267 as against 740,750 in 1891, an increase of 7·4 per cent., but we have no

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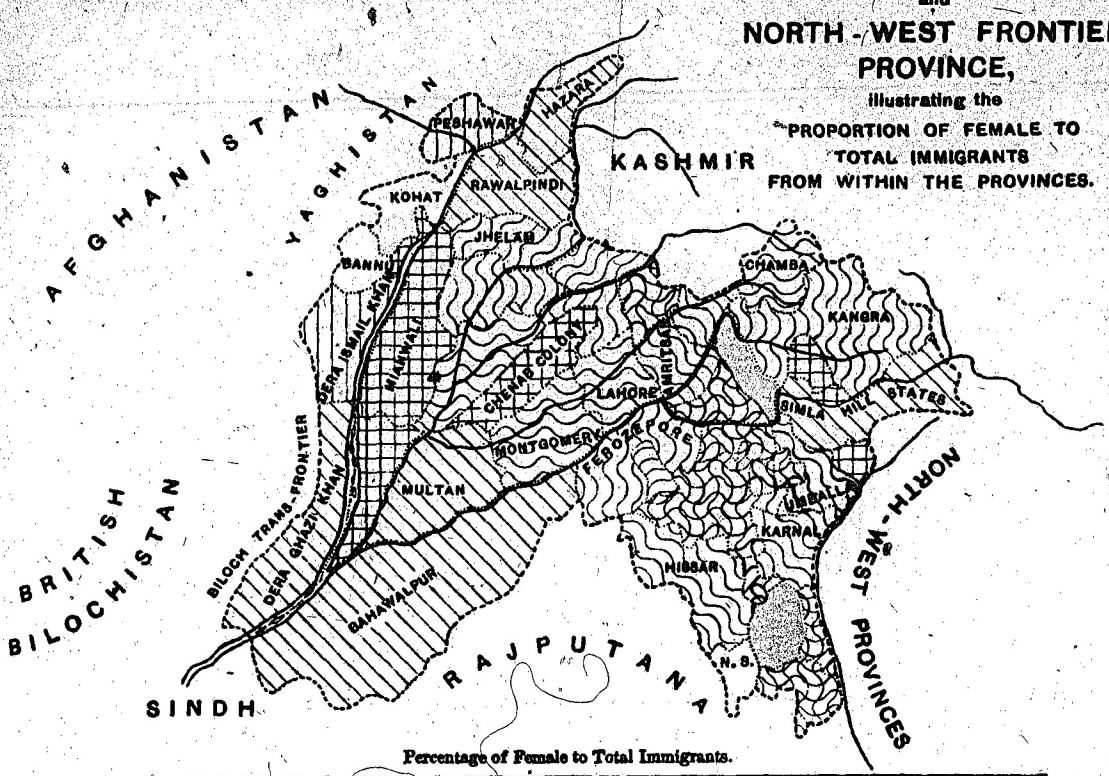
MAP of the PUNJAB and NORTH-WEST FRONTIER PROVINCE,

illustrating the

PROPORTION OF FEMALE TO TOTAL IMMIGRANTS FROM WITHIN THE PROVINCES.



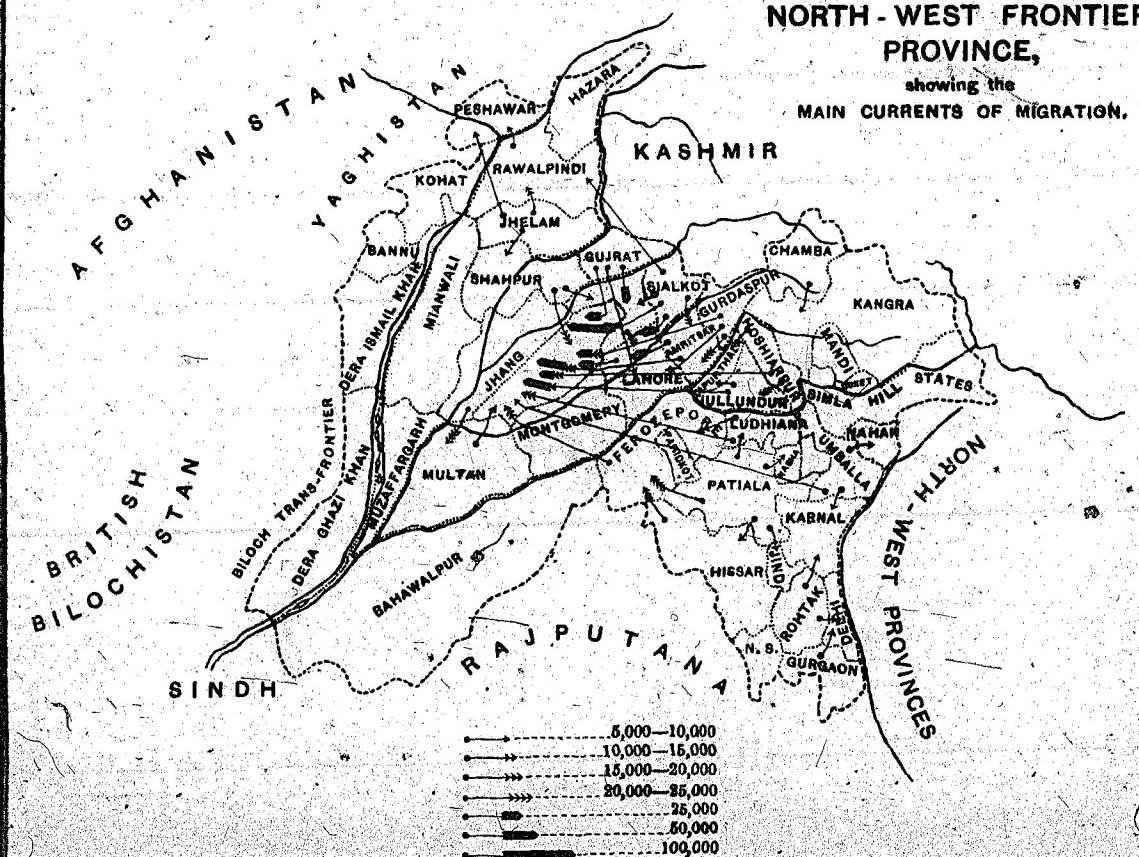
Percentage of Female to Total Immigrants.

0-20	20-25	25-30	30-35	35-40	40-45	45-50	50-55	55-60	60-65	65-70	Over 70

MAP of the PUNJAB and NORTH-WEST FRONTIER PROVINCE,

showing the

MAIN CURRENTS OF MIGRATION.



5,000—10,000
10,000—15,000
15,000—20,000
20,000—25,000
25,000—50,000
50,000—100,000

Zinco., T. O. Press, Roorkee.—No. 6722

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figures for the emigration to those countries. As regards the immigration from England and Afghanistan there can be but little doubt, as Mr. Maclagan said, that it largely exceeds the emigration to those countries from these Provinces, though the intimate trade connections of the commercial classes with Afghanistan, Persia, and the Central Asian markets possibly causes a good deal of emigration to these countries. But it cannot now, I think, be presumed as in 1891, that the immigration from outside India, large as it is, exceeds the emigration to outside India. The extensive emigration to Africa, Hong-Kong and the Straits Settlements, is alluded to in several of the District reports, *e.g.*, in those of Dera Ismail Khan, Ferozepur and Gujrat, already quoted, and the Deputy Commissioner of Hoshiarpur says:—'Within the last few years a large number of men from this District have also found their way to East Africa and Australia in search of work.' Again, Mr. W. S. Talbot, Settlement Collector, Jhelum, writes:—

Punjab Census Report, 1892, section 257.

"The increased popularity of Government Service, which provides for increasing numbers of the inhabitants of the District every year, would also account for a small deficiency: and emigration in search of employment to East Africa, (and to some extent Assam and other remote regions), is a much more considerable factor of the same kind. The men who go to Africa very frequently die there: the survivors return after a few years, usually with a substantial sum of money in their pockets."

There is also a certain amount of emigration to Borneo and Sumatra. No estimate of any value can be formed of the volume of this emigration which is almost entirely temporary, being confined to men on service in the military forces and traders, but its extent may to some extent be gauged by the fact that, on the night of the Census 1,000 labourers for Uganda were said to be collected in one *sarai* in the city of Lahore. On the other hand the Sialkot report says:—'Some men have gone to serve in Africa and China, but their number is small.'

95. The effects of migration on the District totals.—I have added a column to Subsidiary Table III-B. to show the net gain or loss to each District and State by migration within the Indian Empire, so far as figures are available.

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SUBSIDIARY TABLE A.—*Showing birth-rates in certain Provinces of India for the 10 years ending 1900.*

Province.	1891.	1892.	1893.	1894.	1895.	1896.	1897.	1898.	1899.	1900.
Burma	20·72	24·83	26·03	27·62	29·04	32·27	31·82	34·11	37·40	...
Bengal	21·46	28·15	35·66	32·81	34·50	38·03	36·94	35·79	42·96	38·68
North-West Provinces (including Oudh) ...	33·26	36·17	40·95	39·70	26·86	35·40	31·10	37·35	48·09	40·34
Madras	32·4	25·1	27·	27·7	29·1	29·9	28·7	27·4	31·3	31·8
Bombay	36·27	34·57	35·30	35·08	35·83	36·76	33·46	30·94	36·42	26·87
Central Provinces	43·09	38·39	38·23	38·82	33·41	31·72	26·83	29·75	47·25	31·90
Punjab	34·02*	38·16	35·	43·9	43·9	43·	42·6	41·	48·4	41·1

* Calculated on the Census figures of 1891.

SUBSIDIARY TABLE B.—*Showing the number of still-born during the quinquennial period (1896-1900) by sexes and principal religions.*

District.	Total Population (1891).	Total births during five years.	Born Dead.					Number of females still-born to 100 males still-born.	Ratio of still-born to 1,000 of total births.	Remarks.
			Total.			Details by principal religions.				
			Persons.	Males.	Females.	Hindus.	Muhammadans.			
1	2	3	4	5	6	7	8	9	10	11
British Territory:—										
(i) including North-West Frontier Province.	**20,552,847**	**4,439,155**	**62,982**	**35,202**	**27,780**	**21,425**	**41,348**	**78·9**	**14·2**	
(ii) excluding North-West Frontier Province.	**18,786,821**	**4,128,837**	**60,283**	**33,645**	**26,638**	**21,268**	**38,807**	**79·2**	**14·6**	
Hissar	775,808	151,597	1,004	585	419	824	180	71·6	6·6	
Rohtak	590,446	129,343	412	242	170	345	67	70·2	3·2	
Gurgaon	668,863	160,770	756	441	315	469	287	71·4	4·7	
Delhi	635,224	148,000	3,856	2,186	1,670	2,377	1,413	76·4	26·1	
Karnal	861,094	194,148	2,462	1,334	1,128	1,800	660	84·5	12·7	
Ambala	810,528	155,633	3,489	2,002	1,487	2,402	1,087	74·3	22·4	
Simla	28,432	3,041	70	31	39	57	11	125·8	23·	
Kangra	759,458	126,713	1,572	868	704	1,512	59	81·1	12·4	
Hoshiarpur ...	1,011,644	203,139	94	66	28	54	40	42·4	·5	
Jullundur	891,347	200,687	307	179	128	118	189	71·5	1·5	
Ludhiana	648,655	150,352	506	286	220	303	203	76·9	3·3	
Ferozepur	861,499	209,496	658	344	314	332	319	91·3	3·1	
Montgomery ...	499,449	97,538	2,654	1,414	1,240	648	2,006	87·7	27·2	
Lahore	1,655,619	245,282	3,720	1,966	1,754	1,283	2,436	89·2	15·2	
Amritsar	990,990	238,874	5,324	2,945	2,379	2,837	2,485	80·8	22·3	
Gurdaspur... ...	940,785	214,393	674	396	278	277	393	70·2	3·1	
Sialkot	1,098,712	266,722	3,880	2,297	1,583	1,076	2,753	68·9	14·5	
Gujranwala ...	690,061	190,563	2,970	1,640	1,330	831	2,133	81·1	15·6	
Gujrat	760,823	149,847	2,644	1,544	1,100	335	2,308	71·2	17·6	
Shahpur	493,535	102,865	1,588	884	704	280	1,308	79·6	15·4	
Jhelum	605,774	111,542	1,563	865	698	178	1,383	80·7	14·	
Rawalpindi ...	845,259	163,386	2,450	1,436	1,014	452	1,974	70·6	15·	
Mianwali	400,477	80,913	2,093	1,172	921	171	1,922	78·6	25·9	
Jhang	432,529	134,369	3,865	2,050	1,815	868	2,984	88·5	28·8	
Multan	625,151	144,867	5,506	2,958	2,548	602	4,889	86·1	38·	
Muzaffargarh ...	381,072	80,859	3,365	1,896	1,469	485	2,877	77·5	41·6	
Dera Ghazi Khan ...	423,587	73,898	2,801	1,618	1,183	352	2,441	73·1	37·9	
North-West Frontier Province.	**1,766,026**	**310,318**	**2,699**	**1,557**	**1,142**	**157**	**2,541**	**73·3**	**8·7**	
Hazara	476,125	80,990	867	486	381	33	834	78·4	10·7	
Peshawar	679,183	102,999	438	243	195	18	419	80·2	4·3	
Kohat	182,487	37,247	215	123	92	...	215	74·8	5·7	
Bannu	202,165	40,079	3	...	3	2	1	...	...	
Dera Ismail Khan ...	226,066	49,003	1,176	705	471	104	1,072	66·8	24·	

The figures in Subsidiary Tables A, B, C, and D were compiled in the office of the Sanitary Commissioner, Punjab.

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SUBSIDIARY TABLE C.—*Showing the average number of Births per diem and the average rates in each month of the year calculated on the figures for the decade, 1891-1900.*

MONTH OF PROBABLE CONCEPTION.			AVERAGE NUMBER OF BIRTHS PER DIEM.						RATE PER MILLE.					
English month.	Corresponding Hindu months.	Month of Birth.	HINDUS.			MUHAMMADANS.			HINDUS.			MUHAMMADANS.		
			Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
April ...	Chet—Baisakh ...	January ...	994	522	472	1,377	731	646	40	21	19	44	23	21
May ...	Baisakh—Jeth ...	February ...	942	493	449	1,372	727	645	38	20	18	43	23	20
June ...	Jeth—Har ...	March ...	867	454	413	1,277	674	603	36	19	17	41	21	19
July ...	Har—Sawan ...	April	752	394	358	1,059	560	499	30	16	14	34	18	16
August ...	Sawan—Bhadon ...	May	*736*	*388*	*348*	*1,054*	*560*	*494*	*30*	*16*	*14*	*34*	*18*	*16*
September ...	Bhadon—Asoj ...	June	780	412	368	1,104	587	517	32	17	15	35	19	16
October ...	Asoj—Katik ...	July	871	459	412	1,216	643	573	36	19	17	38	20	18
November ...	Katik—Maghar ...	August ...	1,054	553	501	1,374	726	648	43	23	20	43	23	20
December ...	Maghar—Poh ...	September ...	1,228	642	586	1,536	809	727	50	26	24	**49**	**26**	**23**
January ...	Poh—Magh ...	October ...	**1,261**	**662**	**599**	**1,542**	**814**	**728**	**51**	**27**	**24**	**49**	**26**	**23**
February ...	Magh—Phagan ...	November ...	1,196	625	571	1,534	809	725	48	25	23	**49**	**26**	**23**
March ...	Phagan—Chet ...	December ...	1,000	475	525	1,475	776	699	45	24	21	47	25	22

SUBSIDIARY TABLE D.—*Death-rates among Hindus and Mohammadans in each month of the ten years from 1891 to 1900.*

Month.	1891.		1892.		1893.		1894.		1895.		1896.		1897.		1898.		1899.		1900.	
	Hindus.	Mohamedans.	Hindus.	Mohamedans.	Hindus.	Mohamedans.	Hindus.	Mohamedans.	Hindus.	Mohamedans.	Hindus.	Mohamedans.	Hindus.	Mohamedans.	Hindus.	Mohamedans.	Hindus.	Mohamedans.	Hindus.	Mohamedans.
January ...	26	32	32	40	29	40	33	41	28	34	47	53	25	25	29	37	28	33	33	34
February ...	26	28	32	33	26	33	31	36	25	28	38	35	22	22	*24*	29	27	30	29	28
March ...	20	22	33	28	21	24	28	29	*23*	24	32	27	*21*	*21*	*24*	*26*	27	**27**	*28*	*24*
April ...	*18*	*20*	35	32	*18*	20	32	28	26	25	29	26	22	20	27	*26*	27	*25*	35	25
May ...	24	26	55	41	24	26	40	33	34	28	34	**29**	25	23	31	30	31	27	39	30
June ...	27	31	45	42	24	23	34	28	31	25	32	29	26	24	36	31	29	*25*	44	33
July ...	35	**42**	31	33	20	*19*	*26*	*22*	27	*22*	*25*	27	23	21	27	25	*25*	*25*	44	39
August ...	25	27	**27**	33	25	24	32	**27**	27	23	28	27	26	22	30	27	37	30	42	36
September ...	30	30	53	75	29	28	44	37	32	25	33	28	38	31	34	31	35	28	65	51
October ...	36	33	86	**103**	33	33	60	56	35	29	33	28	**51**	50	**37**	**37**	32	28	**107**	**84**
November ...	36	34	67	91	**37**	**39**	54	**51**	37	33	32	29	50	**65**	**37**	**39**	**36**	**32**	102	80
December ...	33	35	*43*	56	36	49	**38**	*46*	**41**	**43**	**30**	**28**	**39**	50	33	36	34	**33**	66	59
Ramzan { From ...	2nd Apl.		23rd Mar.		13th Mar.		4th Mar.		23rd Feby.		13th Feby.		4th Feby.		23rd Jany.		13th Jany.		3rd Jany.	
Ramzan { To ...	1st May		21st Apl.		12th Apl.		1st Apl.		21st Mar.		12th Mar.		5th Mar.		23rd Feby.		14th Feby.		2nd Feby.	

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SUBSIDIARY TABLE I.—*Variation in Relation to Density since 1881.*

No. in Table II.	Natural Division, District, State or City.	Percentage of variation in Density Increase (+) or Decrease (−)		Percentage of net variation in Period 1881—1901 Increase (+), or Decrease (−)	Mean Density of Population per square Mile.		
		1891 to 1901.	1881 to 1891.		1901.	1891.	1881.
1	2	3	4	5	6	7	8
	Total for both Provinces ...	+ 7·9	+ 10·6	+ 19·4	180·5	167·3	151·2
	Total British Territory :—						
	(*i*) including North-West Frontier Province.	+ 8·8	+ 10·7	+ 20·5	199·8	183·6	165·8
	(*ii*) excluding North-West Frontier Province.	+ 6·8	+ 10·1	+ 17·6	208·9	195·6	177·7
	Total North-West Frontier Province	+ 24·7	+ 18·5	+ 47·8	140·7	112·8	95·2
	Total Native States	+ 3·8	+ 10·4	+ 14·6	121·1	116·7	105·7
	Total Punjab	+ 6·3	+ 10·1	+ 17·0	184·9	174·0	158·0
	Indo-Gangetic Plain West.						
	(*i*) including Tahsil Khangah Dogran: (in the Chenab Colony).	+ 5·8	+ 9·9	+ 16·3	314·2	296·9	270·1
	(*ii*) excluding ,, ,,	+ 5·3	+ 9·8	+ 15·6	315·8	299·8	273·1
1	Hissar	+ 0·7	+ 15·4	+ 16·2	149·8	148·7	128·9
	Loharu	− 24·4	+ 46·3	+ 10·6	68·6	90·7	62·0
2	Rohtak	+ 6·8	+ 6·7	+ 13·9	350·9	328·6	308·1
	Dujana	− 8·6	+ 12·9	+ 3·2	241·7	264·5	234·2
3	Gurgaon...	+ 11·5	+ 4·2	+ 16·3	376·1	337·2	323·5
	Pataudi	+ 15·4	+ 6·5	+ 22·9	421·8	365·4	343·2
4	Delhi	+ 7·9	− 0·8	+ 7·0	534·1	495·1	499·0
5	Karnal	+ 2·6	+ 0·8	+ 3·4	280·1	273·1	271·0
10	Jullundur	+ 1·1	+ 15·0	+ 16·2	641·2	634·2	551·7
	Kapurthala	+ 4·9	+ 18·6	+ 24·4	498·9	475·7	401·0
11	Ludhiana	+ 3·8	+ 4·8	+ 8·8	462·6	445·8	425·3
	Maler Kotla	+ 2·3	+ 6·6	+ 9·1	464·1	453·6	425·5
12	Ferozepur	+ 8·1	+ 18·7	+ 28·2	222·7	206·1	173·7
	Faridkot	+ 8·5	+ 18·6	+ 28·7	194·5	179·2	151·1
	Phulkian States. *Patiala*	+ 0·8	+ 7·9	+ 8·8	295·0	292·6	271·1
	Nabha	+ 5·3	+ 8·0	+ 13·8	321·0	304·7	282·1
	Jind	− 0·9	+ 13·9	+ 12·8	224·0	226·0	198·5
14	Lahore	+ 8·1	+ 16·4	+ 25·8	313·7	290·3	249·4
15	Amritsar	+ 3·1	+ 11·1	+ 14·6	639·4	620·0	557·9
18	Gujranwala including part in the Chenab Colony.	+ 29·1	+ 11·9	+ 44·4	278·5	215·8	192·9
	Gujranwala excluding part in the Chenab Colony.	+ 22·1	+ 10·1	+ 34·4	293·5	240·4	218·3
	Himalayan	+ 3·2	+ 6·8	+ 10·2	76·7	74·3	69·6
	Nahan	+ 9·3	+ 10·4	+ 20·7	113·2	103·6	93·8
7	Simla and Simla States ...	+ 5·3	+ 9·0	+ 14·8	71·3	67·7	62·1
8	Kangra	+ 0·5	+ 4·5	+ 5·1	76·9	76·5	73·2
	Mandi and Suket	+ 4·3	+ 10·0	+ 14·7	141·2	135·4	123·1
	Chamba	+ 2·8	+ 7·2	+ 10·3	39·7	38·6	36·0

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No. in Table II.	Natural Division, District, State or City.	Percentage of Variation in Density Increase (+) or Decrease (−)		Percentage of net variation in Period 1881—1901 Increase (+) or decrease (−)	Mean Density of Population per square Mile.		
		1891 to 1901.	1881 to 1891.		1901.	1891.	1881.
1	2	3	4	5	6	7	8
	Sub-Himalayan	− 0·7	+10·4	+ 9·6	300·2	302·3	273·8
6	Umballa	− 5·6	+ 4·0	− 1·7	440·7	466·6	448·5
	Kalsia	− 2·1	+ 1·4	− 0·8	399·8	408·5	403·0
9	Hoshiarpur	− 2·2	+12·2	+ 9·8	441·0	450·8	401·7
16	Gurdaspur	− 0·4	+14·6	+ 14·2	497·8	499·6	436·0
17	Sialkot	− 3·2	+10·6	+ 7·1	544·4	562·4	508·4
19	Gujrat	− 1·3	+10·4	+ 8·9	365·9	370·9	336·0
21	Jhelum	− 2·4	+ 2·8	+ 0·8	148·7	152·4	147·5
22	Rawalpindi	+ 4·9	+ 8·1	+ 13·4	191·9	182·9	169·2
28	Hazara	+ 8·5	+26·9	+ 37·7	165·2	152·3	120·0
	North-West Dry Area:—						
	(*i*) excluding Tahsil Khangah Dogran (in the Chenab Colony).	+ 19·7	+13·9	+ 36·4	95·9	80·1	70·3
	(*ii*) including „ „	+ 20·6	+ 14·	+ 37·6	97·0	80·4	70·5
	Montgomery including part in the Chenab Colony.	− 0·4	+17·1	+ 16·7	104·3	104·7	89·4
13	Montgomery excluding part in the Chenab Colony.	— 6	+16·6	+ 9·6	100·5	106·9	91·7
20	Shahpur	+ 6·3	+17·0	+ 24·3	108·3	101·9	87·1
23	Mianwali	+ 6·1	+ 9·4	+ 16	54·3	51·2	46·8
	Chenab Colony	...	...	...	213·7	...	...
24	Jhang including part in the Chenab Colony.	+131·8	+10·7	+156·7	150·7	65·0	58·7
	Jhang excluding part in the Chenab Colony.	— 4·7	+10	+ 4·8	101·6	+106·6	96·9
25	Multan	+ 11·8	+14·3	+ 27·8	116·4	104·1	91·1
	Bahawalpur	+ 10·9	+13·4	+ 25·6	48·0	43·3	38·2
26	Muzaffargarh	+ 6·5	+12·4	+ 19·7	111·6	104·8	93·2
27	Dera Ghazi Khan	+ 10·2	+11·0	+ 22·3	88·8	80·6	72·6
29	Peshawar	+ 10·8	+18·7	+ 31·6	302·7	273·2	230·1
30	Kohat	+ 11·6	+11·6	+ 24·6	83·5	74·8	67·0
	Kurram	...	...	...	42·4	...	...
31	Bannu	+ 13·1	+11·9	+ 26·6	137·7	121·7	108·8
32	Dera Ismail Khan	+ 9·9	+12·7	+ 23·9	74·2	67·5	59·9
	Mean in Cities	+ 13·4	+ 4·9	+ 18·9	11,316·4	9,980·3	9,514·5
	Delhi City	+ 8·3	+11·1	+ 20·3	12,474·6	11,517·9	10,370·4
	Lahore „	+ 14·8	+12·4	+ 29·0	8,118·6	7,074·2	6,291·5
	Amritsar „	+ 18·8	− 10·0	+ 6·9	18,047·6	15,196·2	16,877·3

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SUBSIDIARY TABLE II.-A.—*Immigration per 10,000 of Population.*

NATURAL DIVISION, DISTRICT, STATE OR CITY IN WHICH ENUMERATED.	BORN IN INDIA.			BORN IN ASIA BEYOND INDIA.		Born in other countries.	PERCENTAGE OF IMMIGRANTS TO TOTAL POPULATION.		
	In Natural Division, District or State where enumerated.	In Contiguous Districts or States.	In Non-contiguous Territory.	Contiguous countries.	Remote countries.		Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10
Total for both Provinces	9,702·9	185·6	48·1	33·6	20·2	8·4	2·9	1·5	1·4
Indo-Gangetic Plain, West	9,221·5	612·8	158·1	1·3	·4	·5·8	7·8	3·6	4·2
Hissar	8,151·1	1,607·9	240	·2	·1	·7	18·4	7·7	10·7
Loharu	6,922·4	2,943·1	133·1	1·4	...	...	30·7	11·3	19·4
Rohtak	8,385·4	1,273·7	340·5	·2	·1	·1	16·1	4·6	11·5
Dujana	7,274·5	1,930·	795·	·5	...	...	27·2	6·1	21·1
Gurgaon	8,213	1,489·4	296·6	·4	·3	·3	17·9	5·3	12·6
Pataudi	6,398·2	2,193	1,408·8	...	...	...	36	10·	26·
Delhi	7,751·4	1,364·1	871·4	2·2	·5	10·4	22·5	9·7	12·8
Karnal	8,368·5	1,301·2	319·1	1·	·2	9·9	16·3	6·	10·3
Jullundur	8,728·3	1,003·8	254·4	·5	·4	12·6	12·7	4·1	8·6
Kapurthala	7,867·4	1,938·4	192·4	·2	·1	·8	21·3	8·2	13·1
Ludhiana	8,296·2	1,504·4	190·6	2·1	·4	6·8	17·	5·8	11·2
Maler Kotla	7,560·1	1,893·5	546	...	·4	...	24·4	6·7	17·7
Ferozepur	7,035·3	2,003·5	346·7	·9	·5	14·1	23·6	11·3	12·3
Faridkot	6,764	2,371·4	863·9	·2	·2	·3	33·4	14·2	18·2
Phulkian States — *Patiala*	8,689·4	1,139·1	170·5	·3	...	·6	13·1	4·6	8·5
Phulkian States — *Nabha*	7,231·1	2,033·5	731·5	·6	·3	...	27·7	9·4	18·3
Phulkian States — *Jind*	7,355·4	2,139·7	504·	·5	...	·4	26·5	8·3	18·2
Lahore	8,161·1	1,812·1	666·6	3·7	1·1	15·4	18·4	9·7	8·7
Amritsar	8,528·6	1,027·3	437·4	1·9	1·1	3·7	14·7	6·	8·7
Gujranwala	7,901·9	1,480·4	613·7	3·2	·8	·6	21·	10·9	10·1
Himalayan	9,508·4	312·5	161·9	9·5	2·1	5·4	4·9	2·9	2·
Nahan	8,445·7	801·1	752·	·4	·1	·7	15·5	9·3	6·2
Simla and *Simla Hill States*	9,074·1	521·2	351·	31·8	1·4	19·5	9·8	6·1	3·1
Kangra	9,378·2	528·5	90·1	1·8	·7	·7	6·2	3·	3·2
Mandi and Suket	9,539·2	354·1	96·2	1·1	9·3	·1	4·6	2·6	2·
Chamba	9,469·2	443·9	79·6	4·8	2·	·5	5·3	3	2·3
Sub-Himalayan	9,188·8	474·8	108·6	5·1	8·6	14·1	6·1	2·5	3·6
Ambala	8,396·6	1,154·2	415·2	·6	9·2	31·2	16	6·7	9·3
Kalsia	6,940·9	2,033·5	1,025·3	·3	...	...	30·5	10·	20·5
Hoshiarpur	9,202·5	701·2	93·9	·2	·1	·1	7·9	2·3	5·6
Gurdaspur	8,993·5	876·1	127·6	·9	·4	1·5	10·	3·8	6·2
Sialkot	9,159	746·7	83·9	1·1	·4	8·9	8·4	2·8	5·6
Gujrat	9,391·9	516·2	88·6	·8	·4	2·1	6·1	2·5	3·6
Jhelum	9,424	452·2	118·6	3·4	·8	1	5·8	2·6	3·2
Rawalpindi	9,059·1	397·6	459·5	23·3	·8	59·7	9·4	6·2	3·2
Hazara	9,628·4	134·8	126·9	13·2	96	·6	3·7	2·4	1·3
North-West Dry Area	8,737·5	437·6	604·4	132·9	74·6	8·4	11·7	7·2	4·5
Montgomery	8,942·3	733·6	321·2	2·2	·3	·4	10·6	5·8	4·8
Shahpur	9,149·6	665	180·2	4·5	·4	·3	8·5	4·2	4·3
Mianwali	9,510·	4,04·4	53·9	28·4	3	·3	4·9	2·9	2·
Jhang	5,267·2	1,161·3	3,552·5	18·6	·2	·2	47·3	27·5	19·8
Multan	8,668·4	678·4	622·1	12·1	·4	18·5	13·3	7·1	5·2
Bahawalpur	8,894·	913·4	185·7	6·5	·3	·1	11·	6·4	4·6
Muzaffargarh	9,049·6	735·5	201·2	23·	·6	·1	9·5	5·5	4·
Dera Ghazi Khan	8,829·7	764·7	289·2	51·2	21·6	·6	11·3	6·5	4·8
Peshawar	8,645·2	178·3	424·9	251·2	454·7	45·4	13·5	9·2	4·3
Kohat	7,844·5	405·1	760·3	752·9	204·8	4·2	21·3	15·6	5·7
Kurram	7,468·2	194·2	256·	2,073·8	1·5	1·3	25·3	15·8	9·5
Bannu	8,931·	192·2	545·3	327·4	·9	3·2	10·7	8·1	2·6
Dera Ismail Khan	8,133·3	211·4	531·7	817·	213·4	3·8	18·7	11·8	6·9
Cities.									
Delhi	7,163	782·5	2,017·6	6·7	1·6	28·6	28·4	18·1	10·3
Lahore	6,247	1,518·	2,133·	12·6	3·6	85·8	37·5	25·4	12·1
Amritsar	7,364	1,315·2	1,389·6	10·3	2·4	18·5	26·3	17·2	9·1

Notes.—1. The population whose birth-place was not returned has been excluded from calculation in compiling this Sub-Table. Hence the total of columns 2—7 is not always equal to 10,000.

2. In column 3 'contiguous' means contiguous to the District or State concerned, and the territory so contiguous is, as a rule, apparent from the maps, but in the South-East of the Punjab the contiguous Districts and States have in certain cases been taken to be those noted below :—

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District or State.	Contiguous		
	Districts in the Punjab.	Districts in the North-West Provinces.	States in the Punjab.
1	2	3	4
1. Hissar	1. Rohtak. 2. Ferozepur.	.....	1. Patiala. 2. Jind and 3 Loharu.
2. Rohtak	1. Hissar. 2. Gurgaon. 3. Delhi. 4. Karnal.	.....	1. Jind. 2. Pataudi. 3. Dujana.
3. Gurgaon	1. Rohtak. 2. Delhi.	1. Bulandshahr. 2. Aligarh. 3. Mathra.	1. Dujana. 2. Nabha. 3. Pataudi.
4. Delhi	1. Gurgaon. 2. Karnal. 3. Rohtak.	1. Bulandshahr. 2. Mirath.	.....
5. Karnal	1. Ambala. 2. Delhi. 3. Rohtak.	1. Mirath. 2. Muzaffarnagar. 3. Saharanpur.	1. Patiala. 2. Jind.
6. Ambala	1. Karnal. 2. Simla and Simla States 3. Ludhiana. 4. Hoshiarpur.	1. Saharanpur.	1. Patiala. 2. Kalsia. 3. Nahan.
Simla and *Simla States* ...	1. Ambala. 2. Kangra. 3. Hoshiarpur.	1. Dehra Dun. 2. Garhwal.	1. Nahan. 2. Mandi and Suket.
8. Kangra	1. Hoshiarpur. 2. Gurdaspur. 3. Simla and Simla States.	.....	1. Chamba. 2. Mandi and Suket.
9. Hoshiarpur	1. Ludhiana. 2. Jullundur. 3. Gurdaspur. 4. Kangra. 5. Ambala. 6. Simla.	.....	1. Simla States. 2. Kapurthala.
10. Jullundur	1. Hoshiarpur. 2. Ludhiana. 3. Ferozepur.	.....	1. Kapurthala.
11. Ludhiana	1. Ambala. 2. Hoshiarpur. 3. Jullundur. 4. Ferozepur.	.....	1. Patiala. 2. Nabha. 3. Maler Kotla.
12. Ferozepur	1. Hissar. 2. Jullundur. 3. Ludhiana. 4. Montgomery. 5. Lahore.	.....	1. Kapurthala. 2. Faridkot. 3. Patiala. 4. Nabha. 5. Bahawalpur.
Patiala	1. Hissar. 2. Karnal. 3. Ambala. 4. Ludhiana. 5. Ferozepur.	.....	1. Faridkot. 2. Nabha. 3. Jind. 4. Maler Kotla. 5. Loharu.
Nalha	1. Ludhiana. 2. Ferozepur. 3. Gurgaon.	.....	1. Patiala. 2. Jind 3. Faridkot. 4. Dujana.
Jind	1. Hissar. 2. Rohtak. 3. Karnal.	.....	1. Patiala. 2. Nabha. 3. Dujana. 4. Laharu.

3. In column 5 the countries contiguous to these Provinces are Afghanistan, Yaghistan and Tibet.

In the case of the Districts of Rawalpindi, Hazara, Mianwali, Dera Gazi Khan, Dera Ismail Khan and Bannu, whose areas have been changed since March 1891, and in the case of Jhang, Gujranwala and Montgomery, the figures are only approximately correct.

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SUBSIDIARY TABLE II-B.—*Immigration by Caste.*

District—Caste with Districts or States from which immigrant.	Males.	Females.
Hissar—		
Total immigrants	60,294	84,237
Jats	10,670	19,183
Bikaner	4,109	5,586
Patiala	2,939	6,151
Jind	856	2,359
Rohtak	613	1,901
Jaipur	869	1,178
Chamars	5,204	7,287
Bikaner	2,018	2,711
Patiala	1,106	1,726
Jind	477	944
Jaipur	681	686
Brahmans	4,200	6,346
Bikaner	1,492	1,813
Jind	662	1,393
Patiala	574	1,044
Rohtak	381	794
Jaipur	526	613
Banias	4,068	5,908
Bikaner	1,223	1,414
Patiala	975	1,546
Rohtak	487	949
Jind	542	861
Rajputs	3,584	6,117
Rohtak	663	1,670
Bikaner	1,096	1,142
Patiala	507	1,039
Kumbars	2,353	3,159
Bikaner	1,080	1,119
Patiala	352	810
Rohtak—		
Total immigrants	29,307	72,523
Jats	6,302	23,196
Jind	1,865	6,940
Delhi	1,750	6,589
Karnal	491	1,997
Hissar	659	1,772
Gurgaon	326	1,848
Brahmans	2,286	6,575
Delhi	626	1,476
Jind	480	1,583
Gurgaon	349	1,076
Hissar	184	821
Rajputs	1,976	5,942
Hissar	540	1,475
Gurgaon	248	1,196
Chamars	2,006	5,684
Jind	373	1,333
Delhi	441	1,174
Gurgaon	331	967
Banias	1,433	4 773
Jind	250	1,080
Delhi	258	978
Hissar	226	941
Gurgaon—		
Total immigrants	39,557	93,788
Chamars	3,639	10,671
Alwar	861	2,029
Muthra	483	1,874
Delhi	634	1,543
Bhartpur	476	1,124
Jats	3,892	8,698
Muthra	1,207	3,042
Bhartpur	751	1,484
Delhi	748	1,198
Aligarh	304	1,065
Bulandshahr	305	794
Brahmans	2,885	8,816
Muthra	551	1,657
Alwar	373	1,811
Delhi	463	1,034
Ahirs	1,997	8,145
Alwar	408	2,035
Rohtak	386	1,434
Nabha	304	1,218
Patiala	262	750
Meos	3,580	5,464
Bhartpur	1,163	3,027
Alwar	1,866	484
Delhi	261	1,002
Banias	1,493	4,111
Alwar	293	828
Muthra	271	839
Gujars	1,342	3,679
Bulandshahr	230	865
Delhi	337	672
Delhi—		
Total immigrants	66,796	88,139
Jats	5,374	19,144
Rohtak	2,477	9,745
Gurgaon	510	2,725
Karnal	209	2,922
Brahmans	5,394	8,468
Rohtak	1,110	2,439
Gurgaon	679	1,899
Bulandshahr	544	990
Meerut	577	941
Sheikhs	7,840	4,880
Gurgaon	861	593
Meerut	865	511
Bulandshahr	736	525
Jaipur	592	641
Banias	5,656	6,416
Rohtak	654	1,272
Gurgaon	619	1,147
Meerut	641	725
Bulandshahr	470	724
Chamars	4,188	6,748
Rohtak	897	2,265
Gurgaon	620	2,114
Karnal—		
Total immigrants	53,244	90,852
Jats	6,081	15,431
Patiala	2,366	4,756
Jind	731	2,128
Rohtak	502	2,287
Umballa	788	1,523
Delhi	284	1,974
Hissar	373	1,302
Rajputs	4.593	12,048
Umballa	936	2,563
Saharanpur	571	2,222
Muzaffarnagar	438	2,038
Rohtak	468	1,395
Patiala	698	1,129
Hissar	459	1,121
Jind	490	660
Chamars	4,361	7,211
Umballa	1,551	1,782
Patiala	769	1,552
Jind	511	1,001
Rohtak	343	801
Brahmans	2,345	6,113
Patiala	495	1,398
Rohtak	319	1,042
Delhi	204	984
Umballa	390	773
Jind	296	817
Malis	3,040	3,536
Umballa	2,063	1,950
Banias	1,513	4,658
Patiala	371	1,073
Chuhras	2,131	3,359
Umballa	616	806
Patiala	489	688
Umballa—		
Total immigrants	54,898	75,920
Jats	5,056	10,109
Patiala	2,461	5,021
Karnal	426	1,581
Ludhiana	613	1,318
Hoshiarpur	488	609
Kalsia	246	772
Rajputs	3,138	8,222
Patiala	857	2,291
Karnal	567	2,362
Saharanpur	388	2,222
Chamars	3,400	6,372
Patiala	1,152	2,665
Kalsia	483	1,118
Karnal	388	1,184
Brahmans	2,756	4,997
Patiala	934	1,893
Karnal	435	891
Gujars	1,776	3,524
Patiala	393	843
Kangra—		
Total immigrants	22,868	24,908
Brahmans	2,029	3,475
Hoshiarpur	1,156	1,753
Hoshiarpur—		
Total immigrants	22,974	55,961
Jats	3,103	13,780
Jullundur	1,564	9,389
Kapurthala	380	1,218
Gurdaspur	265	903
Rajputs	1,954	6,785
Kangra	716	3,228
Jullundur	593	1,424
Gurdaspur	263	996
Brahmans	1,825	4,554
Kangra	447	1,796
Jullundur	617	975
Chamars	1,288	3,249
Jullundur	526	1,132
Kangra	184	913
Jullundur—		
Total immigrants	37,884	78,807

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SUBSIDIARY TABLE II-B.—*Immigration by Caste*—contd.

District—Caste with Districts or States from which immigrant.	Males.	Females.
Jats ...	4,412	13,055
Hoshiarpur	1,977	7,358
Kapurthala	703	2,305
Ferozepur	551	1,483
Ludhiana	352	1,067
Chamars	2,005	5,696
Hoshiarpur	1,598	4,460
Rajputs ...	2,386	4,925
Hoshiarpur	1,024	2,584
Kapurthala	334	1,122
Brahmans	2,071	5,067
Hoshiarpur	977	2,378
Kapurthala	332	1,162
Arains ...	1,878	4,963
Hoshiarpur	785	1,637
Kapurthala	608	1,655
Ludhiana	198	831
Khatris ...	1,685	4,550
Hoshiarpur	428	1,423
Ludhiana	315	946
Kapurthala	319	861
Ludhiana—		
Total immigrants ...	39,102	75,584
Jats ...	8,746	24,786
Patiala	3,303	12,047
Ferozepore	1,697	2,731
Nabha	775	3,031
Malerkotla	597	2,410
Umballa	596	1,515
Jullundur	735	847
Chamars	2,429	6,984
Patiala	893	3,260
Jullundur	363	761
Brahmans	1,784	3,857
Patiala	659	1,937
Ferozepore—		
Total immigrants ...	108,792	117,764
Jats ...	20,837	35,127
Patiala	3,730	10,313
Ludhiana	2,948	6,785
Bikaner	4,115	5,388
Faridkot	2,071	4,067
Hissar	2,188	2,214
Nabha	1,411	2,708
Jullundur	815	884
Lahore	906	608
Amritsar	779	558
Chamars...	8,852	8,467
Bikaner	3,222	3,563
Patiala	1,147	1,040
Hissar	1,021	929
Ludhiana	748	689
Hoshiarpur	770	573
Rajputs ...	9,489	7,558
Hissar	1,961	1,982
Bikaner	1,571	984
Montgomery	1,132	1,017
Lahore	1 023	863
Bahawalpur	585	483
Chuhras ...	6,235	7,408
Patiala	1,198	1,497
Faridkot	1,151	1,481
Ludhiana	623	1,070
Lahore	703	765
Hissar	712	709
Nabha	362	640
Kumhars ...	4,888	5,485
Bikaner	1,468	2,004
Hissar	1,298	1,224
Arains ...	3,776	3,695
Lahore	993	1,093
Jullundur	983	755
Brahmans ...	3,610	3,639
Bikaner	1,075	884
Patiala	467	778
Tarkhans ...	2,791	3,275
Patiala	419	615
Banias ...	2,688	2,497
Patiala	885	924
Lahore—		
Total immigrants ...	112,977	100,722
Jats ...	12,877	17,273
Amritsar	2,782	7,824
Gujranwala	2,450	2,447
Sialkot	2,656	2,182
Ferozepore	968	1,626
Montgomery	1,071	1,050
Gurdaspur	671	781
Arains ...	6,378	5,563
Amritsar	1,761	1,663
Sialkot	1,624	1,237
Ferozepore	830	957
Gujranwala	513	498
Rajputs ...	5,777	3,517
Sialkot	1,147	665
Ferozepur	632	650
Amritsar	644	607
Khatris ...	3,931	3,470
Amritsar	747	920
Gujranwala	666	610
Brahmans ...	4,226	2,604
Amritsar	661	1,007
Tarkhans ...	2,991	2,831
Amritsar	893	1,291
Sialkot	832	472
Gujranwala	500	508
Amritsar—		
Total immigrants ...	62,106	88,545
Jats ...	8,472	20,702
Gurdaspur	1,916	7,868
Lahore	1,639	4,361
Sialkot	1,369	2,010
Kapurthala	635	2,124
Jullundur	590	1,221
Hoshiarpur	636	709
Ferozepur	433	808
Chuhras ...	3,936	7,899
Gurdaspur	1,319	3,924
Lahore	811	1,798
Sialkot	938	1,336
Arains ...	3,338	4,927
Gurdaspur	944	1,797
Sialkot	745	1,043
Kapurthala	676	865
Lahore	385	779
Rajputs ...	3,659	3,198
Gurdaspur	713	1,224
Sialkot	641	617
Khatris ...	3,057	3,222
Gurdaspur	640	760
Lahore	559	738
Brahmans ...	2,559	3,692
Gurdaspur	587	1,263
Jhinwars ...	2,383	3,821
Gurdaspur	789	1,344
Lahore	600	925
Tarkhans ...	1,533	3,502
Gurdaspur	586	1,698
Gurdaspur—	...	...
Total immigrants ...	35,421	59,227
Jats ...	3,188	8,997
Amritsar	1,557	5,036
Sialkot	615	1,868
Hoshiarpur	488	909
Rajputs ...	2,478	5,092
Sialkot	504	1,295
Kashmir	500	1,171
Amritsar	491	819
Kangra	408	770
Hoshiarpur	355	786
Brahmans ...	2,372	4,525
Kashmir	577	1,347
Amritsar	426	1,070
Sialkot—	...	...
Total immigrants ...	30,204	60,962
Jats ...	4,242	10,429
Gujranwala	1,099	3,844
Gujrat	1,502	2,378
Kashmir	625	2,273
Gurdaspur	359	966
Rajputs ...	1,848	4,601
Kashmir	748	2,490
Gurdaspur	236	1,395
Brahmans ...	1,377	3,655
Kashmir	674	1,629
Gurdaspur	182	873
Gujranwala—	...	...
Total immigrants ...	50,302	53,868
Jats ...	12,191	14,840
Gujrat	4,180	5,640
Sialkot	3,609	4,481
Lahore	1,235	1,925
Shahpur	1,416	1,228
Musallis ...	3,272	2,195
Gujrat	2,061	1,258
Shahpur	907	825
Chuhras ...	2,437	2,973
Sialkot	772	1,319
Lahore	723	826
Arains ...	2,665	2,561
Sialkot	1,053	1,083
Gujrat	578	549
Gujrat—		
Total immigrants ...	18,975	26,668
Jats ...	4,912	1,043
Gujranwala	1,089	420
Kashmir	1,140	147
Jhelum	1,204	44
Multan—		
Total immigrants ...	57,660	36,958
Rajputs ...	6,413	4,895
Jhang	2,163	2,009

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SUBSIDIARY TABLE II-B.—*Immigration by Caste.*—concld.

District—Caste with Districts or States from which immigrant.	Males.	Females.
Bahawalpur	840	689
Montgomery	800	614
Bikaner	596	491
Jats	4,739	3,472
Jhang	789	751
Bahawalpur	644	555
Aroras	4,817	3,163
Jhang	1,786	967
Mianwali—		
Total immigrants ...	12,223	8,576
Jats	3,603	2,425
Shahpur	1,072	449
Jhang	693	420
Bannu	589	511
Muzaffargarh—		
Total immigrants ...	22,247	16,305
Jats	4,858	3,485
Multan	1,242	1,045
Dera Ghazi Khan	1,160	673
Dera Ismail Khan	682	545
Bahawalpur	530	481
Biloches	3,165	2,576
Dera Ghazi Khan	1,601	1,410
Dera Ghazi Khan—		
Total immigrants ...	30,396	22,717
Jats	5,787	3,616
Dera Ismail Khan	1,641	1,223
Muzaffargarh	1,026	666
Bahawalpur	956	561
Bannu—		
Total immigrants ...	18,792	5,953
Pathans	6,426	3,387
Afghanistan	2,711	1,490
Kohat	1,529	843
Yaghistan	1,148	764
Dera Ismail Khan—		
Total immigrants ...	29,816	17,298
Pathans	19,090	12,664
Afghanistan	15,117	9,387
Khurasan	2,117	1,916
Kabul	1,267	990
Jats	4,676	2,267
Bannu	2,229	1,495

NOTE.—A caste is only shown when the number of immigrants belonging to it exceeds 5,000 souls, and the figures for a District or State are only given when the number of immigrants from it exceeds 1,000 souls.

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SUBSIDIARY TABLE II-C.—*Immigration (intra-Provincial) by sex.*

District or State.	Total immigrants. (Born in Punjab or North-West Frontier Province).	Female immigrants. (Born in Punjab or North-West Frontier Province).	Percentage of female to total immigrants.
Hissar	85,591	53,106	62·0
Loharu	1,966	1,178	59·9
Rohtak	88,167	64,915	73·6
Dujana	5,935	4,649	78·3
Gurgaon	44,491	30,870	69·4
Pataudi	6,007	4,250	70·75
Delhi	80,673	52,940	65·6
Karnal	107,855	69,670	64·6
Umballa	97,767	60,368	61·8
Kalsia	19,176	12,921	67·4
Nahan	17,373	6,976	40·1
Simla and *Simla States*	30,263	11,155	36·9
Kangra	42,189	23,150	54·9
Mandi and *Suket*	9,493	4,222	44·5
Hoshiarpur	77,020	55,292	71·8
Jullundur	109,828	76,252	69·4
Kapurthala	65,928	40,543	61·5
Ludhiana	109,872	73,893	67·25
Maler Kotla	18,512	13,521	73·0
Ferozepore	180,274	95,896	53·2
Faridkot	38,096	21,719	57·0
Phulkian States { *Patiala*	187,212	122,801	65·6
Phulkian States { *Nabha*	71,900	47,130	65·55
Phulkian States { *Jind*	67,270	46,861	69·7
Montgom ery	49,001	22,313	45·5
Lahore	193,363	93,708	48·5
Amritsar	140,267	85,009	60·6
Gurdaspu	77,981	49,444	63·4
Chamba	3,223	1,462	45·4
Sialkot	64,046	43,325	67·6
Gujranwala	100,992	52,556	52·0
Gujrat	35,314	20,086	56·9
Shahpur	41,920	21,406	51·1
Jhelum	28,631	16,151	56·4
Rawalpindi	59,052	21,168	35·85
Mianwali	18,928	8,023	42·4
Chenab Colony	532,187	224,913	42·3
Jhang	16,927	7,829	46·25
Multan	81,437	32,531	39·95
Bahawalpur	40,754	15,992	39·2
Muzaffargarh	35,499	15,243	42·9
Dera Ghazi Khan	20,491	7,834	38·2
Hazara	9,782	3,502	35·8
Peshawar	39,283	10,666	27·15
Malakand, Dir, Swat and Chitral	5,194	73	1·4
Kohat	21,534	3,935	18·3
Kurram	2,326	347	14·9
Bannu	15,701	3,116	19·85
Dera Ismail Khan	16,783	4,217	25·1

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SUBSIDIARY TABLE III-A.—*Intra-Imperial emigration per 10,000 of the population.*

Natural Divisions, District or State (of birth).	Enumerated in			Percentage of emigrants to population born in Natural Division, District or State.		
	Natural Division, District or State where born.	Other Districts or States of these Provinces.	Other Provinces in India.	Persons.	Males.	Females.
1	2	3	4	5	6	7
Total both Provinces	9,835·1	...	164·9	1·6	·9	·7
Total British Territory including North-West Frontier Province ...	9,651·3	190·1	158·6	3·5	1·6	1·9
Native States	8,880·7	1,048·1	71·2	11·2	4·2	7·
Indo-Gangetic Plain, West ...	9,391·8	439·7	168·5	6·1	3·	3·1
Hissar	8,492·5	1,321·1	186·4	15·1	6·1	9·
Loharu	5,974·2	3,664·8	361	40·3	15·5	24·8
Rohtak	8,308·3	1,517·3	174·4	16·9	6·1	10·8
Dujana	6,955·8	3,040·6	3·6	30·4	9·2	21·2
Gurgaon	8,418·7	829·8	751·5	15·8	5·3	10·5
Pataudi	7,842·3	2,138·1	19·6	21·6	5·	16·6
Delhi	8,323·6	978·7	697·7	16·7	6·3	10·4
Karnal	8,891·1	922·3	186·6	11·1	3·9	7·2
Jullundur	8,150·2	1,787·6	62·2	18·5	8·8	9·7
Kapurthala	8,176·5	1,810·3	13·2	18·2	6·2	12·
Ludhiana	8,097·3	1853·	49·7	19·	8·1	10·9
Maler Kotla	7,304·2	2,692·6	3·2	27·	8·7	18·3
Ferozepore	8,485·5	1,457·6	56·9	15·1	6·9	8·2
Faridkot	7,499·6	2,488·9	11·5	25·	10·2	14·8
Phulkian States { *Patiala* ...	8,308·7	1,598·4	92·9	16·9	6·	10·9
Nabha ...	7,410·6	2,435·	154·4	25·8	7·7	18·1
Jind	7,365·7	2,557·	77·3	26·3	8·2	18·1
Lahore	8,689·7	1,209·7	100·6	13·1	6·5	6·6
Amritsar	8,084·9	1,815·5	99·6	19·2	9·5	9·7
Gujranwala	8,722·7	1,230·9	46·4	12·8	6·4	6·4
Himalayan Area	9,634·7	316·8	48·5	3·7	1·7	2·
Nahan	9,629·4	329·4	41·2	3·7	1·4	2·3
Simla and Simla States	9,308·4	629·	62·6	6·9	2·8	4·1
Kangra	9,354·5	593·4	52·1	6·5	3·4	3·1
Mandi and Suket	9,545·5	445·7	8·8	4·5	2·1	2·4
Chamba	9,211·3	730·9	57·8	7·9	4·3	3·6
Sub-Himalayan	8,775·	1,075·1	149·9	12·3	6·4	5·9
Umballa	8,239·8	1,576·3	183·9	17·6	7·4	10·2
Kalsia	7,780·2	2,217·5	2·3	22·2	7·1	15·1
Hoshiarpur	8,338·4	1,624·9	36·7	16·6	8·	8·6
Gurdaspur	8,327·9	1,512·6	159·5	16·7	7·5	9·2
Sialkot	7,813·3	1,944·1	242·6	21·9	11·2	10·7
Gujrat	8,469·7	1,346·8	183·5	15·3	8·2	7·1
Jhelum	8,689·8	1,209·3	100·9	13·1	8·1	5·
Rawalpindi, excluding Attock ...	9,274·2	639·3	86·5	7·3	4·7	2·6
Hazara, including Attock ...	9,689·5	172·6	137·9	3·1	2·1	1·
North-West Dry Area	9,827·2	137·7	35·1	1·7	1·	·7
Montgomery	8,163·4	1,831·2	5·4	18·7	9·9	8·8
Shahpur	8,834·5	1,137·7	27·8	11·6	6·4	5·2
Jhang	9,112·2	880·8	7·	8·9	5·	3·9
Multan	9,446·3	505·3	48·4	5·5	3·2	2·3
Bahawalpur	9,503·5	417·6	78·9	5·	2·8	2·2
Muzaffargarh	9,557·4	440·5	2·1	4·4	2·6	1·8
Dera Ghazi Khan	9,597·6	377·8	24·6	4·	2·4	1·6
Peshawar	9,719·7	195·6	84·7	2·8	2·1	·7
Kohat	9,530·8	444·5	24·7	4·7	3·3	1·4
Kurram	9,809·7	189·8	·5	1·9	1·2	·7
Bannu (old)	9,590·5	400·9	8·6	4·1	2·5	1·6
Dera Ismail Khan (old)	9,591·8	386·1	22·1	4·1	2·5	1·6

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SUBSIDIARY TABLE III-B.—*Showing emigrants from the Districts and States of the Punjab and North-West Frontier Province to other Provinces and States in India.*

District or State where born.	PROVINCES OR STATES WHERE ENUMERATED.								
	TOTAL EMIGRANTS.			KASHMIR.		NORTH-WESTERN PROVINCES AND OUDH.		BENGAL.	
	Persons.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10
Hissar	13,987	6,918	7,069	22	8	2,357	1,483	551	245
Loharu	637	380	257	...	...	...	...	194	77
Rohtak	11,102	6,908	4,194	5	...	4,409	2,578	96	14
Dujana	9	7	2	...	...	...	...	...	...
Gurgaon	54,711	19,473	35,238	10	6	8,853	12,572	144	17
Pataudi	35	26	9	...	...	3	...	17	6
Delhi	44,769	20,202	24,567	124	42	13,676	21,337	1,982	618
Karnal	15,513	5,845	9,668	17	...	5,584	9,577	83	12
Umballa	15,283	6,744	8,539	84	29	5,862	8,029	218	258
Kalsia	14	10	4	...	...	...	4	10	...
Nahan	490	275	215	...	...	274	215	...	...
Simla	2,227	1,321	906	30	14	868	664	322	185
Simla Hill States ...	394	298	96	32	4	258	91	...	...
Kangra	4,013	1,924	2,089	915	1,780	664	276	18	3
Mandi and Suket ...	202	181	21	91	19	81	1	6	...
Hoshiarpur	4,008	2,986	1,022	893	331	934	517	116	17
Jullundur	6,116	4,515	1,601	431	208	2,177	953	442	27
Kapurthala	398	236	162	73	27	76	81	21	5
Ludhiana	3,423	2,527	896	95	38	1,206	589	312	53
Maler Kotla	26	25	1	2	...	20	...	...	...
Ferozepore	4,910	2,938	1,972	43	16	525	353	124	21
Faridkot	129	89	40	6	1	3	4	...	...
Patiala	15,497	7,246	8,251	64	14	2,683	1,024	481	85
Nabha	4,489	1,656	2,833	5	...	319	131	16	1
Jind	2,178	1,416	762	...	...	823	393	53	8
Montgomery	294	171	123	16	6	11	25	5	1
Lahore	10,973	7,414	3,559	1,474	672	1,884	1,382	1,780	379
Amritsar	10,761	7,830	2,931	718	481	2,028	657	1,340	172
Gurdaspur	16,200	6,599	9,601	5,112	9,177	366	131	175	11
Chamba	759	348	411	345	410	...	...	2	...
Sialkot	30,829	13,503	17,326	10,446	16,321	902	430	399	56
Gujranwala	3,746	2,519	1,227	1,173	671	324	205	10	10
Gujrat	15,262	8,747	6,515	4,827	5,495	1,660	359	1,004	303
Shahpur	1,506	1,063	443	302	153	94	34	43	11
Jhelum	6,502	4,659	1,843	2,129	1,186	364	73	91	12
Rawalpindi	6,526	4,762	1,764	2,542	967	642	475	110	49
Jhang	404	302	102	36	20	84	22	56	8
Multan	3,157	2,063	1,094	57	39	316	254	321	60
Bahawalpur	5,322	3,129	2,193	2	2	34	31	20	3
Muzaffargarh	82	56	26	6	...	6	4	28	13
Dera Ghazi Khan	1,068	700	368	3	...	47	27	2	3
Hazara	9,642	6,174	3,468	5,633	3,393	76	12	14	14
Peshawar	5,944	4,632	1,312	1,444	240	746	358	970	216
Kohat	442	355	87	9	22	26	29	13	...
Bannu including Tochi ...	335	252	83	6	38	20	7	6	3
Dera Ismail Khan	1,077	836	241	19	9	71	36	114	1
Total Districts*	349,948	186,444	163,504	38,623	41,365	61,220	64,969	12,927	3,538
Total States†	31,338	15,980	15,358	620	477	4,574	1,975	820	185
Panjab unspecified	55,976	41,447	14,529	...	...	...	...	5,490	724
Grand Total	(1) 437,262	243,871	193,391	39,243	41,842	65,794	66,944	(2) 19,237	4,447

(1) The figures for each District and State exclude the emigrants to Burma, but the total emigrants to Burma are included in the total emigrants. Column 27 is obtained by adding to column 26 the figures in column 4 of Sub-Table V-A.
(2) The Bengal totals include 5,400 males and 724 females enumerated in Assam.
* This total includes figures for British Territory unspecified.
† " " " " Native States "

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SUBSIDIARY TABLE III-B.—*Showing emigrants from the Districts and States of the Punjab and North-West Frontier Province to other Provinces and States in India.*

District or State where born.	PROVINCES OR STATES WHERE ENUMERATED.							
	BILOCHISTAN.		BOMBAY.		RAJPUTANA.		AJMERE-MERWARA.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
	11	12	13	14	15	16	17	18
Hissar	109	30	...	...	3,686	5,226	38	24
Loharu	1	...	...	...	185	180	...	...
Rohtak	374	75	1,289	779	500	669	109	47
Dujana	...	...	...	...	7	2	...	...
Gurgaon	332	42	...	...	9,932	22,459	159	110
Pataudi	4	...	...	...	2	3	...	...
Delhi	197	97	1,494	470	1,675	1,344	464	291
Karnal	41	9	...	...	82	53	19	5
Umballa	268	93	116	32	76	44	37	18
Kalsia	...	...	...	...	...	...	...	...
Nahan	...	...	...	...	1	...	...	...
Simla	34	17	44	12	8	7	5	4
Simla Hill States ...	7	...	...	...	1	1	...	...
Kangra	311	26	...	...	10	2	5	2
Mandi and Suket ...	2	1	...	...	1	...	...	...
Hoshiarpur	946	138	16	4	39	8	20	4
Jullundur	1,059	219	230	149	85	25	31	8
Kapurthala	37	13	4	2	14	4	11	30
Ludhiana	547	71	107	44	88	52	132	34
Maler Kotla	1	1	...	...	2	...	...	...
Ferozepore	182	71	72	48	1,891	1,348	24	24
Faridkot	9	1	...	...	71	34	...	...
Patiala	223	22	515	349	2,662	6,468	275	130
Nabha	70	5	8	6	1,154	2,667	67	13
Jind	29	2	...	...	452	312	12	2
Montgomery	42	19	...	...	95	69	...	...
Lahore	471	203	1,025	485	296	183	84	35
Amritsar	1,714	530	1,452	930	221	63	159	46
Gurdaspur	774	208	68	32	36	11	33	12
Chamba	1	1	...	...	...	...	...	...
Sialkot	1,586	469	61	8	54	17	28	11
Gujranwala	946	301	...	...	63	38	2	2
Gujrat	982	210	2	...	114	104	...	...
Shahpur	468	70	3	...	12	12	129	161
Jhelum	1,337	235	473	286	24	10	235	37
Rawalpindi	1,272	202	42	14	55	33	69	14
Jhang	119	49	...	...	3	1	4	2
Multan	187	106	1,096	596	60	29	11	8
Bahawalpur	48	13	1,987	1,378	1,027	757	6	...
Muzaffargarh	9	5	...	...	...	...	...	...
Dera Ghazi Khan	377	266	263	131	...	...	5	...
Hazara	423	34	2	...	18	10	6	1
Peshawar	654	164	170	64	406	170	64	7
Kohat	304	35	...	...	2	1	1	...
Bannu including Tochi ...	216	26	...	...	4	5	...	...
Dera Ismail Khan	487	140	107	43	4	...	...	...
Total Districts	17,063	4,118	26,932	12,317	19,539	31,993	5,260	2,886
Total States	820	80	2,667	1,772	5,579	10,428	371	175
Panjab unspecified	...	...	...	...	3,659	6,205	10,332	4,657
Grand Total	17,883	4,198	29,599	14,089	28,777	48,626	(1) 15,963	7,718

(1) The Ajmere-Marwara totals include 13,461 males and 6,569 females enumerated in the Central India Agency.

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SUBSIDIARY TABLE III-B.—*Showing emigrants from the Districts and States of the Punjab and North-West Frontier Province to other Provinces and States in India.*

District or State where born.	PROVINCES OR STATES WHERE ENUMERATED.						Total immigrants from rest of India.	Net gain + or loss — by extra-Provincial migration.	Net gain + or loss — by migration.
	BARODA.		CENTRAL PROVINCES.		MADRAS.				
	Males.	Females.	Males.	Females.	Males.	Females.			
	19	20	21	22	23	24	25	26	27
Hissar	1	2	153	51	1	...	58,867	+44,880	+31,351
Loharu	...	...	...	...	...	...	2,719	+2,082	—2,419
Rohtak	...	...	126	32	...	...	13,637	+2,535	—5,877
Dujana	...	...	...	...	...	...	653	+644	—1,108
Gurgaon	...	...	43	32	...	...	88,778	+34,067	+18,154
Pataudi	...	...	...	...	...	...	1,893	+1,858	+4,039
Delhi	48	21	512	341	30	6	73,364	+28,595	+46,469
Karnal	...	...	18	12	1	...	35,257	+19,744	+50,924
Umballa	3	...	78	36	2	...	30,275	+14,993	—18,298
Kalsia	...	...	...	...	...	...	1,373	+1,359	+7,245
Nahan	...	...	...	...	...	...	3,701	+3,211	+16,664
Simla	2	...	8	3	...	...	7,213	+4,598	+8,505
Simla Hill States ...	...	...	...	...	...	...			
Kangra	...	...	1	...	...	...	5,333	+1,320	—2,185
Mandi and Suket ...	...	...	...	...	...	...	804	+602	—92
Hoshiarpur	...	...	22	3	...	...	1,875	—2,133	—102,605
Jullundur	...	...	60	11	...	1	5,626	—490	—66,322
Kapurthala	...	...	...	...	...	...	1,057	+659	+11,830
Ludhiana	5	4	35	11	...	...	4,184	+761	—17,155
Maler Kotla	...	...	...	...	...	...	396	+370	—2,719
Ferozepore	4	8	73	83	...	...	44,792	+39,882	+94,501
Faridkot	...	...	...	...	...	...	2,316	+2,187	+12,243
Patiala	6	2	337	157	...	...	21,899	+6,402	—73,296
Nabha	...	...	17	10	...	...	10,484	+5,995	+7,104
Jind	...	...	47	45	...	...	7,283	+5,105	+370
Montgomery	...	...	2	3	...	...	3,499	+3,205	—47,628
Lahore	11	3	370	216	19	1	17,994	+7,021	+68,353
Amritsar	10	3	185	49	3	...	9,693	—1,068	—56,874
Gurdaspur	...	...	31	18	4	1	16,400	+200	—75,414
Chamba	...	...	...	...	...	...	3,469	+2,710	—3,672
Sialkot	...	3	27	11	...	...	25,986	—4,843	—187,814
Gujranwala	...	...	1	...	...	...	2,906	—840	+846
Gujrat	...	...	158	44	...	...	10,079	—5,183	—81,955
Shahpur	2	1	10	1	...	...	2,391	+885	—18,969
Jhelum	...	...	6	4	...	...	5,276	—1,226	—50,495
Rawalpindi	6	...	24	10	...	...	19,494	+12,968	+18,901
Jhang	...	...	...	...	...	...	431	+27	—34,066
Multan	2	1	12	1	1	...	10,974	+7,817	+56,303
Bahawalpur	...	...	5	9	...	...	38,476	+33,154	+45,736
Muzaffargarh	...	...	7	4	...	...	2,092	+2,010	+20,589
Dera Ghazi Khan	1	...	2	1	...	...	4,679	+3,611	+7,369
Hazara	...	...	2	3	...	1	6,085	—3,557	+4,517
Peshawar	83	47	85	42	10	4	8,289	+2,345	+27,910
Kohat	...	...	...	...	...	...	3,856	+3,414	+16,977
Bannu including Tochi ...	...	...	...	...	...	4	1,552	+1,217	+10,740
Dera Ismail Khan	...	...	34	12	...	...	2,504	+1,427	+9,829
Total Districts	483	165	4,326	2,135	73	18	...	...	...
Total States	125	45	404	221	...	...	...	...	...
Panjab unspecified ...	...	...	1,803	626	769	210	...	...	...
Grand Total	608	210	(1) 6,533	2,982	(2) 840	228	...	...	...

(1) The Central Provinces totals include 1,803 males and 626 females enumerated in the Nizam's Dominions and 667 males and 204 females enumerated in Berar.

(2) The Madras totals include 20 males and 4 females enumerated in Coorg.

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SUBSIDIARY TABLE III-C.—*Showing the excess of Immigration over Emigration in plus and vice versâ in minus for the Punjab and North-West Frontier Provinces.*

Country, Province or State.		Persons.	Males.	Females.
1		2	3	4
Kashmir	Im. ...	83,240	38,295	44,945
	Em. ...	81,085	39,243	41,842
	Diff. ...	+ 2,155	— 948	+ 3,103
North-West Provinces and Oudh.	Im. ...	232,724	116,135	116,589
	Em. ...	132,738	65,794	66,944
	Diff. ...	+ 99,986	+ 50,341	+ 49,645
Bengal and Assam ...	Im. ...	7,177	4,423	2,754
	Em. ...	23,684	19,237	4,447
	Diff. ...	— 16,507	— 14,814	— 1,693
Burma	Im. ...	802	423	379
	Em. ...	21,501	19,394	2,107
	Diff. ...	— 20,699	— 18,971	— 1,728
Bilochistan	Im. ...	3,445	2,137	1,308
	Em. ...	22,081	17,883	4,198
	Diff. ...	— 18,636	— 15,746	— 2,890
Bombay and Sindh ...	Im. ...	11,959	7,526	4,433
	Em. ...	43,688	29,599	14,089
	Diff. ...	— 31,729	— 22,073	— 9,656
Rajputana (including Ajmere-Merwara).	Im. ...	269,515	119,358	150,157
	Em. ...	81,054	31,279	49,775
	Diff. ...	+ 188,461	+ 88,079	+ 100,382
Central India Agency ...	Im. ...	3,692	2,080	1,612
	Em. ...	20,030	13,461	6,569
	Diff. ...	— 16,338	— 11,381	— 4,957
Gaekwar's Dominions ...	Im. ...	105	78	27
	Em. ...	818	608	210
	Diff. ...	— 713	— 530	— 183
Central Provinces ...	Im. ...	1,356	720	636
	Em. ...	6,215	4,063	2,152
	Diff. ...	— 4,859	— 3,343	— 1,516
Nizam's Dominions ...	Im. ...	849	520	329
	Em. ...	2,429	1,803	626
	Diff. ...	— 1,580	— 1,283	— 297
Berar	Im. ...	35	16	19
	Em. ...	871	667	204
	Diff. ...	— 836	— 651	— 185
Madras	Im. ...	937	691	246
	Em. ...	1,044	820	224
	Diff. ...	— 107	— 129	+ 22
Mysore (including Coorg*) ...	Im. ...	206	174	32
(For Coorg only) ...	Em. ...	24	20	4
	Diff. ...	+ 182	+ 154	+ 28
Other Parts of India ...	Im. ...	11,948	8,803	3,145
	Em. ...	...	...	...
	Diff. ...	+ 11,948	+ 8,803	+ 3,145
TOTAL ...	Im. ...	627,990	301,379	326,611
	Em. ...	437,262	243,871	193,391
	Diff. ...	+ 190,728	+ 57,508	+ 133,220

* The Emigration figures are for Coorg alone, those for Mysore not having been received.

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SUBSIDIARY TABLE IV-A.—*Variation in migration since 1891.*

Natural Division, District, State or City.	Percentage of District-Born.		Percentage of increase or decrease among	
	1901.	1891.	District-Born.	Total Population.
1	2	3	4	5
Total for both Provinces	97·	95·3	+ 8·8	+ 6·9
British Territory, including North-West Frontier Province.	94·6	94·7	+ 7·4	+ 7·6
Punjab (i) British Territory	95·	...	...	+ 6·9
Punjab (ii) Native States	88·2	82·2	+ 3·8	+ 3·8
North-West Frontier Province	92·6	...	...	+ 14·4
Indo-Gangetic Plain West	92·2	92·7	+ 5·6	+ 5·8
Hissar	81·5	81·	+ 1·4	+ ·7
Loharu	69·2	61·4	− 14·8	− 24·3
Rohtak	83·8	83·1	+ 7·8	+ 6·8
Dujana	72·7	71·5	− 7·1	− 8·6
Gurgaon	82·1	81·6	+ 12·2	+ 11·5
Pataudi	63·9	62·4	+ 18·2	+ 15·4
Delhi	77·5	78·	+ 7·2	+ 7·8
Karnal	83·7	84·3	+ 3·9	+ 2·6
Jullundur	87·2	86·2	+ 2·4	+ 1·1
Kapurthala	78·6	79·	+ 4·4	+ 4·8
Ludhiana	82·9	83·5	+ 3·1	+ 3·8
Maler Kotla	75·6	78·8	− 1·9	+ 2·3
Ferozepore	76·4	77·1	+ 6·9	+ 8·
Faridkot	67·6	70·9	+ 3·5	+ 8·5
Phulkian States — *Patiala*	86·9	84·6	+ 3·5	+ ·8
Phulkian States — *Nabha*	72·3	73·8	+ 3·2	+ 5·3
Phulkian States — *Jind*	73·6	71·7	+ 1·6	− ·9
Lahore	81·6	79·3	+ 11·2	+ 8·
Amritsar	85·3	86·7	+ 1·4	+ 3·1
Gujranwala*	79·	89·8	+ 13·5	+ 2·9
Himalayan	95·1	95·4	+ 2·3	+ 3·2
Nahan	84·5	87·7	+ 5·3	+ 9·3
Simla *and Simla Hill States*	90·7	90·7	+ 3·6	+ 5·5
Kangra	93·8	94·2	+ ·2	+ ·6
Mandi and Suket	95·3	95·5	+ 4·	+ 4·3
Chamba	94·7	94·6	+ 3·1	+ 3·
Sub-Himalayan	93·8	93·8	− ·6	− ·7
Ambala	83·9	86·5	− 5·2	− 5·5
Kalsia	69·4	70·4	− 3·5	− 2·1
Hoshiarpur	92·	92·1	− 2·3	− 2·1
Gurdaspur	89·9	89·9	− ·3	+ ·4
Sialkot	91·6	92·5	− 4·1	− 3·2
Gujrat	93·9	94·7	− 2·1	− 1·3
Jhelum	94·2	93·5	− 1·7	− 2·4
Rawalpindi	90·6	90·7	+ 4·8	+ 4·9
Hazara	96·3	94·4	+ 10·7	+ 8·5
North-West Dry Area	87·4	93·8	+ 11·6	+ 19·7
Montgomery*	89·4	90·3	− 1·4	− 4·
Shahpur	91·5	92·6	+ 5·	+ 6·2
Jhang*	52·6	96·1	+ 25·7	+ 131·8
Multan	86·6	87·2	+ 11·9	+ 11·7
Bahawalpur	88·9	90·3	+ 9·2	+ 10·8
Muzaffargarh	90·4	89·2	+ 8·	+ 6·4
Dera Ghazi Khan (old)	93·8	93·8	+ 10·1	+ 10·1
Peshawar	86·4	86·3	+ 12·3	+ 10·8
Kohat	78·4	80·8	+ 4·1	+ 11·6
Kurram	74·7	...	...	...
Bannu (old)	91·5	91·8	+ 9·1	+ 9·5
Dera Ismail Khan (old)	88·6	89·1	+ 7·9	+ 8·4
CITIES.				
Delhi	71·6	...	...	+ 8·3
Lahore	62·5	...	...	+ 14·7
Amritsar	73·6	...	...	+ 18·8

* Including part in the Chenab Colony.

NOTE.—The figures in columns 2, 4 and 5 are for existing Districts unless otherwise stated, but in column 3 they are for the Districts as constituted in 1891, because figures for the District-born population of 1891 are not available by existing Districts.

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SUBSIDIARY TABLE IV.-B.—*Showing the actual gain or loss by intra-Provincial migration, within the Punjab and North-West Frontier Provinces, in 1901 and 1891, with details for the principal Districts and States (except Simla).*

District or State.	PERSONS. 1901.	PERSONS. 1891.
Hissar—		
Net	— 13,529	+ 2,238
Chenab Colony	— 1,834	...
Patiala	+ 8,496	+ 8,736
Jind	+ 4,091	+ 2,440
Loharu	+ 2,287	+ 1,205
Gurgaon	+ 1,722	+ 2,170
Ferozepur	— 17,169	— 9,052
Karnal	— 4,458	— 2,496
Delhi	— 2,099	— 715
Loharu—		
Net	— 4,501	— 1,896
Rohtak—		
Net	— 8,412	— 3,675
Gurgaon	+ 4,186	+ 5,991
Jind	+ 3,957	+ 498
Patiala	+ 2,396	+ 1,909
Karnal	— 6,323	— 2,643
Delhi	— 10,598	— 8,313
Dujana—		
Net	— 1,752	+ 19
Gurgaon—		
Net	— 15,913	— 23,634
Patiala	+ 4,272	+ 1,538
Nabha	+ 2,117	+ 1,266
Delhi	— 9,744	— 10,234
Pataudi—		
Net	+ 2,181	+ 1,314
Delhi—		
Net	+ 17,874	+ 9,251
Karnal	— 2,157	(— 2,758)
Karnal—		
Net	+ 31,180	(+ 7,060)
Ambala	+ 9,650	(— 1,447)
Patiala	+ 4,995	+ 2,459
Jind	+ 2,670	— 3,086
Ambala—		
Net	— 33,290	(— 16,466)
Chenab Colony	— 8,614	...
Hoshiarpur	+ 2,324	+ 1,225
Patiala	— 2,458	— 10,438
Kalsia	— 4,332	— 2,979
Nahan	— 6,305	— 4,159
Kalsia—		
Net	+ 5,886	+ 3,827
Nahan—		
Net	+ 13,453	+ 8,418
Hoshiarpur	+ 3,780	+ 1,675

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District or State.	1901.	1891.
Kangra—		
Net	— 3,505	— 4,967
Chamba	+ 5,385	+ 4,859
Hoshiarpur	+ 1,957	+ 161
Mandi and Suket—		
Net	— 694	— 970
Hoshiarpur—		
Net	—100,472	— 54,732
Chenab Colony	— 35,099	...
Jullundur	— 18,964	— 19,584
Kapurthala	— 6,578	— 6,453
Amritsar	— 4,306	— 3,681
Ferozepur	— 4,205	— 4,110
Lahore	— 3,740	— 3,171
Gurdaspur	— 3,284	— 1,588
Ludhiana	— 2,833	— 2,498
Jullundur—		
Net	— 65,832	+ 1,830
Chenab Colony	— 56,983	...
Kapurthala	— 7,145	— 3,964
Lahore	— 3,688	— 2,882
Ferozepur	— 3,104	— 3,624
Amritsar	— 3,026	— 1,673
Ludhiana	— 2,690	— 570
Kapurthala—		
Net	+ 11,171	— 19,370
Chenab Colony	— 3,968	...
Gurdaspur	+ 4,581	+ 415
Amritsar	— 2,862	— 726
Ludhiana—		
Net	— 17,916	— 4,573
Chenab Colony	— 17,807	...
Patiala	+ 9,233	+ 5,127
Maler Kotla	+ 2,051	+ 2,982
Ferozepur	— 10,001	— 9,160
Maler Kotla—		
Net	— 3,089	+ 6,959
Ferozepur—		
Net	+ 54,619	+ 79,314
Chenab Colony	— 15,048	...
Patiala	+ 23,435	+ 18,679
Nabha	+ 4,214	+ 5,539
Montgomery	+ 1,992	+ 3,647
Amritsar	+ 1,402	+ 3,442
Lahore	— 291	+ 11,041
Bahawalpur	— 2,380	— 2,380
Faridkot—		
Net	+ 10,056	+ 8,451
Patiala	+ 4,282	+ 3,510
Patiala—		
Net	— 79,698	— 34,525
Chenab Colony	— 4,281	...
Jind	— 6,255	— 3,110
Nabha	— 11,690	— 5,095
Nabha—		
Net	+ 1,109	— 6,804

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District or State.	1901.	1891.
Jind—		
Net	— 4,735	— 4,392
Montgomery—		
Net	— 50,833	— 11,153
Chenab Colony	— 57,480	...
Lahore	+ 4,294	— 342
Amritsar	+ 2,796	+ 2,528
Jhang	+ 1,782	(+ 2,121)
Bahawalpur	— 3,841	— 11,767
Multan	— 3,928	— 4,638
Lahore—		
Net	+ 61,332	+ 108,261
Chenab Colony	— 28,620	...
Sialkot	+ 28,896	+ 28,918
Amritsar	+ 25,380	+ 31,077
Gujranwala	+ 10,992	+ 25,845
Gurdaspur	+ 9,372	+ 9,814
Gujrat	+ 5,279	+ 11,065
Multan	— 4,352	— 2,899
Amritsar—		
Net	— 55,806	— 5,910
Chenab Colony	— 67,963	...
Gurdaspur	+ 20,245	+ 18,671
Sialkot	+ 16,929	+ 12,250
Gujrat	+ 1,648	+ 611
Multan	— 3,525	— 1,923
Gurdaspur—		
Net	— 75,614	— 27,386
Chenab Colony	— 43,593	...
Sialkot	+ 4,957	+ 7,100
Multan	— 2,031	— 1,254
Chamba—		
Net	— 6,382	— 5,550
Sialkot—		
Net	— 182,971	— 78,174
Chenab Colony	— 103,390	...
Gujrat	+ 2,613	+ 1,125
Multan	— 2,345	— 1,445
Peshawar	— 2,799	— 1,988
Rawalpindi*	— 5,607	— 4,869
Gujranwala	— 9,852	— 13,016
Gujranwala—		
Net	+ 1,686	— 15,228
Gujrat	+ 25,335	— 629
Shahpur	+ 7,382	— 530
Rawalpindi*	— 3,171	— 2,672
Gujrat—		
Net	— 76,772	— 24,886
Chenab Colony	— 25,352	...
Shahpur	— 4,400	— 3,276
Jhelum	— 1,537	— 2,519
Rawalpindi*	— 3,846	— 2,594
Shahpur—		
Net	— 19,854	— 1,310
Chenab Colony	— 16,156	...
Jhelum	+ 8,184	+ 2,422

* Excluding Attock.

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District or State.	1901.	1891.
Shahpur—concld.		
Rawalpindi*	— 1,497	— 1,207
Multan	— 2,102	— 1,639
Bannu	— 2,679	(— 2,085)
Jhelum—		
Net	— 49,269	— 13,642
Chenab Colony	— 4,242	...
Kohat	— 2,984	(— 1,262)
Multan	— 3,000	— 826
Bannu	— 3,878	— 2,065
Hazara†	— 3,937	— 845
Peshawar	— 7,316	— 2,896
Rawalpindi*	— 8,067	— 2,432
Rawalpindi—*		
Net	+ 5,933	(+ 11,571)
Chenab Colony	— 1,736	...
Hazara†	— 4,364	— 478
Kohat	— 4,656	— 3,591
Peshawar	— 8,219	— 3,352
Jhang—		
Net	— 34,093	— 43,502
Muzaffargarh	— 4,057	— 5,163
Multan	— 23,758	— 22,874
Multan—		
Net	+ 48,486	+ 43,924
Chenab Colony	— 7,767	...
Bahawalpur—		
Net	+ 12,582	+ 18,100
Chenab Colony	— 1,046	...
Muzaffargarh	— 2,402	— 1,753
Muzaffargarh—		
Net	+ 18,579	+ 23,068
Dera Ghazi Khan	+ 3,628	+ 6,933
Dera Ismail Khan	+ 3,073	+ 3,756
Dera Ghazi Khan—		
Net	+ 3,758	— 2,054
Hazara—†		
Net	— 8,074	+ 3,726
Peshawar—		
Net	+ 25,565	+ 14,533
Kohat—		
Net	+ 13,563	+ 10,495
Bannu	— 2,739	— 2,576
Kurram—		
Net	+ 1,542	...
Bannu—		
Net	+ 9,523	+ 6,370
Dera Ismail Khan	— 4,265	— 3,032
Dera Ismail Khan—		
Net	+ 8,403	+ 5,407

NOTE.—When the gain or loss by intra-Provincial migration was less than 2,000 souls both in 1901 and in 1891, the figures have been, as a rule, omitted.

* Excluding Attock. † Including Attock.

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SUBSIDIARY TABLE V-A.—*Intra-Provincial migration within the Punjab and North-West Frontier Provinces.*

District or *State* as constituted on 1st March 1901.	Immigrants. Born in the Punjab or North-West Frontier Province.	Emigrants. Born in the Punjab or North-West Frontier Province.	Excess of immigrants (+) or emigrants (—).	Interchange of population between Districts and States of the Punjab and North-West Frontier Province.						
				Hissar.	*Loharu.*	Rohtak.	*Dujana.*	Gurgaon.	*Pataudi.*	Delhi.
1	2	3	4	5	6	7	8	9	10	11
Hissar	85,591	99,120	— 13,529	...	+ 2,287	+ 1,857	+ 283	+ 1,722	+ 88	— 2,099
Loharu	1,966	6,467	— 4,501	— 2,287	...	— 927	— 27	— 89	— 6	— 144
Rohtak	88,167	96,579	— 8,412	— 1,857	+ 927	...	+ 1,227	+ 4,186	— 161	— 10,598
Dujana	5,935	7,687	— 1,752	— 283	+ 27	— 1,227	...	— 388	— 92	— 224
Gurgaon	44,491	60,404	— 15,913	— 1,722	+ 89	— 4,186	+ 388	...	— 1,613	— 9,744
Pataudi	6,007	3,826	+ 2,181	— 88	+ 6	+ 161	+ 92	+ 1,613	...	— 103
Delhi	80,673	62,799	+ 17,874	+ 2,099	+ 144	+ 10,598	+ 224	+ 9,744	+ 103	...
Karnal	107,855	76,675	+ 31,180	+ 4,458	+ 80	+ 6,323	+ 11	+ 585	— 6	+ 2,157
Ambala	97,767	131,057	— 33,290	+ 245	...	+ 228	— 12	+ 253	— 7	+ 327
Kalsia	19,176	13,290	+ 5,886	+ 12	+ 1	+ 17	+ 1	+ 14	+ 1	+ 18
Nahan	17,373	3,920	+ 13,453	+ 4	...	...	— 1	+ 137	...	— 3
Simla and *Simla States*	30,263	26,350	+ 3,913	+ 17	...	+ 47	— 2	+ 50	— 6	+ 144
Kangra	42,189	45,694	— 3,505	+ 102	...	+ 39	+ 2	+ 37	...	— 45
Mandi and Suket ...	9,493	10,187	— 694	+ 2	...	...	...	— 4	...	+ 3
Hoshiarpur	77,020	177,492	— 100,472	— 112	...	— 39	— 1	— 23	+ 1	— 89
Jullundur	109,828	175,660	— 65,832	+ 220	— 1	+ 364	...	+ 158	— 1	+ 53
Kapurthala ...	65,928	54,757	+ 11,171	+ 18	...	...	...	+ 10	...	+ 51
Ludhiana	109,872	127,788	—17,916	+ 537	...	+ 89	— 1	— 30	+ 8	— 11
Maler Kotla ...	18,512	21,601	— 3,089	+ 120	+ 21	— 18	...	+ 9	...	+ 50
Ferozepore	180,274	125,655	+ 54,619	+ 17,169	+ 33	+ 706	+ 74	+ 1,444	+ 8	+ 320
Faridkot	38,096	28,040	+ 10,056	+ 972	+ 3	+ 108	+ 25	+ 167	+ 5	+ 80
Phulkian States { *Patiala*	187,212	266,910	— 79,698	— 8,496	— 67	— 2,396	— 457	— 4,272	— 169	— 1,066
Phulkian States { *Nabha*	71,900	70,791	+ 1,109	— 243	+ 19	— 1,656	— 130	— 2,117	— 292	— 151
Phulkian States { *Jind*	67,270	72,005	— 4,735	— 4,091	+ 922	— 3,957	+ 44	+ 548	— 40	— 492
Montgomery ...	49,001	99,834	— 50,833	+ 1,081	+ 5	+ 170	...	+ 143	...	+ 105
Lahore	193,363	132,031	+ 61,332	+ 960	+ 2	+ 263	+ 1	+ 402	— 2	+ 1,334
Amritsar	140,267	196,073	—55,806	+ 288	...	— 2	...	+ 21	...	+ 355
Gurdaspur	77,981	153,595	— 75,614	+ 131	+ 2	+ 171	...	+ 23	+ 1	+ 57
Chamba	3,223	9,605	— 6,382	+ 4	...	...	...	+ 1	...	+ 13
Sialkot	64,046	247,017	— 182,971	— 51	...	+ 28	— 2	+ 89	— 1	...
Gujranwala	100,992	99,306	+ 1,686	+ 133	...	+ 46	+ 2	+ 34	— 1	+ 86
Gujrat	35,314	112,086	— 76,772	+ 28	— 1	+ 50	+ 2	+ 30	...	— 122
Shahpur	41,920	61,774	— 19,854	+ 411	— 2	+ 153	...	+ 45	...	+ 395
Jhelum	28,631	77,900	— 49,269	— 9	— 1	+ 16	...	+ 32	...	— 99
Rawalpindi excluding Attock.	54,150	48,217	+ 5,933	— 1	...	+ 76	...	+ 299	+ 3	+ 262
Chenab Colony ...	532,187	490	+ 531,697	+ 1,824	+ 1	+ 425	+ 7	+ 178	...	+ 342
Jhang	16,927	51,020	— 34,093	+ 3	— 1	+ 6	...	+ 11	...	+ 59
Multan	81,437	32,951	+ 48,486	+ 307	...	+ 91	...	+ 205	— 1	+ 238
Bahawalpur ...	40,754	28,172	+ 12,582	+ 1,246	+ 4	+ 118	+ 4	+ 209	— 2	+ 300
Muzaffargarh ...	35,499	16,920	+ 18,579	+ 1	...	— 1	...	+ 11	...	+ 23
Dera Ghazi Khan (old)...	20,190	16,432	+ 3,758	+ 80	...	+ 22	...	+ 38	— 1	+ 80
Hazara including Attock	20,142	12,068	+ 8,074	+ 8	+ 1	+ 11	...	+ 32	...	+ 70
Peshawar	39,283	13,718	+ 25,565	+ 44	— 2	+ 79	...	+ 57	...	+ 52
Malakand, Dir, Swat and Chitral.	5,194	18	+ 5,176	+ 6	...	+ 6	...	+ 7	...	+ 10
Kohat	21,534	7,971	+ 13,563	+ 21	...	+ 120	— 1	+ 45	...	+ 29
Kurram	2,326	784	+ 1,542	...	...	+ 3	...	...	...	+ 9
Bannu (old) ...	25,104	15,581	+ 9,523	+ 174	...	+ 273	— 2	+ 203	+ 2	+ 37
Dera Ismail Khan (old)	27,214	18,812	+ 8,402	+ 83	...	+ 160	+ 1	+ 139	...	+ 57
TOTAL PANJAB ...	...	...	...	+ 13,529	+ 4,501	+ 8,412	+ 1,752	+ 15,913	— 2,181	— 17,874

EXPLANATORY NOTE.—This table reads thus:—Hissar gains 2,287 persons by immigration from Loharu and 1,857 from Rohtak and so on, but it loses 2,099 to Delhi, 4,458 to Karnal and so on.

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SUBSIDIARY TABLE V-A.—*Intra-Provincial migration within the Punjab and North-Western Frontier Provinces.*

District or *State* as constituted on 1st March 1901.	INTERCHANGE OF POPULATION BETWEEN DISTRICTS AND STATES OF THE PUNJAB AND NORTH-WEST FRONTIER PROVINCE.									
	Karnal.	Ambala.	*Kalsia.*	*Nahan.*	Simla and *Simla States.*	Kangra.	*Mandi and Suket.*	Hoshiarpur.	Jullundur.	*Kapurthala.*
	12	13	14	15	16	17	18	19	20	21
Hissar	— 4,458	— 245	— 12	— 4	— 17	— 102	— 2	+ 112	— 220	— 18
Loharu	— 80	...	— 1	...	...	...	...	...	+ 1	...
Rohtak	— 6,323	— 228	— 17	...	— 47	— 39	...	+ 39	— 364	...
Dujana	— 11	+ 12	— 1	+ 1	+ 2	— 2	...	+ 1	...	...
Gurgaon	— 585	— 253	— 14	— 137	— 50	— 37	+ 4	+ 23	— 158	— 10
Pataudi	+ 6	+ 7	— 1	...	+ 6	...	...	— 1	+ 1	...
Delhi	— 2,157	— 327	— 18	+ 3	— 144	+ 45	— 3	+ 89	— 53	— 51
Karnal	...	+ 9,650	+ 449	— 10	— 131	+ 9	— 1	+ 165	+ 162	— 16
Umballa	— 9,650	...	— 4,332	— 6,305	— 1,317	+ 518	— 200	+ 2,324	+ 524	— 160
Kalsia	— 449	+ 4,332	...	— 48	— 8	+ 5	...	+ 47	+ 105	+ 6
Nahan	+ 10	+ 6,305	+ 48	...	+ 1,257	+ 645	+ 310	+ 3,780	+ 317	+ 30
Simla and *Simla States*...	+ 131	+ 1,317	+ 8	— 1,257	...	+ 1,499	+ 404	+ 2,528	+ 674	— 4
Kangra	— 9	— 518	— 5	— 645	— 1,499	...	+ 918	+ 1,957	— 489	— 448
Mandi and Suket ...	+ 1	+ 200	...	— 310	— 404	— 918	...	+ 595	+ 2	+ 7
Hoshiarpur... ...	— 165	— 2,324	— 47	— 3,780	— 2,528	— 1,957	— 595	...	— 18,964	— 6,578
Jullundur	— 162	— 524	— 105	— 317	— 674	+ 489	— 2	+ 18,964	...	— 7,145
Kapurthala ...	+ 16	+ 160	— 6	— 30	+ 4	+ 448	— 7	+ 6,578	+ 7,145	...
Ludhiana	— 270	+ 1,118	— 230	— 67	— 142	— 17	— 2	+ 2,833	+ 2,690	— 793
Mdler Kotla ...	— 96	+ 26	— 9	— 2	— 6	+ 2	...	+ 25	+ 17	— 4
Ferozepore	+ 182	+ 727	— 505	— 19	— 7	+ 561	— 4	+ 4,205	+ 3,104	+ 616
Fridkot	+ 39	+ 167	+ 15	+ 1	+ 11	+ 8	...	+ 549	+ 802	+ 80
Phulkian States. *Patiala* ...	— 4,995	+ 2,458	— 832	— 494	+ 2,394	+ 903	+ 10	+ 1,627	+ 273	— 151
Phulkian States. *Nabha* ...	— 242	+ 763	— 127	— 12	— 54	+ 16	+ 1	+ 377	+ 124	+ 26
Phulkian States. *Jind* ...	— 2,670	— 131	— 35	— 4	— 26	+ 21	...	+ 85	+ 69	— 16
Montgomery ...	+ 39	+ 103	— 1	...	...	+ 55	+ 1	+ 333	+ 474	+ 70
Lahore	+ 356	+ 1,343	— 19	+ 4	+ 58	+ 1,266	+ 10	+ 3,740	+ 3,688	+ 968
Amritsar	— 139	+ 155	— 82	— 9	— 79	+ 1,354	— 38	+ 4,306	+ 3,026	+ 2,862
Gurdaspur	— 119	— 156	— 13	— 19	— 70	+ 680	+ 5	+ 3,284	+ 351	— 4,581
Chamba	+ 7	— 2	...	+ 3	— 45	— 5,385	— 80	+ 71	+ 37	— 8
Sialkot	— 135	— 398	— 14	— 27	— 122	— 305	— 23	— 192	— 364	— 246
Gujranwala	+ 19	+ 53	...	— 11	— 44	— 8	— 1	+ 348	+ 1,075	+ 229
Gujrat	+ 6	— 225	— 9	— 15	— 138	+ 16	...	+ 440	+ 113	— 23
Shahpur	+ 374	+ 107	...	+ 1	— 15	+ 26	...	+ 278	+ 56	— 14
Jhelum	— 84	— 217	— 1	— 39	— 95	+ 126	— 1	+ 192	+ 232	+ 3
Rawalpindi excluding Attock.	+ 6	+ 437	— 3	— 13	— 4	+ 393	+ 5	+ 1,024	+ 948	+ 53
Chenab Colony ...	+ 207	+ 8,612	+ 30	+ 1	+ 24	+ 147	...	+ 35,091	+ 56,965	+ 3,950
Jhang	— 9	— 6	...	— 1	— 12	+ 9	...	— 9	— 52	— 29
Multan	+ 76	+ 331	+ 5	...	+ 33	+ 300	+ 1	+ 1,406	+ 953	+ 92
Bahawalpur ...	+ 16	— 2	— 1	...	+ 8	+ 33	+ 1	+ 370	+ 375	+ 33
Muzaffargarh ...	+ 3	+ 32	...	...	...	+ 23	— 1	+ 118	+ 71	— 3
Dera Ghazi Khan (old)...	+ 9	+ 58	...	— 1	+ 1	+ 36	...	+ 101	+ 55	+ 3
Hazara including Attock	+ 12	+ 20	— 1	...	+ 38	+ 62	...	+ 199	+ 159	+ 52
Peshawar	+ 34	+ 127	...	— 5	+ 12	+ 1,170	— 17	+ 1,091	+ 739	+ 4
Malakand, Dir, Swat and Chitral.	+ 10	+ 102	...	...	+ 13	+ 70	...	+ 318	+ 191	+ 13
Kohat	+ 25	+ 72	...	+ 114	+ 13	+ 643	— 1	+ 346	+ 235	+ 28
Kurram	+ 3	+ 10	...	...	+ 1	+ 7	...	+ 76	+ 76	+ 4
Bannu (old) ...	+ 28	+ 49	—	...	— 1	+ 544	+ 2	+ 298	+ 283	+ 6
Dera Ismail Khan(old)...	+ 13	+ 69	...	...	...	+ 170	...	+ 341	+ 284	— 9
TOTAL PANJAB ...	— 31,180	+ 33,290	— 5,886	— 13,453	— 3,913	+ 3,503	+ 694	+ 109,472	+ 65,832	— 11,178

EXPLANATORY NOTE.—This table reads thus :—Hissar gains 2,287 persons by immigration from Loharu and 1,857 from Rohtak and so on, but it loses 2,699 to Delhi, 4,458 to Karnal and so on.

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SUBSIDIARY TABLE V-A.—*Intra-Provincial migration within the Punjab and North-West Frontier Provinces.*

District or *State* as constituted on 1st March 1901.	INTERCHANGE OF POPULATION BETWEEN DISTRICTS AND STATES OF THE PUNJAB AND NORTH-WEST FRONTIER PROVINCE.									
	Ludhiana.	*Maler Kotla.*	Ferozepore.	*Faridkot.*	*Patiala.*	*Nabha.*	*Jind.*	Montgomery.	Lahore.	Amritsar.
	22	23	24	25	26	27	28	29	30	31
Hissar	— 537	— 120	— 17,169	— 972	+ 8,496	+ 243	+ 4,091	— 1,081	— 960	— 288
Loharu	...	— 21	— 35	— 3	+ 67	— 19	— 922	— 5	— 2	...
Rohtak	— 89	+ 18	— 706	— 108	+ 2,396	+ 1,656	+ 3,957	— 170	— 263	+ 2
Dujana	+ 1	...	— 74	— 25	+ 457	+ 130	— 44	...	— 1	...
Gurgaon	+ 30	— 9	— 1,444	— 167	+ 4,272	+ 2,117	— 548	— 143	— 402	— 21
Pataudi	— 8	...	— 8	— 5	+ 169	+ 292	+ 40	...	+ 2	...
Delhi	+ 11	— 50	— 320	— 80	+ 1,066	+ 151	+ 492	— 105	— 1,334	— 355
Karnal	+ 270	+ 96	— 182	— 39	+ 4,995	+ 242	+ 2,670	— 39	— 356	+ 139
Umballa	— 1,118	— 26	— 727	— 167	— 2,458	— 763	+ 131	— 103	— 1,343	— 155
Kalsia	+ 230	+ 9	+ 505	— 15	+ 832	+ 127	+ 35	+ 1	+ 19	+ 82
Nahan	+ 67	+ 2	+ 19	— 1	+ 494	+ 12	+ 4	...	— 4	+ 9
Simla and *Simla States*	+ 142	+ 6	+ 7	— 11	— 2,394	+ 54	+ 26	...	— 58	+ 79
Kangra	+ 17	— 2	— 561	— 8	— 903	— 16	— 21	— 55	— 1,266	— 1,354
Mandi and Suket ...	+ 2	...	+ 4	...	— 10	— 1	...	— 1	— 10	+ 38
Hoshiarpur	— 2,833	— 25	— 4,205	— 542	— 1,627	— 377	— 85	— 333	— 3,740	— 4,306
Jullundur	— 2,690	— 17	— 3,104	— 802	— 273	— 124	— 69	— 474	— 3,688	— 3,026
Kapurthala ...	+ 793	+ 4	— 616	— 80	+ 151	— 26	+ 16	— 70	— 968	— 2,362
Ludhiana	...	+ 2,051	— 10,001	— 1,503	+ 9,233	+ 978	+ 122	— 299	— 1,642	— 468
Maler Kotla ...	— 2,051	...	— 624	— 108	+ 712	— 516	— 46	— 67	— 117	— 9
Ferozepore ...	+ 10,001	+ 624	...	— 1,426	+ 23,435	+ 4,214	+ 977	+ 1,992	— 291	+ 1,402
Faridkot ...	+ 1,503	+ 108	+ 1,426	...	+ 4,282	+ 1,445	+ 264	— 82	— 934	+ 49
Phulkian States. *Patiala* ...	— 9,233	— 712	— 23,435	— 4,282	...	— 11,690	— 6,255	— 320	— 1,338	— 276
Phulkian States. *Nabha* ...	— 978	+ 516	— 4,214	— 1,445	+ 11,690	...	— 36	— 33	— 323	— 59
Phulkian States. *Jind* ...	— 122	+ 46	— 977	— 264	+ 6,255	+ 36	...	— 18	— 21	+ 101
Montgomery ...	+ 299	+ 67	— 1,992	+ 82	+ 320	+ 33	+ 18	...	+ 4,294	+ 2,796
Lahore	+ 1,642	+ 117	+ 291	+ 934	+ 1,338	+ 323	+ 21	— 4,294	...	+ 25,380
Amritsar	+ 468	+ 9	— 1,402	— 49	+ 276	+ 59	— 101	— 2,796	— 25,380	...
Gurdaspur	— 100	+ 6	— 845	— 96	— 84	— 73	+ 15	— 653	— 9,372	— 20,245
Chamba	+ 5	...	+ 1	...	+ 10	...	...	...	+ 17	+ 23
Sialkot	— 87	— 6	— 900	— 77	— 229	— 92	— 39	— 1,118	— 28,896	— 16,923
Gujranwala	+ 124	+ 5	— 322	— 40	— 43	— 49	— 3	— 478	— 10,992	+ 961
Gujrat	+ 9	— 4	— 211	— 27	— 170	— 34	— 17	— 213	— 5,279	— 1,648
Shahpur	+ 383	+ 1	+ 121	+ 4	+ 348	— 69	— 14	— 161	— 617	+ 72
Jhelum	+ 21	— 1	— 504	— 15	+ 32	— 4	— 29	— 189	— 1,180	+ 22
Rawalpindi excluding Attock.	+ 430	+ 16	— 246	— 13	+ 268	+ 39	+ 28	— 411	+ 481	+ 886
Chenab Colony ...	+ 17,795	+ 351	+ 15,019	+ 937	+ 4,280	+ 885	+ 133	+ 57,480	+ 28,516	+ 67,888
Jhang	+ 21	...	— 107	— 17	— 8	— 110	+ 1	— 1,782	— 527	— 321
Multan	+ 450	...	+ 515	+ 7	+ 18	+ 21	+ 20	+ 3,928	+ 4,352	+ 3,525
Bahawalpur ...	+ 390	+ 3	+ 2,380	+ 390	+ 439	+ 96	+ 34	+ 3,841	+ 1,451	+ 378
Muzaffargarh ...	+ 62	...	— 20	...	— 174	+ 6	— 167	+ 61	+ 362	+ 243
Dera Ghazi Khan (old)...	+ 144	+ 1	+ 27	+ 5	+ 104	+ 4	+ 2	— 124	+ 119	+ 244
Hazara including Attock.	+ 100	...	— 4	— 2	+ 33	— 304	+ 1	— 18	— 48	+ 170
Peshawar	+ 726	...	— 66	— 10	+ 252	— 11	+ 8	— 365	— 69	+ 956
Malakand, Dir, Swat and Chitral.	+ 408	+ 4	+ 142	+ 7	+ 2882	+ 32	+ 5	+ 2	+ 147	+ 399
Kohat	+ 342	+ 2	+ 83	...	+ 273	+ 43	+ 42	— 58	— 1	+ 799
Kurrum	+ 63	...	+ 10	...	+ 8	+ 2	...	— 3	+ 25	+ 128
Bannu (old) ...	+ 205	+ 7	+ 10	— 1	+ 362	— 71	— 26	— 213	+ 176	+ 680
Dera Ismail Khan (old)	+ 693	+ 13	— 115	— 15	+ 420	...	+ 4	— 106	+ 134	+ 677
TOTAL PANJAB ...	+ 17,916	+ 3,089	— 54,619	— 10,056	+ 79,698	— 1,109	+ 4,735	+ 50,833	— 61,332	+ 55,806

EXPLANATORY NOTE.—This table reads thus:—Hissar gains 2,287 persons by immigration from Loharu and 1,857 from Rohtak and so on, but it loses 2,05 to Delhi, 4,458 to Karnal and so on.

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SUBSIDIARY TABLE V-A.—*Intra-Provincial migration within the Punjab and North-West Frontier Provinces.*

District or *State* as constituted on 1st March 1901.	Interchange of population between Districts and States of the Punjab and North-West Frontier Province.										
	Gurdaspur.	*Chamba.*	Sialkot.	Gujranwala.	Gujrat.	Shahpur.	Jhelum.	Rawalpindi excluding Attock.	Chenab Colony.	Jhang.	
	32	33	34	35	36	37	38	39	40	41	
Hissar	— 131	— 4	+ 51	— 133	— 28	— 411	+ 9	+ 1	— 1,824	— 3	
Loharu	— 2	...	...	...	+ 1	+ 2	+ 1	...	— 1	+ 1	
Rohtak	— 171	...	— 28	— 46	— 50	— 153	— 16	— 76	— 425	— 6	
Dujana	...	...	+ 2	— 2	— 2	...	...	...	— 7	...	
Gurgaon	— 23	— 1	— 89	— 34	— 30	— 45	— 32	— 299	— 178	— 11	
Pataudi	— 1	...	+ 1	+ 1	...	...	...	— 3	...	...	
Delhi	— 57	— 13	...	— 86	+ 122	— 395	+ 99	— 262	— 342	— 59	
Karnal	+ 119	— 7	+ 135	— 19	— 6	— 374	+ 84	— 6	— 207	+ 9	
Umballa	+ 156	+ 2	+ 398	— 53	+ 225	— 107	+ 217	— 437	— 8,612	+ 6	
Kalsia	+ 13	...	+ 14	...	+ 9	...	+ 1	+ 3	— 30	...	
Nahan	+ 19	— 3	+ 27	+ 11	+ 15	— 1	+ 39	+ 13	— 1	+ 1	
Simla and *Simla States*	+ 70	+ 45	+ 122	+ 44	+ 138	+ 15	+ 95	+ 4	— 24	+ 12	
Kangra	— 680	+ 5,385	+ 305	+ 8	— 16	— 26	— 126	— 393	— 147	— 9	
Mandi and Suket ...	— 5	+ 80	+ 23	+ 1	...	...	+ 1	— 5	...	...	
Hoshiarpur ...	— 3,284	— 71	+ 192	— 348	— 440	— 278	— 192	— 1,024	— 35,091	+ 9	
Jullundur ...	— 351	— 37	+ 264	— 1,075	— 113	— 56	— 232	— 948	— 56,965	+ 52	
Kapurthala ...	+ 4,581	+ 8	+ 246	— 229	+ 23	+ 14	— 3	— 53	— 3,950	+ 29	
Ludhiana ...	+ 190	— 5	+ 87	— 124	— 9	— 388	— 21	— 430	— 17,795	— 21	
Maler Kotla ...	— 6	...	+ 6	— 5	+ 4	— 1	+ 1	— 16	— 351	...	
Ferozepore ...	+ 845	— 1	+ 900	+ 322	+ 211	— 121	+ 504	+ 246	— 15,019	+ 107	
Faridkot ...	+ 96	...	+ 77	+ 40	+ 27	— 4	+ 15	+ 13	— 937	+ 17	
Phulkian States. — *Patiala*	+ 84	— 10	+ 229	+ 43	+ 170	— 348	— 32	— 268	— 4,280	+ 8	
Phulkian States. — *Nabha* ...	+ 73	...	+ 92	+ 49	+ 34	+ 69	+ 4	— 39	— 885	+ 110	
Phulkian States. — *Jind* ...	— 15	...	+ 39	+ 3	+ 17	+ 14	+ 29	— 28	— 133	— 1	
Montgomery ...	+ 653	...	+ 1,138	+ 478	+ 213	+ 161	+ 189	+ 411	— 57,480	+ 1,782	
Lahore	+ 9,372	— 17	+ 23,896	+ 10,992	+ 5,279	+ 617	+ 1,180	— 481	— 28,516	+ 527	
Amritsar	+ 20,245	— 23	+ 16,929	— 961	+ 1,648	— 72	— 22	— 886	— 67,888	+ 321	
Gurdaspur	...	+ 1,099	+ 4,957	— 767	+ 64	— 38	+ 174	— 974	— 43,573	+ 25	
Chamba	— 1,099	...	+ 34	+ 7	+ 2	+ 1	— 2	— 5	— 3	...	
Sialkot	— 4,957	— 34	...	— 9,852	+ 2,513	— 7	+ 64	— 5,607	— 103,337	— 282	
Gujranwala ...	+ 767	— 7	+ 9,852	...	+ 25,335	+ 7,382	+ 179	— 3,171	— 24,749	+ 555	
Gujrat	— 64	— 2	— 2,613	— 25,335	...	— 4,400	— 1,537	— 3,846	— 25,338	— 472	
Shahpur	+ 38	— 1	+ 7	— 7,382	+ 4,400	...	+ 8,184	— 1,497	— 16,154	+ 762	
Jhelum	— 174	+ 2	— 64	— 179	+ 1,537	— 8,184	...	— 8,067	— 4,237	— 907	
Rawalpindi excluding Attock.	+ 974	+ 5	+ 5,607	+ 3,171	+ 3,846	+ 1,497	+ 8,067	...	— 1,732	— 48	
Chenab Colony ...	+ 43,573	+ 3	+ 103,337	+ 24,749	+ 25,338	+ 16,154	+ 4,237	+ 1,732	...	+ 1,219	
Jhang	— 26	...	+ 282	— 555	+ 472	— 762	+ 907	+ 48	— 1,219	...	
Multan	+ 2,031	...	+ 2,345	+ 1,483	+ 1,156	+ 2,102	+ 3,000	+ 382	— 7,767	+ 23,758	
Bahawalpur ...	+ 214	...	+ 808	+ 441	+ 369	+ 329	+ 772	+ 153	— 1,034	+ 709	
Muzaffargarh ...	+ 87	— 2	+ 565	+ 453	+ 267	+ 917	+ 1,391	+ 93	— 71	+ 4,057	
Dera Ghazi Khan (old)	+ 194	+ 2	+ 512	+ 113	+ 57	+ 955	+ 1,371	+ 191	— 52	+ 323	
Hazara including Attock	+ 281	— 2	+ 803	+ 234	+ 463	+ 205	+ 3,937	+ 4,364	— 98	+ 7	
Peshawar	+ 926	— 11	+ 2,799	+ 1,075	+ 1,465	+ 888	+ 7,316	+ 8,219	— 163	+ 59	
Malakand, Dir, Swat and Chitral.	+ 183	...	+ 291	+ 149	+ 340	+ 61	+ 484	+ 692	...	+ 8	
Kohat	+ 555	+ 4	+ 1,384	+ 610	+ 752	+ 465	+ 2,984	+ 4,656	— 14	+ 9	
Kurram	+ 54	...	+ 101	+ 49	+ 33	+ 23	+ 132	+ 155	— 2	+ 1	
Bannu (old)... ...	+ 385	+ 1	+ 893	+ 615	+ 475	+ 2,679	+ 3,878	+ 1,089	— 226	+ 196	
Dera Ismail Khan (old)...	+ 434	+ 2	+ 1,038	+ 358	+ 347	+ 1,916	+ 1,939	+ 674	— 475	+ 1,290	
TOTAL PANJAB ...	+ 75,614	+ 6,382	+ 182,971	— 1,686	+ 76,772	+ 19,854	+ 49,269	— 5,933	— 531,697	+ 34,093	

EXPLANATORY NOTE.—This table reads thus:—Hissar gains 2,287 persons by immigration from Loharu and 1,857 from Rohtak and so on, but it loses 2,09 9, to Delhi, 4,458 to Karnal and so on.

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SUBSIDIARY TABLE V-A.—*Intra-Provincial migration within the Punjab and North-West Frontier Provinces.*

District or *State* as constituted on 1st March 1901.	INTERCHANGE OF POPULATION BETWEEN DISTRICTS AND STATES OF THE PUNJAB AND NORTH-WEST FRONTIER PROVINCE.										
	Multan.	*Bahawalpur.*	Muzaffargarh.	Dera Ghazi Khan (Old).	Hazara including Attock.	Peshawar.	Malakand, Dir, Swat and Chitral.	Kohat.	Kurram.	Bannu (old).	Dera Ismail Khan (old).
	42	43	44	45	46	47	48	49	50	51	52
Hissar	— 307	— 1,246	— 1	— 80	— 8	— 44	— 6	— 21	...	— 174	— 83
Loharu	...	— 4	...	...	— 1	+ 2	...	...	...	...	...
Rohtak	— 91	— 118	+ 1	— 22	— 11	— 79	— 6	— 120	— 3	— 273	— 160
Dujana	...	— 4	...	...	...	...	...	+ 1	...	+ 2	— 1
Gurgaon	— 205	— 209	— 11	— 38	— 32	— 57	— 7	— 45	...	— 203	— 139
Pataudi	* 1	+ 2	...	+ 1	...	...	...	...	...	— 2	...
Delhi	— 238	— 300	— 23	— 80	— 70	— 52	— 10	— 29	— 9	— 37	— 57
Karnal	— 76	— 16	— 3	— 9	— 12	— 34	— 10	— 25	— 3	— 28	— 13
Umballa	— 331	+ 2	— 32	— 58	— 20	— 127	— 102	— 72	— 10	— 49	— 69
Kalsia	— 5	+ 1	...	...	+ 1	...	...	...	...	...	...
Nahan	...	...	...	+ 1	...	+ 5	...	— 114	...	...	...
Simla and *Simla States*	— 33	— 8	...	— 1	— 38	— 12	— 13	— 13	— 1	+ 1	...
Kangra	— 300	— 33	— 23	— 36	— 62	— 1,170	— 70	— 643	— 7	— 544	— 170
Mandi and Suket ...	— 1	— 1	+ 1	...	...	+ 17	...	+ 1	...	— 2	...
Hoshiarpur	— 1,406	— 370	— 118	— 101	— 199	— 1,091	— 318	— 346	— 76	— 298	— 341
Jullundur	— 953	— 375	— 71	— 55	— 159	— 739	— 191	— 235	— 76	— 283	— 284
Kapurthala ...	— 92	— 33	+ 3	— 3	— 52	— 4	— 13	— 22	— 4	— 6	+ 2
Ludhiana	— 450	— 390	— 62	— 144	— 100	— 726	— 408	— 342	— 63	— 205	— 603
Maler Kotla ...	...	— 3	...	— 1	...	...	— 4	— 2	...	— 7	— 13
Ferozepore	— 515	— 2,380	+ 20	— 27	+ 4	+ 66	— 142	— 83	— 10	— 10	+ 115
Faridkot	— 7	— 390	...	— 5	+ 2	+ 10	— 7	...	...	+ 1	+ 15
Phulkian States. *Patiala* ...	— 18	— 439	+ 174	— 104	— 33	— 252	— 288	— 273	— 8	— 362	— 420
Phulkian States. *Nabha* ...	— 21	— 96	— 6	— 4	+ 304	+ 11	— 32	— 43	— 2	+ 71	...
Phulkian States. *Jind* ...	— 20	— 34	+ 167	— 2	— 1	— 8	— 5	— 42	...	+ 26	— 4
Montgomery ...	— 3,928	— 3,841	— 61	+ 124	+ 18	+ 365	— 2	+ 58	+ 3	+ 213	+ 106
Lahore	— 4,352	— 1,451	— 362	— 119	+ 48	+ 69	— 147	+ 1	— 25	— 176	— 134
Amritsar	— 3,525	— 378	— 243	— 244	— 170	— 956	— 399	— 799	— 128	— 680	— 677
Gurdaspur ...	— 2,031	— 214	— 87	— 194	— 281	— 926	— 183	— 555	— 54	— 385	— 434
Chamba	...	...	+ 2	— 2	+ 2	+ 11	...	— 4	...	— 1	— 2
Sialkot	— 2,345	— 808	— 565	— 512	— 803	— 2,799	— 291	— 1,384	— 101	— 893	— 1,038
Gujranwala ...	— 1,483	— 441	— 453	— 113	— 234	— 1,075	— 149	— 610	— 49	— 615	— 358
Gujrat	— 1,156	— 369	— 267	— 57	— 463	— 1,465	— 340	— 752	— 93	— 475	— 347
Shahpur	— 2,102	— 329	— 917	— 955	— 205	— 888	— 61	— 465	— 23	— 2,679	— 1,916
Jhelum	— 3,000	— 772	— 1,391	— 1,371	— 3,937	— 7,316	— 484	— 2,984	— 132	— 3,878	— 1,939
Rawalpindi excluding Attock.	— 382	— 153	— 93	— 191	— 4,364	— 8,219	— 692	— 4,656	— 155	— 1,089	— 674
Chenab Colony ...	+ 7,767	+ 1,034	+ 71	+ 52	+ 98	+ 163	...	+ 14	+ 2	+ 226	+ 475
Jhang	— 23,758	— 709	— 4,057	— 323	— 7	— 59	— 8	— 9	— 1	— 196	— 1,290
Multan	...	+ 810	— 530	+ 160	+ 52	+ 252	+ 4	+ 19	+ 3	+ 262	+ 1,926
Bahawalpur ...	— 810	...	— 2,402	+ 241	+ 8	+ 73	— 7	— 2	...	+ 301	+ 305
Muzaffargarh ...	+ 530	+ 2,402	...	+ 3,628	+ 13	+ 30	— 1	+ 5	+ 13	+ 479	+ 3,073
Dera Ghazi Khan (old)	— 160	— 241	— 3,628	...	+ 84	+ 70	— 2	— 7	+ 10	+ 1,573	+ 1,383
Hazara including Attock	— 52	— 8	— 13	— 84	...	— 1,304	— 254	— 736	— 41	— 136	— 83
Peshawar	— 252	— 73	— 30	— 70	+ 1,304	...	— 418	— 1,448	— 192	— 495	— 223
Malakand, Dir, Swat and Chitral.	— 4	+ 7	+ 1	+ 2	+ 254	+ 418	...	+ 66	...	+ 7	+ 12
Kohat	— 19	+ 2	— 5	+ 7	+ 736	+ 1,448	— 66	...	— 388	— 2,739	— 40
Kurram	— 3	...	— 13	— 10	+ 41	+ 192	...	+ 388	...	+ 11	— 32
Bannu (old)... ...	— 262	— 301	— 479	— 1,573	+ 136	+ 495	— 7	+ 2,739	— 11	...	— 4,265
Dera Ismail Khan (old)	— 1,926	— 305	— 3,073	— 1,383	+ 83	+ 223	— 12	+ 40	+ 32	+ 4,265	...
TOTAL PANJAB ...	— 48,486	— 12,582	— 18,579	— 3,758	— 8,074	— 25,565	— 5,176	— 13,563	— 1,542	— 9,523	— 8,402

EXPLANATORY NOTE.—This table reads thus :—Hissar gains 2,287 persons by immigration from Loharu and 1,857 from Rohtak and so on, but it loses 2,099 to Delhi, 4,458 to Karnal and so on.

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SUBSIDIARY TABLE V-B.—*Migration to and from Feudatory States.*

State.	GIVES TO BRITISH TERRITORY.		RECEIVES FROM BRITISH TERRITORY.		GAIN + OR LOSS — TO BRITISH TERRITORY.	
	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7
Total Persons...	460,843		419,569		+41,274	
Total ...	168,817	292,026	172,134	247,435	−3,317	+44,591
Loharu ...	1,881	2,838	449	705	+1,432	+2,133
Dujana ...	1,843	4,143	878	2,907	+965	+1,236
Pataudi ...	803	2,700	1,490	3,593	−687	−893
Kalsia ...	3,457	7,803	5,354	10,850	1,897	−3,047
Nahan ...	871	1,570	8,735	5,447	−7,864	−3,877
Total Simla States	4,934	8,190	8,100	6,078	−3,166	+2,112
Jubbal ...	137	35	208	115	−71	−80
Bashahr ...	634	543	265	174	+369	+369
Keonthal ...	71	145	1,498	548	−1,427	−403
Baghal ...	539	222	327	76	+212	+146
Bilaspur ...	1,758	3,737	1,343	1,528	+415	+2,209
Nalagarh ...	1,307	3,006	1,812	2,350	−505	+656
Minor States ...	488	502	2,647	1,287	−2,159	−785
Mandi ...	2,714	3,918	3,346	2,852	−632	+1,066
Suket ...	392	415	721	402	−329	+13
Kapurthala ...	18,236	35,906	25,117	40,191	−6,881	−4,285
Maler Kotla ...	3,351	7,270	2,517	4,977	+834	+2,293
Faridkot ...	9,838	14,173	12,506	15,722	−2,668	−1,549
Phulkian States. Patiala ...	70,311	122,248	51,564	89,309	+18,747	+32,939
Phulkian States. Nabha ...	12,245	25,540	11,526	17,296	+719	+8,244
Phulkian States. Jind ...	17,468	38,531	14,177	30,180	+3,291	+8,351
Chamba ...	5,135	4,257	1,703	1,434	+3,432	+2,823
Bahawalpur ...	15,338	12,524	23,951	15,492	−8,613	−2,968

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SUBSIDIARY TABLE VI.—*Comparison of actual and estimated population.*

District.	Total population 1901.	Total Europeans and Eurasians.	Total population in Cantonments.	Total of columns 3 and 4.	Europeans and Eurasians in Cantonments.	Difference of columns 5 and 6.	Population under registration. Census, 1901, (column 2 minus column 7.)	Emigrants enumerated in the Chenab Colony.	Total of columns. 8 and 9.	Population estimated from		Population under registration Census, 1891.
										Vital statistics 1891-1900.	Rate of increase 1881-1891.	
1	2	3	4	5	6	7	8	9	10	11	12	13
British Territory—												
(i) including the North-West Frontier Province.	22,356,976	32,731	257,166	289,897	21,829	268,068	22,088,908	772,530	...	21,940,255	22,658,066	20,552,847
(ii) excluding " " "	20,306,252	28,116	197,562	225,678	17,541	208,137	20,098,115	771,548	...	20,120,514	20,711,159	18,786,821
Hissar	781,717	200	...	200	...	200	781,517	1,834	783,351	786,104	855,274	775,808
Rohtak	630,672	39	...	39	...	39	630,633	425	631,058	643,662	650,926	590,446
Gurgaon	746,208	57	...	57	...	57	746,151	178	746,329	746,060	737,373	668,863
Delhi	689,039	1,116	2,041	3,157	469	2,688	686,351	343	686,694	668,211	700,890	635,224
Karnal	883,225	954	...	954	...	954	882,271	208	882,479	875,793	949,297	861,094
Umballa	815,880	3,403	52,630	56,033	2,897	53,136	762,744	8,614	771,358	791,247	893,551	810,528
Simla	40,351	2,430	4,772	7,202	470	6,732	33,619	...	33,619	26,952	31,340	28,432
Kangra	768,124	182	3,683	3,865	29	3,836	764,288	147	764,435	764,355	837,249	759,458
Hoshiarpur	989,782	28	...	28	...	28	989,754	35,099	1,024,853	1,064,793	1,115,269	1,011,644
Jullundur	917,587	1,437	13,280	14,717	1,194	13,523	904,064	56,983	961,047	974,594	982,649	891,347
Ludhiana	673,097	532	...	532	...	532	672,565	17,807	690,372	698,888	715,095	648,655
Ferozepore	958,072	1,668	25,866	27,534	1,668	25,866	932,206	15,048	947,254	934,874	949,743	861,499 *
Montgomery*	497,706	49	...	49	...	49	497,657	...	497,657	549,213	550,605	499,449
Lahore	1,162,109	4,306	16,080	20,386	1,255	19,131	1,142,978	28,620	1,171,598	1,137,307	1,163,748	1,055,619
Amritsar	1,023,828	586	1,390	1,976	317	1,659	1,022,169	67,963	1,090,132	1,060,363	1,092,497	990,990
Gurdaspur	940,334	273	3,550	3,823	51	3,772	936,562	43,593	980,155	999,988	1,037,152	940,785
Sialkot	1,083,909	1,277	12,582	13,859	1,189	12,670	1,071,239	103,390	1,174,629	1,224,180	1,211,257	1,098,712
Gujranwala*	890,577	74	...	74	...	74	890,503	...	890,503	793,489	760,743	690,061
Gujrat	750,548	219	...	219	...	219	750,329	25,332	775,681	845,060	838,755	760,823
Shahpur	524,259	70	...	70	...	70	524,189	16,156	540,345	543,591	544,088	493,535
Jhelum	594,018	160	3,248	3,408	39	3,369	590,649	4,242	594,891	642,313	667,822	605,774
Rawalpindi	930,535	7,100	44,471	51,571	6,483	45,088	885,447	1,736	887,183	889,279	931,839	845,259
Mianwali	424,588	28	...	28	...	28	424,560	...	424,560	426,073	441,499	400,477
Jhang*	1,002,656	75	...	75	...	75	1,002,581	...	1,002,581	496,018	476,831	432,529
Multan	710,626	1,766	12,767	14,533	1,435	13,098	697,528	7,777	705,305	683,269	689,186	625,151
Muzaffargarh	405,656	16	...	16	...	16	405,640	74	405,714	407,208	420,105	381,072
Dera Ghazi Khan	471,149	71	1,202	1,273	45	1,228	469,921	53	469,974	447,630	466,976	423,587
North-West Frontier Province... ...	2,050,724	4,615	59,604	64,219	4,288	59,931	1,990,793	982	1,991 775	1,819,741	1,946,907	1,766,026
Hazara	560,288	84	4,369	4,453	50	4,403	555,885	99	555,984	508,260	524,893	476,125
Peshawar	788,707	4,077	34,894	38,971	4,012	34,959	753,748	163	753,911	684,051	748,749	679,183
Kohat	217,865	172	12,670	12,842	94	12,748	205,117	14	205,131	188,225	201,175	182,487
Bannu	231,485	120	4,221	4 341	72	4,269	227,216	228	227,444	209,027	222,871	202,165
Dera Ismail Khan	252,379	162	3,450	3,612	60	3,552	248,827	478	249,305	230,178	249,219	226,066

* Including area in Chenab Colony.

NOTE.—In Chapter II, paragraph 9 of the report the figures in column 8 are compared with those in column 11 of this Sub-Table.

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SUBSIDIARY TABLE VII.—*Showing by tahsils and States (a) the rural population in 1901 with the percentage of increase or decrease since 1891, and (b) the total population in 1901, with percentage of increase or decrease of total and female populations since 1891.*

District, State and Tahsils.	Rural Population, 1901.	Percentage of increase (+) or decrease (−) since 1891.	Total Population. Males.	Total Population. Females.	Percentage of increase (+) or decrease (−) since 1891.	Percentage of increase (+) or decrease (−) of female population since 1891.
1	2	3	4	5	6	7
Hissar—						
Hissar	111,136	+ 5·4	68,981	59,802	+ 5·3	+ 3·8
Hansi	162,410	+ 7·9	96,187	82,746	+ 8·0	+ 8·8
Bhiwani	88,512	— 4·1	65,666	58,763	— 2·6	— 2·7
Fatehabad...	188,135	+ 5·2	102,611	88,310	+ 5·1	+ 4·4
Sirsa	133,529	— 11·7	84,722	73,929	— 11·2	— 10·3
Loharu	13,054	— 26·3	8,160	7,069	— 24·3	— 22·5
Rohtak—						
Rohtak	147,193	+ 8·3	103,759	93,968	+ 8·2	+ 7·0
Jhajjar	111,000	+ 3·2	64,822	58,405	+ 3·2	+ 4·1
Sampla	152,684	+ 8·9	86,083	76,340	+ 8·4	+ 9·1
Gohana	127,383	+ 8·8	78,553	68,742	+ 6·3	+ 8·8
Dujana	18,629	— 10	12,481	11,693	— 8·6	— 7·8
Gurgaon—						
Gurgaon	108,835	+ 12·9	66,946	58,814	+ 11·9	+ 10·4
Firozepur	125,009	+ 16·8	67,822	64,465	+ 16·2	+ 17·5
Nuh	141,630	+ 11·4	75,909	70,022	+ 10·9	+ 11·8
Palwal	151,585	+ 17·6	90,503	82,054	+ 15·2	15·1
Rewari	142,378	+ 6·7	89,263	80,410	+ 5·2	+ 4·9
Pataudi	17,762	+ 17·3	11,511	10,422	+ 15·4	+ 15·1
Delhi—						
Delhi	150,433	+ 9·8	195,627	163,381	+ 8·9	+ 8·6
Sonepat	190,348	+ 7·6	108,845	94,493	+ 7·3	+ 8·2
Ballabgarh...	116,877	+ 7·0	67,392	59,301	+ 5·9	+ 5·7
Karnal—						
Karnal	224,985	+ 2·6	135,001	113,543	+ 2·9	+ 3·4
Panipat	169,370	+ 7·7	105,857	90,427	+ 6·2	+ 6·3
Kaithal	244,947	+ 3·7	144,107	121,082	+ 3·6	+ 2·7
Thanesar	153,615	— 1·4	93,988	79,220	— 2·4	— 1·7
Umballa—						
Umballa	139,368	— 7·9	121,318	96,688	— 5·4	— 4·2
Kharar	157,030	— 6·9	93,859	72,408	— 5·7	— 7·2
Jagadhri	141,911	— 4·6	88,262	72,976	— 4·4	— 6·
Naraingarh	121,230	— 7·4	71,647	59,395	— 7·2	— 8·1
Rupar	130,439	— 5·6	76,495	62,832	— 5·1	— 5·8
Kalsia	57,020	— 1·7	36,980	30,201	— 2·1	— 2·6
Nahan	129,431	+ 9·7	75,461	60,226	+ 9·3	+ 9·8
Simla	21,449	+ 24·2	26,164	14,187	+ 12·6	+ 3·5
Simla States	380,973	+ 5·2	206,206	183,143	+ 4·9	+ 5·7
Kangra—						
Kangra	114,618	+ ·8	66,525	59,810	+ 1·	+ 1·2
Nurpur	97,827	— 2·2	57,340	44,949	— 2·6	— 2·6
Hamirpur	161,424	— ·8	82,419	79,005	— ·8	— ·8
Dera	125,536	...	64,713	60,823	...	+ 7
Palampar	132,955	+ 2·6	68,143	64,812	+ 2·6	+ 2·7
Kulu	68,954	+ 6·7	34,460	34,494	+ 6·7	+ 5·9
Palach	50,631	+ ·2	25,506	25,125	+ ·2	+ ·4
Mandi	165,901	+ 3·6	90,896	83,149	+ 4·3	3·2
Suket	52,497	+ 3·3	28,964	25,712	+ 4·3	+ 4·4

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District, State and Tahsils.	Rural Population, 1901.	Percentage of increase (+) or decrease (—) since 1891.	Total Population. Males.	Total Population. Females.	Percentage of increase (+) or decrease (—) since 1891.	Percentage of increase (+) or decrease (—) of female population since 1891.
1	2	3	4	5	6	7
Hoshiarpur—						
Hoshiarpur	233,723	— 3·1	139,173	124,939	— 3·6	— 3·1
Dasuya	212,646	— 1·1	128,577	110,427	— 2·2	— 1·7
Una	215,424	— 2·	117,468	107,730	— 1·8	— ·8
Garhshankar	255,665	— ·9	140,636	120,832	— 1·	— ·7
Jullundur—						
Jullundur	222,978	+ 4·1	165,082	140,894	+ 3·6	+ 5·1
Nawashahr	177,350	— 3·8	106,641	89,698	— 4·5	— 5·2
Phillour	170,548	+ 2·	105,967	86,893	+ 1·7	+ 1·4
Nakodar	212,454	+ 2·5	119,000	103,412	+ 2·5	+ 3·2
Kapurthala	266,831	+ 4·3	169,797	144,554	+ 4·8	+ 6·
Ludhiana—						
Ludhiana	284,688	+ 2·6	183,151	150,186	+ 2·9	+ 2·4
Jagraon	155,874	+ 12·3	99,476	85,289	+ 11·1	+ 10·6
Samrala	145,599	— 2·6	86,538	68,457	— 2·4	— 3·
Maler Kotla	56,384	+ 4·4	41,915	35,591	+ 2·3	+ 1·7
Ferozepur—						
Ferozepore	113,533	— 9·6	92,857	72,994	— 7·7	— 7·8
Zira	164,375	+ 1·8	94,862	81,600	+ 1·3	+ 1·5
Moga	239,132	+ 4·3	134,203	111,654	+ 4·3	+ 4·1
Muktsar	166,056	+ 6·3	94,990	77,455	+ 6·8	+ 6·5
Fazilka	188,952	+ 47·5	107,394	90,063	+ 45·6	+ 46·6
Faridkot	104,988	+ 6·1	69,321	55,591	+ 8·5	+ 8·7
Phulkian States. *Patiala*	1,421,324	+ 1·	877,197	719,495	+ ·8	+ 1·
Phulkian States. *Nabha*	261,325	+ 5·3	165,386	132,563	+ 5·3	+ 4·4
Phulkian States. *Jind*	241,516	— 1·7	153,376	128,627	·9	...
Montgomery—						
Montgomery	62,995	— 22·2	42,612	33,961	18·2	— 18·5
Gugera, including part in Chenab Colony.	119,622	+ 5·4	65,811	53,811	5·4	+ 2·5
Dipalpur	179,735	— ·4	95,405	84,330	·4	+ ·5
Pakpatan	115,584	+ 9·6	64,778	56,998	+ 8·8	+ 10·1
Lahore—						
Lahore	271,217	+ 7·	266,882	207,299	+ 10·2	+ 10·4
Chunian	244,921	+ 12·5	139,206	118,075	+ 11·4	+ 11·6
Kasur	275,398	+ 11·5	170,228	141,462	+ 11·1	+ 10·4
Sharakpur	114,483	— 10·9	64,133	54,824	— 10·9	— 10·7
Amritsar—						
Amritsar	311,801	...	269,709	218,674	+ 5·5	+ 5·7
Tarn Taran	315,709	+ 6·8	178,265	147,311	+ 6·7	+ 6·7
Ajnala	209,869	— 6·6	111,881	97,988	— 6·6	— 6·3
Gurdaspur—						
Gurdaspur	242,173	+ 2·9	141,765	116,614	+ 2·5	+ 3·0
Batala	269,004	+ 2·2	165,756	140,111	+ 1·7	+ 2·3
Pathankot	124,127	— ·3	79,569	62,054	+ ·5	+ ·3
Shakargarh	234,465	— 6·3	122,861	111,604	— 6·3	— 5·8
Chamba	121,834	+ 3·1	66,474	61,360	+ 3·1	+ 3·2

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District, State and Tahsils.	Rural Population.	Percentage of increase (+) or decrease (—) since 1891.	Total Population. Males.	Total Population. Females.	Percentage of increase (+) or decrease (—) since 1891.	Percentage of increase (+) or decrease (—) of female population since 1891.
1	2	3	4	5	6	7
Sialkot—						
Sialkot	254,732	+ 2·8	165,170	147,518	+ 3·2	+ 5·3
Pasrur	182,073	— 4·2	102,517	91,229	— 5·0	— 4·2
Raya	188,018	— 10·4	102,181	90,259	— 10·4	— 9·3
Zaffarwal	174,229	— 6·	94,231	84,656	— 6·3	— 5·7
Daska	195,277	— 2·2	109,160	96,988	— ·6	+ ·3
Gujranwala—						
Gujranwala	214,440	— 8·2	135,390	117,473	— 6·1	— 4·8
Wazirabad	148,004	— 2·6	97,455	85,750	— ·2	+ 4·7
Hafizabad	212,059	+ 92·	118,602	98,064	+ 91·5	+ 90·9
Khangah Dogran including part in Chenab Colony	237,843		133,813	104,030		
Gujrat—						
Gujrat	273,406	— ·3	159,913	149,974	+ ·3	+ 2·3
Kharian	237,275	— 2·2	122,545	120,142	— 2·2	+ 1·4
Phalia	197,974	— 2·9	106,944	91,030	— 2·9	— 4·5
Shahpur—						
Shahpur	149,356	+ 14·9	88,674	79,231	+ 14·7	+ 14·0
Khushab	150,482	+ 6·1	82,184	79,701	+ 6·8	+ 7·7
Bhera	168,569	— 1·4	102,286	92,183	— ·6	+ ·3
Jhelum—						
Jhelum	156,027	— 5·	86,659	84,319	— 3·4	+ 2·1
Pind Dadan Khan	156,360	— 1·1	86,479	83,651	— 1·7	+ ·8
Chakwal	148,456	— 2·8	79,920	80,396	— 2·8	+ ·4
Talagang	92,594	— 1·5	47,113	45,481	— 1·5	— ·8
Rawalpindi—						
Rawalpindi	173,413	+ 2·4	148,838	112,263	+ 7·4	+ 10·2
Gujar Khan	150,566	— 1·2	75,618	74,948	— 1·2	+ 2·6
Kahuta	94,729	+ 2·6	47,776	46,953	+ 2·6	+ 4·8
Murree	50,459	+ 14·7	27,661	24,642	+ 14·3	+ 15·6
Pindigheb	97,985	+ 8·	54,349	52,088	+ 7·1	+ 6·1
Fatehjang	114,849	+ 1·6	60,614	54,235	+ 1·6	+ 2·1
Attock	134,893	+ 5·5	80,322	70,228	+ 6·7	+ 7·4
Mianwali—						
Mianwali	111,883	+ 7·7	58,080	53,803	+ 7·7	+ 9·2
Isa Khel	50,770	+ 2·4	32,681	31,543	+ ·5	+ 1·7
Bhakkar	120,491	+ 5·7	67,108	58,695	+ 5·5	+ 5·8
Leiah	111,889	+ 8·4	66,139	56,539	+ 8·1	+ 7·8
Jhang—						
Shorkot	95,136	— 2·9	50,531	44,605	— 2·9	— 1·0

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SUBSIDIARY TABLE VII.—*Showing by tahsils and States (a) the rural population in 1901, with the percentage of increase or decrease since 1891, and (b) the total population in 1901, with percentage of increase or decrease of total and female populations since 1891.*

District, State and Tahsils.	Rural Population, 1901.	Percentage of increase (+) or decrease (—) since 1891.	Total Population. Males.	Total Population. Females.	Percentage of increase (+) or decrease (—) since 1891.	Percentage of increase (+) or decrease (—) of female population since 1891.
1	2	3	4	5	6	7
Multan—						
Multan	144,732	+ 24·9	129,031	103,095	+ 21·9	+ 22·5
Shujabad	113,878	+ 9·	67,954	56,953	+ 8·9	+ 7·8
Ladhran	105,657	+ 3·4	61,221	52,138	+ 3·3	+ 3·5
Mailsi	109,727	+ 3·5	59,676	50,051	+ 3·5	+ 4·5
Kabirwala	127,981	+ 15·7	70,688	59,819	+ 15·1	+ 18·2
Bahawalpur	658,356	+ 11·6	395,684	325,193	+ 10·9	+ 12·0
Muzaffargarh—						
Muzaffargarh	167,331	+ 6·2	95,175	79,795	+ 6·2	+ 5·9
Alipur	125,550	+ 7·2	70,680	59,915	+ 7·	+ 7·8
Sanawan	100,091	+ 6·2	54,352	45,739	+ 6·2	+ 5·8
Dera Ghazi Khan—						
Dera Ghazi Khan	170,013	+ 14·0	105,279	88,465	+ 9·4	+ 11·2
Saughar	86,482	+ 12·5	45,933	40,549	+ 12·5	+ 11·1
Jampur	85,106	+ 18·7	53,088	44,159	+ 16·3	+ 16·4
Rajanpur	86,272	+ 5·7	52,081	41,595	+ 3·8	+ 5·5
Hazara—						
Abbottabad	182,754	+ 14·0	104,256	90,376	+ 10·8	+ 13·4
Haripur	146,060	+ 6·2	79,945	71,693	+ 6·1	+ 7·4
Mansahra	175,367	+ 11·1	97,503	84,893	+ 10·3	+ 9·7
Amb	24,956	— 5·1	14,198	10,758	— 5·1	— 6.4
Phulra	6,666	+ 9·4	3,806	2,860	+ 9·4	+ 6·8
Peshawar—						
Charsadda	114,307	} + 10.	77,083	65,673	} + 8·9	+ 8·9
Peshawar	151,065		139,350	108,710		
Mardan	133,643	+ 21·1	74,325	62,890	+ 20·5	+ 20·
Naushera	106,269	+ 5·2	62,298	53,865	+ 7·4	+ 8·7
Swabi	144,513	+ 10·6	75,526	68,987	+ 10·6	+ 10·3
Kohat—						
Kohat	48,839	— 4·2	49,383	30,218	+ 13·7	+ 9·1
Hangu	43,901	+ 10·6	23,113	20,788	+ 10·6	+ 11·3
Teri	94,363	+ 10·4	49,678	44,685	+ 10·4	+ 11·3
Bannu—						
Bannu	116,153	+ 4·2	71,565	58,879	+ 8·4	+ 7·4
Marwat	91,114	+ 14·4	50,401	45,931	+ 14·5	+ 15·8
Dera Ismail Khan—						
Dera Ismail Khan	112,600	+ 5·3	77,012	67,325	+ 7·9	+ 9·7
Kulachi	45,928	+ 7·3	28,889	26,164	+ 5·3	+ 5·4
Tank	44,065	+ 10·5	27,342	21,125	+ 10·8	+ 5·3

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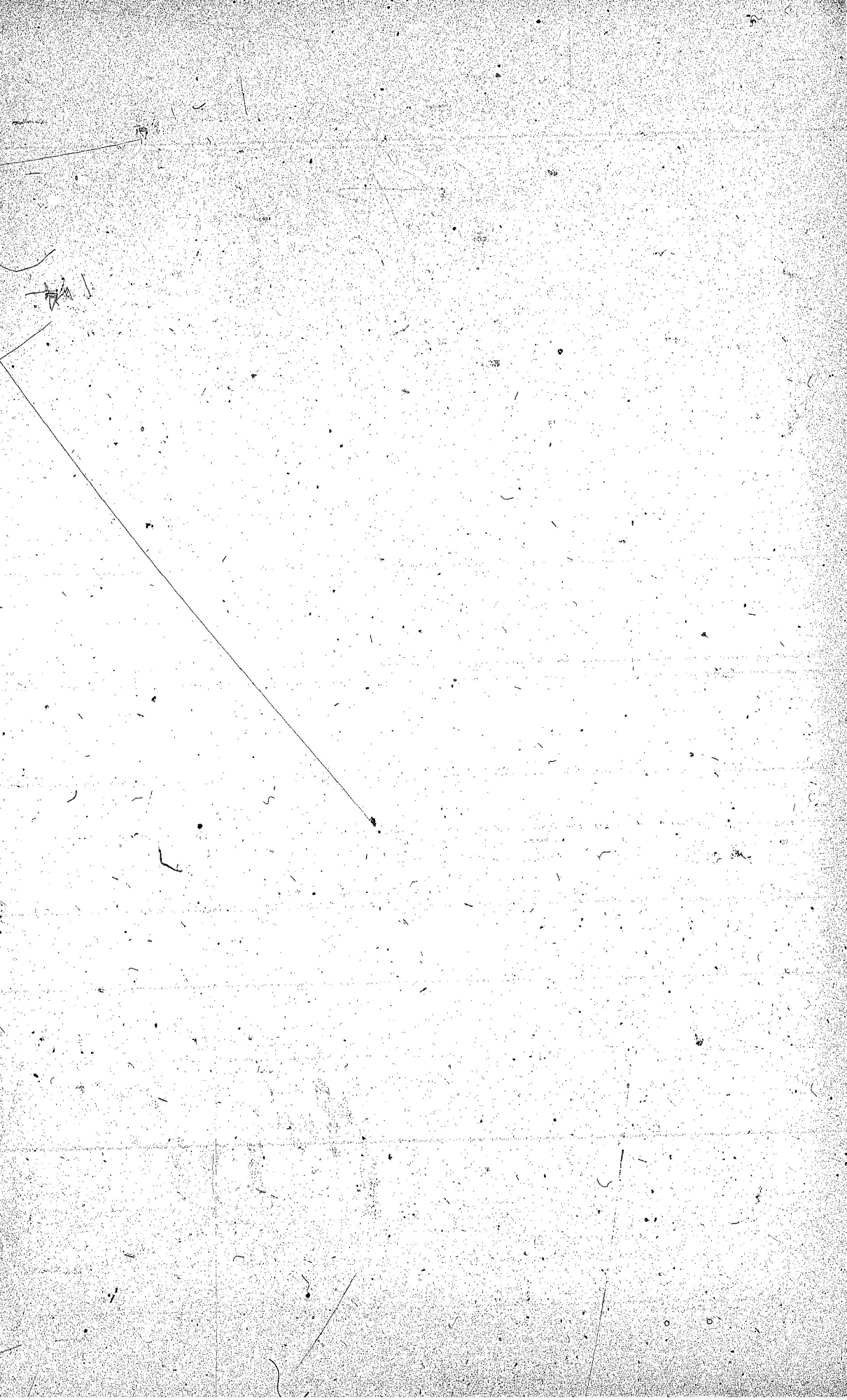

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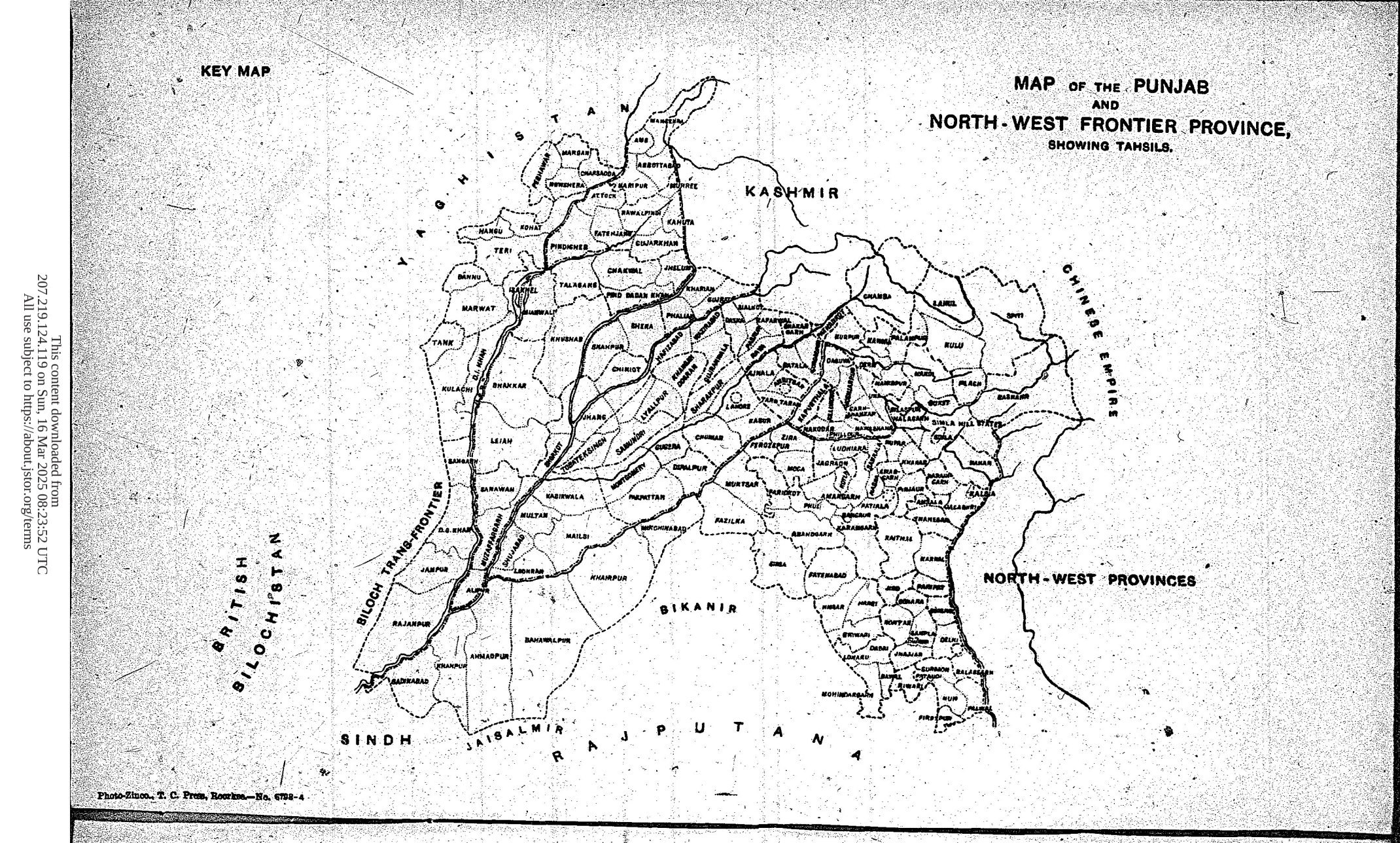

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CHAPTER III.

RELIGION AND SECT.

1. Introductory.—It was hardly contemplated that a chapter on religions would be required in this report, and so no attempt was made to collect information on the subject. Eventually I endeavoured to obtain some notes on popular religion,—on the actual working belief of the ordinary man, but without much success. However such notes as I could obtain are given in this chapter, but no attempt has been made to embody in it the valuable notes on religion in the Census reports of 1881 and 1891. That will have to be done for the Ethnographic Survey, after our present scanty information has been largely supplemented.

The connection between popular religion and ethnology is exceedingly close, and no branch of the Survey will be more interesting and important than the enquiry into religious beliefs and the organization of the religious sects. With this explanation I pass on to a brief commentary on the figures for the several religions. Under Hinduism I shall give brief notes on the beliefs of the Hindus in the South-West of the Punjab, and in the Himalayas. Under Sikhism I add what I can to Mr. Maclagan's accounts of the sects found among the Sikhs, but I have nothing to add to his description of the Jain or Buddhist sects. Under Mohammadanism will be given a few notes, chiefly on the form of Islam found in the South-West Punjab, and lastly the Christian figures will be briefly noticed.

2. The relative progress of the several religions.—The figures show the total numbers, the ratios in every 1,000 of the population and the rates of progress since 1881, in each of the main religions, which have been classified thus :—

Subsidiary Table I. A.

Hindu **Sikh** Jain Buddhist	Indo-Aryan.	**Mohammadan** Christian Jewish	Semitic.
Zoroastrian	Iranian	(Animistic).	

In the Tables the above order has been followed throughout. No religion has been returned or tabulated in these Provinces as Animistic, though it is not to be inferred therefrom that animistic beliefs* are not prevalent in this part of India. The numbers returned as Zoroastrians (Parsis), and Jews are too few to need further discussion. The other religions will be noticed in their proper places, but the figures for the three, numerically, most important religions may be first briefly compared.

The chief point of interest is the slow progress of the Hindu element in the past decade. The Hindus now only number 241,021 souls more than in 1891, so that, as we shall see, the Sikhs have added absolutely more to their numbers than the Hindus, but the two combined have only increased by half a million or 4·1 per cent since 1891, whereas the Mohammadans have added nearly a million and a quarter to their numbers, an increase of 9·5 per cent.

The figures for Mohammadans include the populations of the Kurram Valley, the Biloch trans-Frontier and the Shiranni country, but if we exclude them from consideration the results are much the same, for the Hindu and Sikh figures are not appreciably affected, and the Mohammadan population still shows an increase, since 1891, of over 1,140,000, or 8·8 per cent.

The chief disturbing element in the return of religions is the Chuhra. As he is, socially, outside the pale of Hinduism, Hindu enumerators have the greatest objection to returning him as a Hindu by religion, and so he is often either entered as a Chuhra or as a Mussalman. But the Chuhras returned or tabulated as Hindus now number 75,957 more than they did in 1891. On the other hand, the Sikh and Mohammadan Chuhras have decreased—

	Chuhras.		Difference per cent.
	1901.	1891.	
Hindu	954,705	878,748	+8·6
Sikh	22,727	94,874	−76
Total	977,432	973,622	+4
Mohammadan ...	218,996	251,038	−10
Total ...	1,196,428	1,224,660	+1·5

* A definition of Animism will be found in paragraph 1 of Chapter VIII.

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the former alone by no less than 72,147. The Hindu population then has not been diminished by conversions among the sweepers to Islam, or in an appreciable degree to Christianity.

When the figures for individual Districts and States are considered the variations are still more striking, but they will be best considered under the head of each religion.

Subsidiary Table I. B.

THE INDO-ARYAN RELIGIONS.

3. **Hinduism.**—It is a remarkable fact that in most Districts the Hindu population has not increased during the past decade as rapidly as the total population, and that, with some conspicuous exceptions, it has been out-paced by the Mohammadan element. In Hissar the Mohammadans, in spite of the famines, have increased by 1·5 per cent., while the Hindus have decreased by ·7 per cent. In Rohtak and markedly in Gurgaon they have increased more rapidly than the Hindus, and this is also the case in Karnal and Delhi. The Mohammadans in Ambala show a relatively less decrease than the Hindus and Sikhs, and generally throughout the central Districts the Mohammadan population shows a higher rate of increase than the general population. On the other hand, in the trans-Indus Districts of Peshawar, Kohat and Bannu the Hindu element is growing more rapidly than the Mohammadan, and this is also the case in the Bahawalpur State, but these exceptions do not help to raise the Hindu figures as a whole to their natural level.

It is difficult to suggest the causes of this stagnation of the Hindu population. It is impossible in this Province to ascribe it to the famines of the past decade, for the Mohammadan is assuredly the poorest element in the population, so that it was to be anticipated that the effects of scarcity would be more evident in its figures than in those of any other religion. To take Hissar for example: the famines as we have seen affected chiefly the Bagri Jats, who are Hindus and the Pachhadas, who are Mohammadans, and there is no reason to believe that the Hindu population in that, or in any other District, suffered more from the famines than the Mohammadan. The converse might indeed have been expected, for it is hardly possible to take up a Punjab Settlement Report without finding a lament over the short-comings of the Mohammadan as a cultivator, his lack of energy, his thriftlessness, his capacity for getting hopelessly into debt: and in the towns no part of the population felt the effects of scarcity more than the Mohammadan artizan classes of Delhi, Amritsar and Ludhiana. In view of these facts the contrast between the increasing Mohammadan population on the one hand and the almost stationary Hindu element on the other is very striking.

The causes are, I believe, to be sought in the differences in the social systems which form the material structures of the great religions. We are so accustomed to speak of Hinduism as a religion that we are apt to forget that it is much more a social than a religious system. Of that system and its results fuller details will be given in the Chapter on Caste, but broadly it may be said that it places artificial restraints on marriage, thus leading to a scarcity of women, and other attendant evils. Its Customary Law, which our law-courts have stereotyped, excludes females from succession to land, and tends to make the Punjab the land of sons only, just as the Code Napoleon has made France the country of 'le fils unique.' The Jat peasant, whether Hindu or Sikh, closely resembles the French peasant in his thrift and land-hunger, and he is hardly inferior to the Hindu of the commercial castes in the capacity for petty trading. In times of prosperity these characteristics have little or no effect on the population, but in a period of scarcity and depression of trade they begin to tell, and as competition becomes keener it may be conjectured that the Hindu population will increase but slowly, accumulating capital rapidly, while the Mohammadans will fast add to their numbers alone. Already in Amritsar and other centres of trade, manufactures are carried on by Hindu capitalists and Mohammadan artizans.

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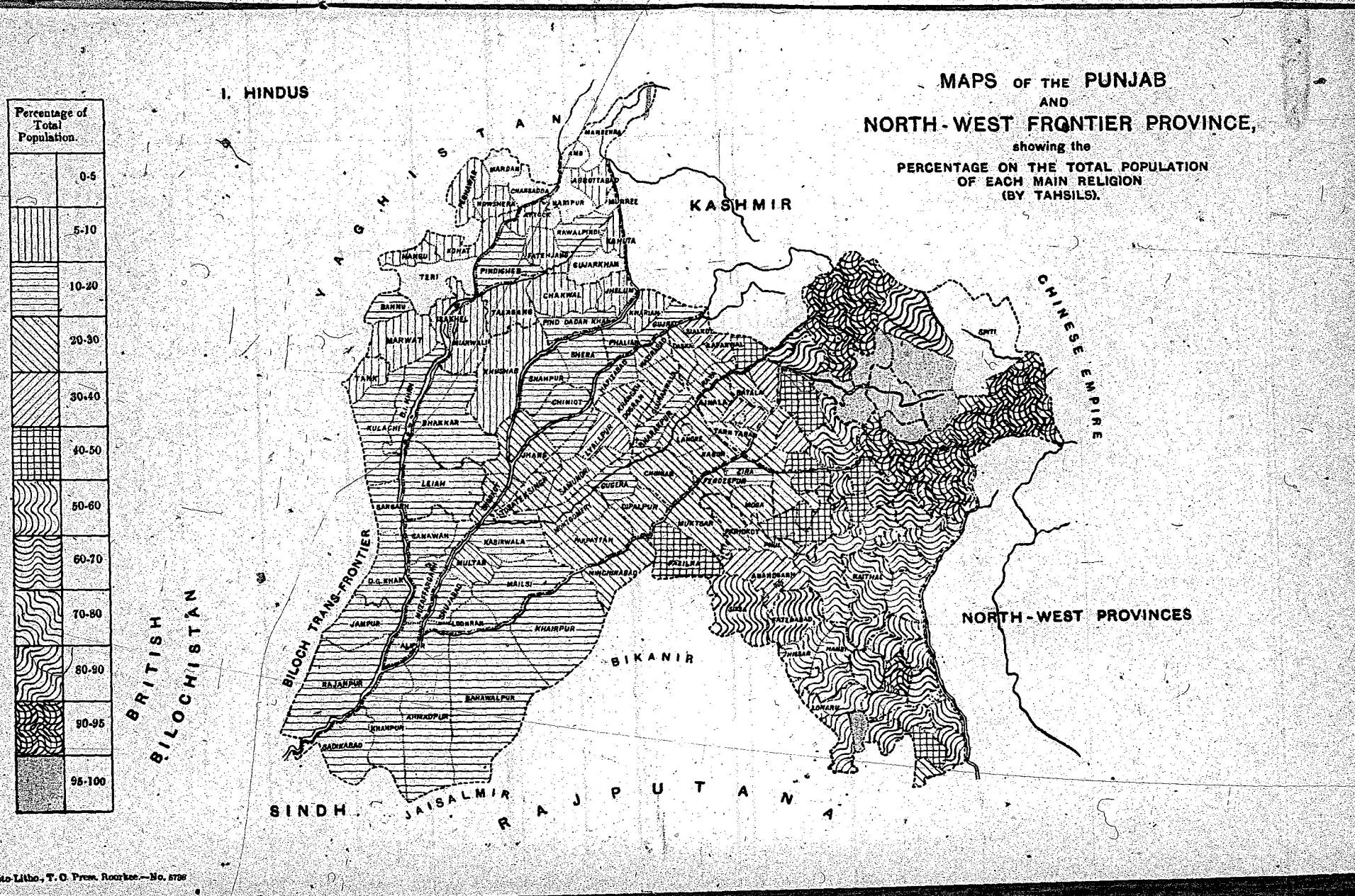

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4. The Hindu Sects.—It is consistent with the fact that Hinduism is a social rather than a religious system that, as far as I have heard, no new Hindu sects have arisen in the past decade. Islam tends to develope the old sects and throw off new ones, but Hinduism confines its activity mainly to the semi-social movements which are guided by societies like the Arya Samaj, the Dev Dharm and others. These societies are almost entirely confined to the educated classes, and their objects are mainly, but not exclusively, social. Thus the Sat Sabha is Unitarian in creed, but non-sectarian, and encourages the study of Sanskrit, Punjabi, Hindi, and the Hindu scriptures generally. It has published various books of a religious and educational character, including a commentary on the first book of the Adi-Granth. So too the Hindu Sabha, established at Amritsar, aims at social reform and the spread of education: and the Bhiratri Sabha in Dera Ismail Khan is purely secular.

5. The Sanatan Dharm Sabha.—The Sanatan Dharm Sabha was founded, as a regular association, in 1889, with the object of preaching the *sanatan dharm** or 'ancient faith' of the Vēdic religion. It sends out preachers, maintains an Anglo-Sanskrit High School and a Sanskrit *pathshala*, in Lahore, and is collecting a library of Sanskrit works and manuscripts. It adopted the title 'Sanatan Dharm' because it advocates a return to the old faith of Hinduism, but the term is very widely used and was frequently entered as their sect by Hindus of even the lower castes in the Census schedules. How the phrase has become so wide-spread I cannot explain.

6. The Arya Samaj.—This quasi-religious organization continues its propaganda which is very far indeed from being confined to a sectarian dogma. Thus Pandit Hari Kishen Kaul, Settlement Collector of Muzaffargarh writes:—

"It may be noted that the number of Arya Samajists is gradually increasing. Their preachers come and give lectures every now and then in towns and villages. The chief features of this school which attract Hindus, and particularly young men "are *freedom from restriction, simplicity* and *economy*."

Diwan Narendra Nath, Deputy Commissioner of Gujranwala, gives the following account of the present phase of the movement:—

"The Arya Samaj movement is not a new one, but there has been considerable progress made within the last ten years. A number of schools have been opened in this District under its auspices. Indeed, where a local body does not see its way to raising the status of a school, or to the introduction of English in the curriculum of studies, the leaders of the Arya Samaj come to the help of the people. Religious instruction is also given in these schools. The Arya Samaj is a reformed Hindu faith, but so anxious are the leaders of this movement to keep the reformed within the pale of Hinduism, and in touch with the masses of the Hindu population, that a very small number fully act up to the reforms which they desire to carry out. The Arya-Samajic faith seems to be working its way like the religion of Nanak. The resembling features are:—

(1) A purely theistic teaching in place of the polytheism of the Puranas;

(2) Observance of caste rules with non-Hindus;

(3) Proselytism to a modified extent;

(4) Professed abolition of caste rules both with regard to inter-marriage and inter-dining with the Hindus;

(5) The suitability of the two faiths to the lower classes of Hindus, and the apparently little effect which either of them has produced on the Brahmins.

The faith preached by Nanak spread amongst the masses of the Hindu population. The Arya-Samajic faith is confined only to the urban population up to the present, and is not likely to replace the religion of either Bawa Nanak or of Guru Govind Singh. It is a movement for a general religious reform amongst the Hindus. This reform is capable of further developments, and of assuming phases more advanced."

The following notes also show how inadequately the Arya Samaj is described as a sect. Only one of them lays stress on its religious tenets:—

"The Arya Samaj of the Jullundur District has split up into two or three sections, each differing from the other on minor *religious* points and there is at present but little harmony among them."

* Sanat Kumara, Sanada, Sanaka and Sanatana were the four mind-born sons of Brahma, who declined to create progeny. Rupa and Sanatan were also two of the six Gosains of Chaitanya the great Vaishnava reformer.

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And again:—

"In the town of Ambala the only religious sect of any importance among the Hindus is the Arya Samaj here. The majority of its members are men *who have received an English education.*"

The Deputy Commissioner of Gurgaon also writes:—

"There are no religious societies established here except the Arya Samaj which is established in several places. This is the only religious movement which has spread during the last ten years. The numbers are increasing gradually. Many Ahirs have commenced following the principles of the Samaj. One great result of its spread has been the *diminution in expenditure on marriages and other occasions which is a move in the right direction.*"

The main 'religious' question on which the Samaj is at present divided is, apparently, the lawfulness or otherwise of animal food. There are at present two parties, one the vegetarian or Mahatma, the other the flesh-eating or 'cultured' party, and each publishes its own newspapers. The former, however, is by no means narrow in its views, for it favours female education. The Mahatmas are desirous of founding a College at Kangri near Hardwar but are not agreed as to the curriculum, one section being anxious to prepare the pupils for Government examinations, the other to impart only instruction in the vedas. The cultured party holds possession of the Dayanand Anglo-Vedic College at Lahore, and is thus also called the Anarkalli or College party, as opposed to the vegetarian or City party.

7. The Castes of the Arya Samaj.—The Arya Samaj has returned 9,105 male members,* of 15 years of age or over, in the two Provinces, only 496 being returned in the North-West Frontier Province and 232 in the Native States. The principal castes enrolled in the Samaj are given in the margin. The movement is thus practically confined to the educated castes, a few of the artisan and menial classes being also attached to it. It may, however, be doubted whether the 24 Chamars who profess to belong to the sect are really members of it.

Caste	Males over 15.
Khatri	3,394
Arora	1,627
Brahman	1,293
Muhial	51
Bania	444
Jat	300
Sunar	216
Rajput	167
Sud	151
Kaith	134
Kalal	125
Jhiwar	110
Mahajan	108
Bhatia	70
Kumhar	69

8. Distribution by Districts.—The members of the association are most numerous in the Districts noted in the margin. In the Districts of the South-East Punjab the movement is not so active. Ambala only returning 313 members, Karnal 263 and Delhi 129. Generally speaking the association has most members in the Districts where the chief castes noted in the preceding paragraph are numerous.

Lahore	1,331
Sialkot	936
Gujranwala	649
Gujrat	622
Gurdaspur	512
Amritsar	492
Jullundur	428

9. Comparison with the figures of 1891.—Exact comparison with the return of 1891 is not possible, because in that year the Aryas of both sexes and all ages were tabulated. The numbers then were 16,275, of whom 9,510 were males, as against the present figures of 9,105 males over 15. The movement then is, numerically, making very slow progress.

Paragraph 118 of Punjab Census Report, 1892.

10. The Dev Dharm.—This organisation continues its activity. It claims to be absolutely non-sectarian and advocates tolerance of all beliefs, having no dogmas of its own. Based on certain rules of practical morality and conduct, it has regular orders such as Brahmacharya and Upacharya into which its adherents are initiated. It, in 1900, founded four new schools, one girls' school, and a night school for adults. It has succeeded in obtaining lawyers to defend innocent

Vide para. 120 of the Punjab Census Report, 1892.

* These are Hindus only, and the Sikhs (78 males and 39 females) returned as Aryas have to be added to the above figures, *vide* Sub-Table V.

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persons accused in the criminal courts, who could not pay counsel, without charge: in closing liquor shops: and in inducing people to abstain from the use of strong drink and meat.

It has no longer, I am now desired to say, any hostility towards the Arya Samaj.

11. The Chet-Ramis.—The following account, taken from the District Census report of the Lahore District, of the Chet Ramis, who appear to be mentioned in paragraph 113 of the Punjab Census Report of 1892 as denying the existence of God, is of some interest. It will be seen that the sect professes a worship of Christ.

"The sect was founded by one Chet Ram some 35 years ago.

His life.—Chet Ram was born in or about the year 1835 at Sharakpur in the Lahore District. His father was a shopkeeper and maney-lender of the Arora caste. Chet Ram was a man of little education and could read the *landa* character only. When 25 years of age he began his present mission and very soon gathered round him a number of disciples. He died about 1895 and after his demise his daughter was installed on his *gadi*. He was burnt near the village of Bhuchoke, where three fairs are held annually to commemorate his memory.

His Teachings.—Implicit confidence in Christ as the only God was the chief basis of his teaching. A copy of the Bible was to be worn by each of his disciples round his neck. His disciples were also to carry a long rod with a cross at its head. The front portion of the horizontal part of the rod bears the following inscription:—

'Help, O Jesus Christ, Holy Ghost, God! Read the Bible and the Gospels for salvation.—(CHET RAMAIN).

His followers.—The followers of Chet Ram belong mainly to the poorer classes. They are to be met with chiefly in the Ferozepur, Lahore, Amritsar, Gurdaspur and Montgomery Districts. Forty persons are always to subsist upon alms and preach the teaching of Chet Ram. These are to remain celibate all their lives. The number of his followers is increasing day by day, but Hindu converts do not mix with Mohammadan converts and caste prejudices remain untouched."

12. The older forms of Hinduism.—In marked contrast to the reforming movements which thrive in the towns among the educated classes are the beliefs which still hold their ground in the South-West and in the Himalayan Area. The centre of Hindu religious activity in the former area is at Uch Sharif, which is also the great stronghold of the Mohammadan Sayads. Uch still contains the Hindu temples of Gopi Nath, Narsinghji and Khetr Pal, side by side with the shrines of the great pioneers of Islam, but the two creeds as there taught are entirely distinct, and though Mohammadans and Hindus worship in unison at various other shrines in this part of the Province their usages and beliefs have, as a rule, nothing in common. On the other hand it is easy to trace many parallels between the Hinduism of the Himalayas and Mohammadan beliefs in the South-West.

13. Hinduism in the South-West Punjab.—The Hindus of the south-west of the Punjab appear to have preserved or developed a form of Hinduism which is in some respects different from the forms found elsewhere. In the first place each caste has its characteristic worship. Thus the Pushkarna Brahmans are especially the followers of the Gokalia Gosains, whose leaders are called Nai Lingi, though other castes, such as Brahmans and Aroras, also worship Gokal. The Muchan, a branch of the Pushkarnas have their own temples, for some four centuries ago they were ordered by their deities—Matrani, Alwadrani, Gungi-rani and Khetr-pal—to quit Bikaner, and promised guidance from light and the ringing of bells. When these signs ceased at Kahror they halted and founded eight *asthans* or temples, but eventually quarrelled and dispersed. Two of these eight temples were re-founded at Harian near Adamwan some 200 years ago. Each consists of three bricks only, two being placed upright and the third across them. A stone brought from Marwar forms a third wall to this 'temple', and in it a lamp is placed on the 14th of each lunar month. People from the north-east visit the eastern temple, and others the western, the temples standing about a yard apart. At these temples Hindus perform the *chola* or ceremony at

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which children are dressed for the first time. The Alwadrani's temple at Derawar in Bahawalpur is especially frequented by Aroras for this rite on the 14th of every lunar month. A goat is then sacrificed, but it must first shake its head in token that the sacrifice is accepted.

Gopi Nath.—The cult of Gopi Nath still flourishes at Uch Sharif, in Bahawalpur, where it has an ancient temple. Gopi Nath was the son of Vashu Deo, a Kshattriya, and of Deokiji the daughter of Ugarsen, the ruler of Mathra, and was believed to be an incarnation of Krishna. His image is of a dark colour, like his complexion, and is kept adorned with ornaments and clothed. His other names are Vas-deo, Madu Sudan, Rishi Kesh, Bindraban Bihari, etc., and he is worshipped both by men and women before sunrise and after sunset. His Brahman *pujaris* must place food before him twice a day or else the god goes to the bazar in the guise of a child and pawns the temple treasures. This was the cult which Lalji revived in the sixteenth century in the South-West Punjab.

Punjab Census Report, 1892, § 66.

Idols.—Images of Krishna, of Girdhari Lalji (in Lalji's temples), of Brij Mohanji (in Kala Dhari's temples), and of Gondahji, are all of metal, while that of Ganja Mali is of bronze. Stone images are made of Sanwal Shah and of Mangal Das. The idol of Khetr-pal in his temple at Uch Sharif is of granite—a cubit in height.

River-worship.—At Khanpur, in Bahawalpur, the Aroras and Bhatias marry *Bhang-ki-matti*, (lit: a pot of *bhang*), to Darya Sahib, the river Indus, in Sawan, with great pomp. This pot is kept in the house of a Bhatia and is always replenished so that the quantity in it may not vary. At Bahawalpur itself an image of Darya Sahib is made of reeds and in this is placed a large lamp. The image is then garlanded with flowers, worshipped and thrown into the river. This too occurs in Sawan. We shall find a ceremony very like this repeated in the worship of Devi, while Darya Sahib re-appears in the following account of the interesting shrine of Zinda-Kaliana in Jhang.

Zinda-Kaliana.—Mr. Maclagan's account of Zinda-Kaliana points out that Kaliana was a Vaishnava and apparently the cult should be regarded as an offshoot of the worship of Vishnu. It has some curious features. Jinda or Zinda, 'the living one,' was a Bunjahi Brahman of the Genhdar* *got*, while Kaliana was also a Bunjahi of the Sahr *got*. Kaliana's descendants are, Gosains: Zinda was celibate and his spiritual descendants are *Faqirs* of Zinda-Kaliana.

Punjab Census Report, 1892, § 68.

The Mahant or Guru appears to be one of the *faqirs*. Now the *faqirs* wear a cap of silk (*daryai*, or *gulbadan*), round which they bind a black strip of woollen cloth (*seli*), shaving the head, but keeping the *choti* or tuft of hair, like Hindus, and the beard and mustaches. They also wear shoes, a *majhla*, or waist-cloth a lingoti, a *kurta* or shirt and a *chadar* or shawl. They also carry a *mala* or rosary and a necklace of *tulsi* beads. The Mahant, however, may not wear a shirt or shoes, though when walking he is allowed sandals. He must always sleep on the ground, or on a *manuha*, a square bed of grass made on the earth between four posts. The *chelas* or disciples may sleep on beds. Further, the Mahant must eat on a separate *asan*, or mat, though the *faqirs* may eat on the same *asan* and in the same *chauka* with one another or with Brahmans: they may also eat in the same *chauka*, but on separate *asans*, with Khatris and Aroras. The Mahant may also take food from Brahmans, Khatris or Aroras, but he can only drink water drawn with a *dur*, or rope, in a *lota*, but his *chelas* may use water drawn in earthenware. He also has a separate, *huqqa*, but the *faqirs* may smoke with Brahmans, provided the latter are willing to allow them to do so.

The *faqirs* employ Brahmans for religious and ceremonial purposes, but not so the Gosains, who, like other Hindu castes, call upon the daughter's son,

* The Genhdar are the Brahmans of the Mohammadan Sials of the Jhang Bar.

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the son-in-law, the sister's son and husband to take the place of the Brahman, who is only employed when no such relative is available. The *faqirs* receive the *bhent* or offerings made to the *samadhs*: the Gosains receive *ardas* (alms) or *dan*. The former however now visit their followers to collect offerings. Near the *takia*, or residence of the Mahant, stand the *samadhs* or tombs of Zinda, Kaliana, Amadiali, and Darya Sahib, a *chela* of Zinda, while close by is a house in which a sacred fire (*dhuan* *) has been kept burning for four centuries. This house also contains a long red flag, which is worshipped, and conch shells and bells which are used when the *dhup* grass is reverenced. Bhang is offered daily and is also taken regularly by the Mahant. The *faqirs*, after preparing their own food, offer *bhog* (or sacramental food) to the *samadhs*. The *faqirs* and the public worship the *samadhs*, the *dhuan* or sacred fire, and a *tulsi* plant growing near by. The Gosains or secular priests intermarry with all the Bunjahi Brahmans: and avoid of course widow re-marriage.

The rule that priests should sleep on the ground is ancient and widely spread. The Selloi, priests of the Pelasgian Zeus, had to sleep on the ground, 'with unwashed feet.' Ghosts cannot touch the ground, and just before and after marriage a bride and bridegroom must sleep on the ground. After a death in the house no one sleeps on a bed for several days. At Khangah Dogran and Sakhi Sarwar no resident or pilgrim may use a bed, out of respect to the saints there worshipped, and similarly at Sankhatra the Deo Jats are so holy that no Jat, even if he be a Deo, but of another place, may sit anywhere but on the ground.

Journal Anthropological Institute, Volume XXX, 1900, quoting Iliad, XVI, 233 ff.,-Punjab Census Report, 1883, § 227.

These ideas are in curious, and, as far as I am aware, unexplained contrast to the rules which forbid divine personages, like the Mikado, to touch the ground. If the Mahant of Zinda-Kaliana is a worshipper, and in some sense an incarnation of Vishnu, (he must eat *bhang* in that capacity), that rule should apply, just as Krishna is worshipped by swinging his images, and as his representatives in Bombay and Central India are swung in pendulous seats. Possibly Zinda-Kaliana represent Vishnu and Siva, the rites of the two cults having become fused together in the course of time. But that the basis of the cult is Vaishnava appears to be clear from the fact that its fair is held on the last day of Chet and the 1st of Baisakh, days not sacred to Shiva.

Frazer: Golden Bough, Volume I, page 146.

14. The religion of the Gaddis.—The religion of the Gaddis presents some interesting features and a brief description of it may be useful. As we have seen the Gaddis are by preference Shaivas, but their worship is catholic to a degree. Thus on Sundays and Thursdays Nags and Sidhs are worshipped, on Sundays alone Kailung, on Thursdays 'Birs,' and on Tuesdays Devis.

To the Nags, *ahri*, or beestings, male kids or lambs, and *ora*, the first-fruits of all crops, incense and small cakes are offered: and to the Sidhs a sack, a stick of rosewood, a crutch, sandals and *rot* or thick bread. The latter gifts clearly denote the character of the Sidhs, being things which are bestowed as alms on wandering devotees.

To the Birs a he-goat, a *chola* or thick woollen coat, a waist-band, a white four-cornered conical cap (*chukanni topi*) and fine bread. It seems equally clear that the Birs are heros, and as such receive offerings emblematic of their character in this life.

To the Devis are offered vermilion, *bindle*,[1] *salu*,[2] *dore*[3] (the finery beloved of the sex), with *sur*[4] (a coarse spirit), and a goat.

Kailu Bir, the *numen* of abortion, is only worshipped by women. Kailung is a Nag. He is worshiped, as is Shiva, under the form of the *drat* or sickle,

* There is a section of the Bunjahi Sunars called Dhuan, because it keeps up a perpetual fire.
[1] A glass ornament stuck on to the forehead.
[2] *Salu*, a small sheet worn over the head.
[3] Dora, a girdle of woollen rope.
[4] Rice-beer.

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which is always carried by a Gaddi when shepherding his flocks. Then there is the worship of autars. An *autar* is the spirit of a person who has died childless, and who, therefore, causes sickness. To propitiate this spirit the sick person puts on clothes, which are specially made for him, with a silver image of the deceased, which is worn round the neck and he then worships the *autar*, or idol (which is always kept near a stream). The clothes and image are worn "in token of the deceased." Autars are propitiated also on the Amawas and Puranmashi days.

The seasons for worship are:—Chet, when pilgrimages are made to Bhaun and Jawalaji in Kangra. Chet is the sacred month of orthodox Hinduism. Bhadon and Asauj are the months for pilgrimages to the shrines of Narsingh, Hari-har, Lakshmi Devi, Ganesh, and Kailung in Barmaur, visits being made in Bhadon only, as a rule, to Mani Mahesha. Shiva is not worshipped at any particular season.

The chief fairs are seven in number, *viz.*, the Basawan or 1st Baisakh, the Patroru or 1st Bhadon, the Sair or 1st Asauj, the Lahori (or Lohri) or 1st Magh and the Dholru or 1st Chet. The dates of the Shibrat (in Phagan or some other date), and of the Holi (in Phagan or Chet) vary. The first four festivals are celebrated by games and dances, but there are differences in the rites observed. At the Basawan *pindiris* or flour cakes are eaten with *ghi* and honey. At the Patroru a cake of *siul*[1] is eaten: only young girls dance. At the Sair *babrus*[2] are cooked; and at the Lohri *khichri*, or rice. At the Holi *khadda*, or maize flour, is eaten, the fire is worshipped at night and a performance called *barh* held, songs being also sung. At the Dholru again *pindiris*[3] are eaten, but amusements are rarely allowed. There seems to be no annual feast of the dead. Shiva and the Devis are sacrificed too on a Shibratri.

But these do not exhaust the list of beliefs. Batals are the sprites of springs, rivers and wells, and *khichri*, sodden Indian corn, 3 balls of *subal*,[4] 3 of ashes, 3 measures of water, a pumpkin or a flour-sheep are offered to them. To Jognis or rock spirits, 3 coloured grains of rice, 5 sweet cakes, a loaf, a flour lamp with a red wick, 3 kinds of flowers, 3 pieces of *dhup*[5], and a she-goat of flour are offered with prayers. Rakhshanis and Banasats would seem to be the same as Joginis. Chungu is the demon which sucks the milk of and is found on walnut and mulberry trees and under the *kargun* shrub. He is worshipped with a cocoa-nut, a *chuhora*,[6] almonds, grapes, milk and a loaf of 5 *paos* weight with his effigy in flour, a basket on his back and a four-cornered lamp of flour on the bread, and a piece of *dhup*.

Gunga, the disease spirit of cows, is propitiated by setting aside a *tawa* of bread in his name until the final offerings can be made. Then a piece of iron, something like a hockey-stick, is made and the deity taken into the cattle-shed, where he is worshipped by the sacred fire on a Thursday. A he-goat is killed and a few drops of the blood sprinkled on the iron. At the same time cakes are offered and some eaten by *one* member of the household, but not by more than one, or the scourge will not abate, and the rest are buried in the earth. Every fourth year this deity is worshipped after the same fashion.

Kailu is, I believe, peculiar to the Gaddis, or at least to Chamba. Early in pregnancy the woman puts aside 4 *chaukelis*, the copper coin of Chamba with her necklace in the name of Kailu. Two or three months after delivery the *parohit*, with the woman, worships the demon by putting up a large stone under a walnut or *kainth*[7] tree, which is sanctified by reciting certain *mantras* and then worshipped. A white goat (which may have a black head) is then offered up to the demon, by making an incision in its right ear and sprinkling the blood over a long cloth, 2½ yards wide and 9 or 12 yards long, and the *chaukelis* and some bread are also

[1] *Siul*—parched gram.
[2] *Babru*—leavened bread fried in oil.
[3] Pindiris are made of *kodra* flour and milk or butter-milk.
[4] *Subal*—moss.
[5] *Dhup*—incense.
[6] *Chuhora*—handle of a plough.
[7] *Kainth*—wild pear tree.

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offered to the demon. Finally the woman tastes a piece of *gur*, and places it on the cloth, which she then wears until it is worn out, when a new one is made and purified in the same way before being worn. The ceremony may be performed at the woman's house, in which case the cloth alone is used as a symbol of the deity. The goat is returned to its owner with the four coins. No other woman may use this sheet, which would cause her diverse bodily ills.

There is a curious mixture of magic and religion in the Gaddis' beliefs. The image of the *autar* or jealous dead has its exact counterpart in the *saukan mora* or, 'crown of the rival wife,' the silver plate, worn by a second wife when the first one has died, which represents the latter and is propitiated to avert her hostility—the *sawatia dah* or 'co-wife's envy.'

Shiva, it is interesting to find, is as always worshipped under the form of an instrument, never being represented by an image, and consistently with this his festivals are not held on fixed dates.

The festivals are peculiar and their meanings cannot be explained. The Basawan appears to be the festival of the dwelling-place, (*c.f. bas*, hamlet,) being possibly derived from *basna* to dwell.* It is the festival of the new year. The Patroru is perhaps sacred to the *manes* of ancestors; and the Dholaru is the day on which drums are beaten, Chet being the last month of the year.

15. Dewat Siddh.—The Siddhs of the Himalayas do not appear to be connected with the Jogis, though they may be spiritual relations of Gorakhnath, as the following account of Dewat Siddh shows:—

Bawa Bolak Nath was born in the house of a Gaur Brahman at Girnar Parbat, a famous place of pilgrimage for a sect of faqirs† in Kathiawar. He was the disciple of Ridgir Saniasi, and wandered to Changar Talai in Bilaspur where he became the cow-herd of a woman of the Lohar caste. Some Jogis attempted to convert him and pierce his ears by force, but he refused to abandon his faith and called aloud, whereupon a rock close by split open and he disappeared into the cleft, in which he is supposed to be still alive, though he was born 300 years ago. A sacred fire‡ is kept burning in the cave, which was made by enlarging the cleft and reached by a ladder placed against the cliff. The priests are Gosains who are celibate, and Brahmans, who receive 9 as. 6 ps. of the income while the rest goes to the Gosain chief-priest. The itinerant *chelas* collect offerings in kind, such as flour, out of which *rot* or large loaves are made for the other Siddhs. The followers of Dewat Siddh carry a small wallet (*jholi*) and a Jogi's crutch *phaori*.).

Hindus, Mohammadans and low-caste people alike offer sacrifice: for example Bangali snake-charmers offer cocks, and Hindus a goat which must shake itself to show that the sacrifice is accepted. Adherents of the sect (for such they may be called) should visit it every third year, and Sundays, especially the first in the month, are the best days for worship. Women cannot§ enter the cave, but they may make offerings to the lesser images of the Siddh at the foot of the ladder. In the cave itself are three images of the Siddh, one of stone, said to be the oldest, and about a foot high, one of white marble, and a very small one of gold. The cliff is covered with carvings of Hindu gods, etc. Connected with this shrine are those of the brothers of Dewat, Balak Rupi near Sujanpur and Baroh Mahadeo near Jawala Mukhi, in Kangra; and other Siddh shrines have been founded at Banga, in Jullundur, and in Mandi, as the cult is spreading and its popularity increasing.

The legend points to some old dissension between the Jogi worshippers of Shiva and those of Bhairava, the earth god, and the fact that a cave is used as the temple also points to earth-worship.

* I do not know if *visakh*, a court-yard, is connected with Baisakh.

† They are 'akin to the Jogis,' (Punjab Census Report, 1892, § 46, page 107).

‡ On this the *bhog* or food of the Siddh is cooked.

§ Another account says they can. Probably they cannot enter if ceremonially impure.

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16. The Sikhs.—The number of Sikhs in these Provinces, according to the present returns, is 2,130,987 as against 1,870,481 in 1891, an increase of 260,506, or 13·9 per cent. If these figures are at all accurate, Sikhism has made a marked advance since 1891, possibly at the expense of Hinduism, for the Hindus only show an increase of 2·4 per cent.

It will, however, be clear from a perusal of Mr. Maclagan's chapter on religions that nothing but an exhaustive tabulation of the sects of all religions can give us any idea of the value of the returns. Unfortunately all the Hindu sects were not tabulated on this occasion, and we are in consequence quite unable to say how many Guru Govind Singhis or Akalis have been returned as Hindus. To obtain some idea of the meaning of the Sikh figures I had the Sikh sects tabulated in British Territory and an analysis of the results is given at the end of this chapter. To each entry I have prefixed the number of the paragraph of Mr. Maclagan's report of 1892 in which a description of the sect will be found. In discussing the figures of the present Census I shall add such scraps of information regarding each sect as I have been able to obtain.

Punjab Census Report, 1892, Chapter III, §§ 33-34.

Subsidiary Table V.

17. Variations in Districts and States.—In the first place, however, attention may be called to the figures showing the percentage of variation in different Districts and States. In Ambala the Sikhs have decreased from 87,650 in 1891, (excluding Thanesar Tahsil) to 58,073 or nearly 34 per cent. The decrease in this District appears to be due to an exodus of *pattidari* families who, finding it impossible to live on their minutely subdivided allowances, have returned to their original homes in the Manjha. The increase in the Phulkian States, which amounts to a fourth in Patiala and Nabha, and to 100 per cent. in Jind, is, I am told, due to the revival of Sikhism which ensued on the organisation of the Imperial Service Troops, recruits being induced to take the *pahul* on enlistment. Possibly this has also influenced the Hissar figures. Colonisation explains the increased numbers in Jhang, Montgomery and Gujranwala, the Sikh Jats having been settled extensively on the Chenab. There remains, however, a marked increase in Jullundur, Ludhiana, Faridkot, Gujrat and Rawalpindi which one could not hesitate to attribute to a revival of Sikhism, if Amritsar did not show a higher rate of increase among the Hindus, but in this District Sikh emigration may fully account for the comparatively small rate of increase among the Sikhs. In Ferozepore the rate of increase would have been much larger, but for the fact that in 1891 64,333 Chuhras were returned as Sikhs, as against 5,388 in 1901, in that District.

Subsidiary Table I. B.

Speaking generally the increase in the number of Sikhs is confined to the more central tracts of the Punjab for in the south-east, in the Himalayan area and in the extreme south-west the numbers have decreased in a more or less marked degree.

18. Sikhism.—While Hinduism may be described as a social rather than a religious organization, Sikhism, it may be said, is something more than a religious system. The term 'Hindu' does not necessarily imply any particular belief, for, as a Hindu writer has said, Hinduism is merely 'what the Hindus, or the major portion of them, in a Hindu community, do', and no further definition can be attempted. The term Sikh, on the one hand, implies acceptance of the tenets held by the Gurus, and, as in all eastern religions, those tenets are partly religious, and partly connected with social observances. But, as happens in all religions, those tenets are not obeyed with the same exactness by all who profess Sikhism, and so we at once find three degrees, as it were, of Sikhism. These are, first, the zealots such as the Akalis, who follow all the ordinances of Guru Govind Singh, secondly, the true Sikhs or Singhs, who observe his main ordinances, such as the prohibitions against the use of tobacco and cutting the hair; and lastly, those Sikhs who retain many, or perhaps most, of the Hindu beliefs and usages, and yet profess a devotion to the tenets of the Gurus.

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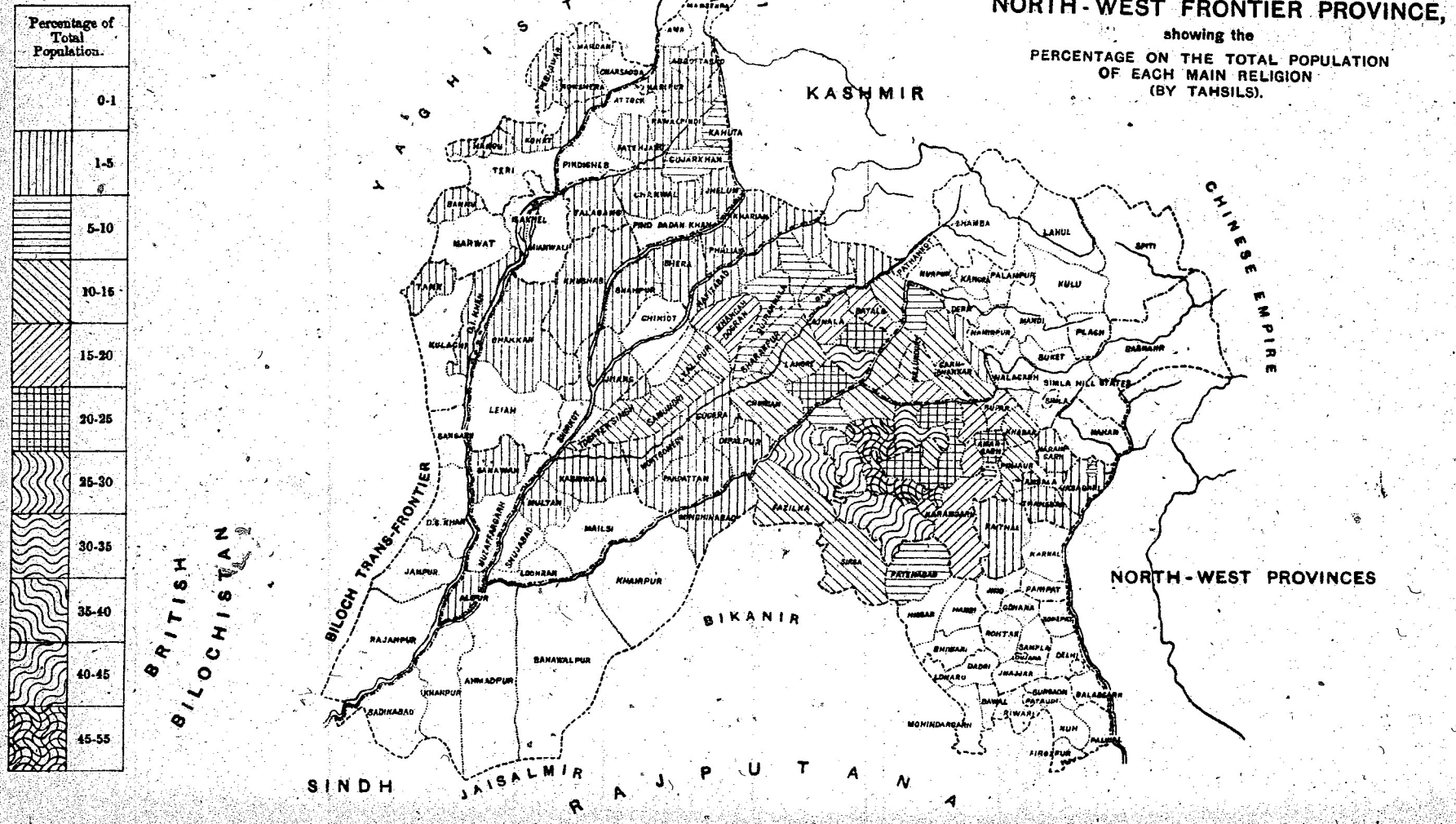
II. SIKHS



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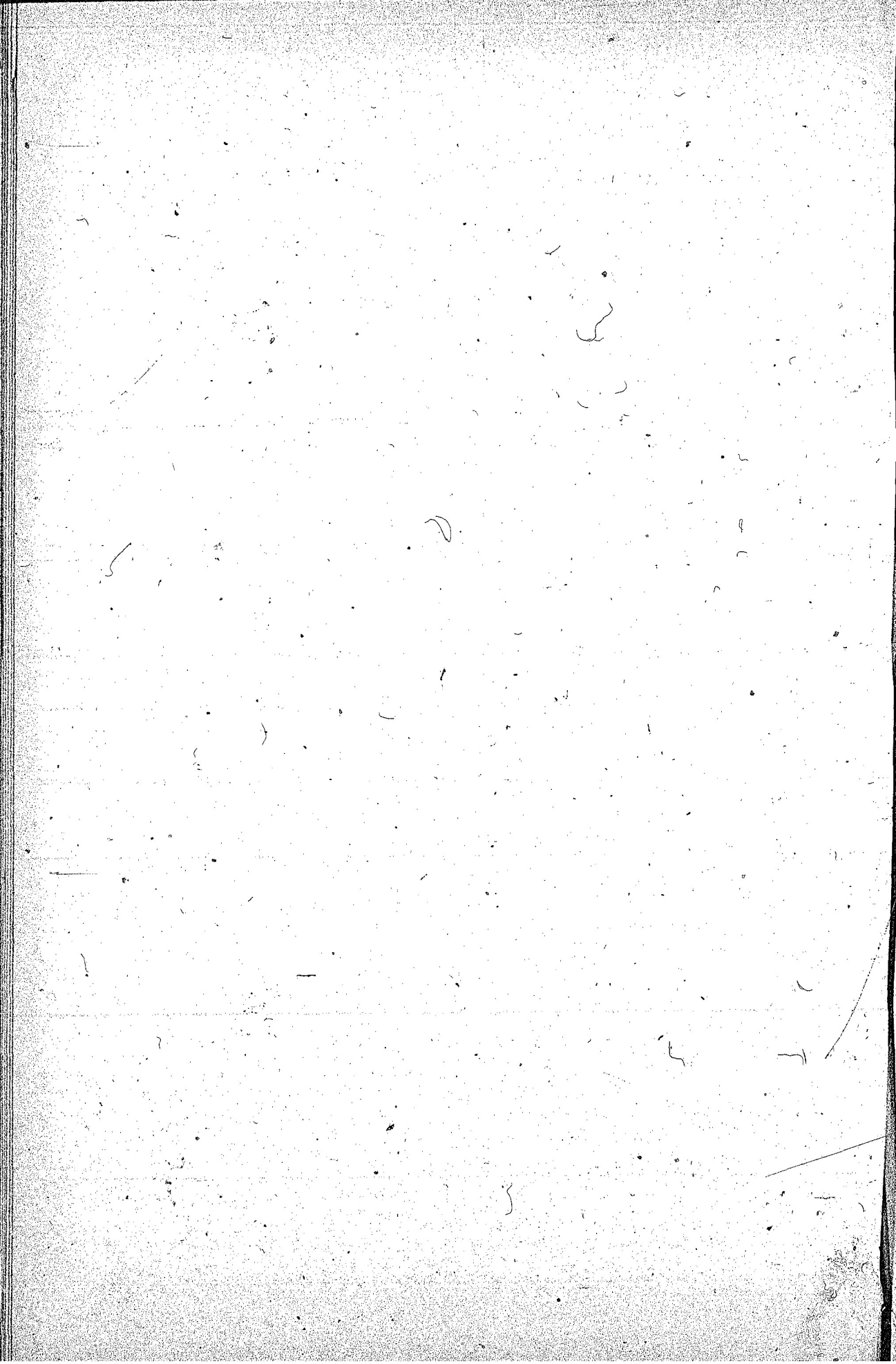

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The true Sikh is 'a follower of the ordinances of Guru Govind Singh'. Now as far as religious doctrines are concerned the Guru did not, in any essentials, depart from the creed of his predecessors. Guru Nanak himself stood quite within the pale of the orthodox Hinduism of his time, though he was a monotheist and endeavoured to continue that movement against the grosser forms of idolatry which had been begun or revived by his forerunners, especially by Kabir. This teaching Guru Govind Singh did not essentially change. He inculcated the belief in the one Supreme Being, though he himself was a worshipper of Durga, and in his Granth the adoration of the minor deities is by no means rejected. The main strength of the Guru's reformation lay in his social ordinances. He endeavoured to cut his followers completely adrift from the social tyranny of Hinduism as well as from the political tyranny of the Mohammadans, and to effect this the more thoroughly he prescribed, as so many religious reformers have done before and since, an uniform and certain ceremonial observances as outward signs of the Sikh creed. Thus to mark their repudiation of Hinduism his followers were to discard the sacred thread (mis-called 'of caste'), the Hindu sacred books and rites at birth, marriage, and death: while to signify their aversion to Islam no Sikh was to wear a cap, or eat meat killed in the Mussulman fashion. To show that they were a people consecrated to the service of God, the Guru caused the Sikhs to adopt the ancient religious rule that those who were under a vow should leave the hair uncut, and he also ordained that tobacco should not be used, reviving a common ceremonial prohibition, the exact significance of which is obscure.

But the reforms of Guru Govind Singh went far deeper than outward signs or ceremonial. He endeavoured to reform the social system of the country from top to bottom, for he preached the absolute equality of all castes, not only in the actual presence of God, an idea which is not confined to Sikhism, but in daily life. In this he was but partially successful, for though Sikhism has done an immense deal to level down the barriers of caste, even the true Sikhs still continue to avoid contact with the unclean castes: further by his insistence on this social doctrine the Guru rendered the failure of the Sikh propaganda amongst the higher classes of Hinduism all but inevitable. Consistently with this crusade against social inequality the Guru also forbade the murder of girl children, and the acceptance of a price for a daughter given in marriage, thus greatly raising the position of women. The results of this teaching are doubtless to be seen in the freedom enjoyed by the women in Sikh families, in their better education, and the kindness with which they are treated. The Kukas, an offshoot of the Govind-Singh sect, continue to condemn female infanticide, and are still the object of those slanders which attack every movement in the East for the emancipation of women. Whether Guru Govind Singh was entirely successful in this attempted reform is another question.

Thus the object of Guru Govind Singh was the foundation of a religious commonwealth, and the earlier writers on Sikhism in the last century were perfectly justified in speaking of the Sikh nation.

The Sikh creed.—It is not easy to say what is the distinctive creed of Sikhism. It is nearly always difficult to state a religious creed, and in the case of Sikhism there is the great difficulty that the Gurus, from first to last, strove, like the modern Hindu reformers, not to break away from the ancient beliefs, but to reconcile them with a purer creed. Unfortunately this resulted, as probably it always must result, in a medley of beliefs, so that within Sikhism we find many religious ideas at variance with its ideal creed. That creed involves belief in one God, condemning the worship of other deities: it prohibits idolatry: pilgrimages to the great shrines of Hinduism: faith in omens, charms or witchcraft: and does not recognize ceremonial impurity at birth or death. As a social system it abolishes caste-distinctions, and, as a necessary consequence, the Brahmanical supremacy and usages, in all ceremonies, at birth, marriage, death, and so on. But this creed is probably accepted and acted up to by a very small number even of those who call themselves true Sikhs.

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19. **The definition of 'Sikh.'** We retained in the present Census the rule, introduced, in 1891, which defined a (male) Sikh as one who wears the hair long, (*kes*), and refrains from smoking. To this was further added the instruction to 'enter the religion of the women as stated.' There was no definition in 1881. In the present Census this rule was, I have little doubt, almost universally ignored, and in 1891 it was not carefully observed, the result being that the Sikh figures for that year exceeded by 30 per cent, according to Mr. Maclagan's estimate, the numbers which should have been returned as those of the 'true Sikhs.' These results seem the reverse of satisfactory. If a rule is laid down and then only partially followed the returns obtained must be of uncertain value. We cannot say with accuracy that in so many cases the rule was followed and in so many disobeyed. The question then arises whether such a rule can be enforced, as if not it should be amended or revoked. I am inclined to think that at a future Census this attempt at definition should be abandoned. In the first place it is clear that strict observance of the rule would have excluded a certain number of the community from our return of Sikhs. In the next place the rule was objected to in nearly every District in which Sikhs exist in any numbers, and I was frequently asked how the *muna* Sikh (or those who cut the hair) should be recorded. Obviously it would have been a little difficult to say that they should be recorded as by religion Hindus, seeing that they strenuously deny that they are Hindus, and direct that they should be returned as Sikhs by sect, for that would merely vitiate our sect returns. If we had such entries as 'Hindu (by religion), Sikh (by sect),' we should not be much wiser than before, for in a sense all Sikhs are Hindus and are so called in common parlance. As Mr. Maclagan observes, the line between Sikhs and Hindus is vague in the extreme, and the best course therefore would seem to be to record those who return themselves as Sikhs as such, and trust to the entry of sect, if any, to enable us to classify the followers of Guru Govind apart from those of Bawa Nanak, as has been attempted on this occasion. Unfortunately there is an increasing tendency, already noticed, for sects not to be returned, but possibly this difficulty could be got over by asking that Singh Sabha, Sohdbansi, etc., should be returned as sects, and also directing that, if no other sect entry be made, the term *muna* be inserted in the case of those who do not observe the distinctive ordinance of Guru Govind Singh.

20. **The Sikh Sects.**—In the recent Census 731,198 Sikhs, or 40 per cent. returned no sect. This is far in excess of the numbers shown as returning no sect in 1891, and at first sight seems to point to imperfect enumeration. It is, however, to be attributed, I think, to a tendency to abandon the sects and join the religious associations, the Sabhas and so on. The Singh Sabha, the chief Sikh association, has not been returned as a sect. The omission to return any sect is most noticeable in Amritsar itself. Further a good many entries in the column for sect did not relate to sects at all. Such were Ram Granthi (158), Mahrabia, (49), Gyani (17), Pujari, (17), Rababi (3), mostly in Amritsar, and Masand (20), in Ambala, all of which describe offices in Sikh temples.

	Persons.
Baba Baja Singh, (Hoshiarpur) ...	267
Sewak Bhai Manj, (Hoshiarpur) ...	202
Sewak Dalip Singh, (Hoshiarpur) ...	103
Baba Jaggu, (Hoshiarpur) ...	103
Udhe Singh (Ludhiana) ...	303
Bhai Dhyan Singh (Ferozepur) ...	162
Sheikh Dhari (Shahpur) ...	740
Sahib Ram Kaur (Sialkot) ...	136

A good many other entries relate to sects not mentioned in the last Census Report. Some of these I note in the margin, but the number of names not traceable is over 50, and includes such terms as Rahtor (125) in Muzaffargarh and Dera Ghazi Khan, and Kali Shah (86) in Ludhiana. Regarding these sects I have no information.

They are probably old sects under new names, but instances of individuals starting a revivalist movement are not unusual, as in the following case, described in the Jullundur Report:—

"A *fakir* named Mathra Das has been preaching among the Hindu Jats during the last 2 or 3 years, and some of the Jats have become Sikhs owing to his teachings."

This *mahant* appears to have 102 followers in Hoshiarpur, but none are returned in Jullundur. But with these exceptions the present conditions of

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Sikhism closely resemble those of Hinduism, for, instead of new sects being founded, the tendency is to organize societies of which the two most prominent are the Singh Sabha and the Sohdi-bans.

21. **The Singh Sabha.**—The Singh or Sri Guru Singh Sabha is apparently the most active organisation in Sikhism at the present time. The Deputy Commissioner of Amritsar writes :—

"Among the Sikhs, the Singh Sabha seems to stir up people, and its working members are to be seen not only in the city and towns but are found busy in rural areas inculcating principles of the Sikh faith and enjoining the necessity of a separate religious and political existence."

Mr. W. S. Talbot, Settlement Collector, Jhelum, says :—

"The Singh Sabha, I am informed, is increasing in vigour, and is developing into a separate sect (which I personally supposed it to be already)."

The District Census Report of Rawalpindi naively but truly describes the position thus :—

In Sikhism there are three classes :—

(*a*) Followers of Sir Khem Singh Bedi, (*b*) Nirankaris, (*c*) the Singh Sabha. The two former are declining while the third is spreading. A registered association, the Singh Sabha, founded on original pure Sikhism was established for the spread of education and the reformation of the Sikhs. As education advances the followers of Sir Khem Singh Bedi and Nirankaris are joining the Singh Sabha."

22. **The Sohdi-bans.**—The Khalsa Sohdi-bans is a new reforming movement among the Sikhs, which has only just been started, and it aims at a return to the pure religion of Guru Nanak. It has already over 2,000 followers, according to the Census returns, scattered over these Provinces, but chiefly found in the north-west, especially in Sialkot, Shahpur and Rawalpindi. The term Sodhi-bans, or as it is also spelt Sohd-bansi or Sohdi-bans, is however not new, as it has long been used for one belonging to the Sodhi class, for every Sikh when taking the *pahul* must leave the caste in which he was born and enter that of the Guru *Govind Singh*, who was a Khatri of the Sodhi section. The word Sodhi itself, however, appears to be derived from *sohd* a *ragni*, or musical mode.

This movement appears to be allied to the reforming sect, a description of which follows.

23. **Bhagat-panthis.**—This sect of the Nanak-panthis appears to be quite distinct from the Bhagtis or followers of Baba Suraj of Chaha Bhagtai in the Kahuta Tahsil of Rawalpindi. It is found in the Bannu District, in Paharpur, and in Tahsil Dera Ismail Khan.

While reverencing the Granth the Nanak-panthis observe the usual Hindu ceremonies at marriage or death, but the Bhagat-panthis do not. They take the Granth to their houses, and read certain portions of it at marriages. Marriage and betrothal ceremonies may be performed at a *dharmsala*, or the marriage may be celebrated by taking the Granth to the house and there reciting portions of it. No funeral rites are performed and the dead are buried, not burnt. Passages from the Granth are read for a few days after the death. And on occasions of marriage or death *karah parshad* is distributed. There is no rule of *chhut* or 'touch,' forbidding contact with other castes. The sect makes no pilgrimages, avoids idolatry, and performs no *shradh* for the dead. Daily worship is an essential duty and consists in recitations of the Granth at six stated hours of the day, *viz.*, before sunrise, before noon, after noon, before sunset, in the evening and at night. At worship they sit down eight times, rising eight times and making eight prostrations.

This sect then strives after pure Sikhism and freedom from Brahminical supremacy. It has a counterpart in the movement in Gujrat described below :—

"The Bhatias, Aroras, and many Khatris of Phalia profess the Sikh religion. Sikhs of advanced ideas wish to follow the tenets of Sikhism on the occasion of marriage so as to

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exclude Brahmans from the ceremonies. One or two such marriages have taken place at Wasu in Phalia, but the majority of the Sikhs are opposed to it as a useless innovation. The leader of the new school is said to be a resident of Jalalpur Kikuan in Jhelum. His name is said to be Utar Singh."

24. The elements of Sikhism.—The sects returned by Sikhs have been classified according to the order in which sects were discussed and described in the Census Report of 1892. It will be seen that a number of sects, usually regarded as Hindu, have been returned, sometimes in not inconsiderable numbers, by the Sikhs, but there is nothing surprising in this. The Adi-Granth, the most sacred of the religious books of the Sikhs, is full of extracts from the writings of Kabir and the other Bhagats. Guru Nanak himself stood within the pale of Hinduism and it is consistent with his tenets that the followers of many Hindu sects should call themselves Sikhs.

Subsidiary Table V.

Adi-Granth, Trumpp's Translation, page cxix.

25. Khetr-pal.—The few worshippers of Bhairon, or Bhairava, the earth-god under the form of Khetr-pal in Ferozepur are now returned as Sikhs, and not, as in 1891, as Hindus. But amongst both Sikhs and Hindus Khetr-pal's cult is probably more widely spread than these figures indicate, for in Gurdaspur the Hindu Katil Rajputs are said to consult Brahmans as to the auspicious time for reaping, and before the work is begun 5 or 7 loaves of bread, a pitcher of water, and a small quantity of the crop are set aside in his name.

Punjab Census Report, 1892, § 44.

26. The worship of Devi.—7,493 Sikhs are returned as of the Durga Opasak or Devi Dharm sect, exclusive of 482 who are returned as of the Shakat persuasion, and one individual who admits his adherence to the Kola-panth. This latter I assume to be the sect of Kola-chari, who are worshippers of Sakti according to the left-hand ritual. They believe that Devi or Sakti has ten forms, and every Kolachari is a follower of one of these forms, whose names are thus given:—Matangi, Bhuvanesvari, Baglamukhi, Lalta-Dhumavati, Bhairavi, Tara, Kali, Kamala, and Vidiya. The book of the sect is called Kolanava, and their creed claims to be founded on the Sivatantra.

Punjab Notes and Queries, 1885, §§ 648–650.

The worship of young girls as *devis* crops up again, as the following note from Jullundur shows:—

"Some 2 years ago some enterprising people of the Kapurthala State got two or three young unmarried girls and gave out that they had the power of 'Devis.' The ignorant accepted this belief and worshipped them as goddesses. They visited various parts of the District and were looked up to with great reverence everywhere, but as good results did not follow, the worship died out."

Devi is personified in a girl under ten years of age twice a year and offerings are made to her as if to the goddess on these occasions. The periods sacred to Devi are the *nauratras* (or first nine days of the waxing moon) in Chet and Asauj. On the 3rd of Chet *Sudi*, there is, in Hissar, a special rite, unmarried girls making an image of Gangor of clay or *gobar*, which is loaded with ornaments and then, after its marriage ceremony has been performed, cast into a well. It is characteristic of the close connection between the peoples of the eastern hills and Rajputana that this rite should be found in Kangra, under the name of Rali worship. Images of Siva and Parbati are made by girls who perform their marriage and then throw them into a pool or river. The ceremonies commence in Chet and end in the *sankrant* of Baisakh and are traditonally supposed to commemorate the suicide of a woman married to a boy much younger than herself, but a different explanation has been suggested. The deities Siva and Parbati are conceived as spirits of vegetation, because their images are placed in branches over a heap of flowers and grass, but this theory leaves many points unexplained, and until we have full details of the rites observed at all the festivals of Devi we cannot attempt to discover the ideas underlying these local rites.

Kangra Gazetteer, 1902.
Golden Bough, II, page 109.

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27. Devi as the small-pox goddess.—Devi is in Hissar essentially the small-pox goddess, and the rites to cure the diseases are all based on this belief. If a child be suffering from a mild attack, the disease is called Shukar (Venus), and *gur* is placed under a *gharwanji*, or stand on which pitchers are kept, and songs are sung. This is termed *nam-rakha*, or 'naming' the disease. In the case of a severe attack it is termed *dusri Shukar*, and on a Sunday a Brahman woman makes the child wear a *rakhh*, or amulet with a gold bead, *kapur* (mercury), and *marjan* (a precious stone), fastened with red thread. *Bhat* or coarse wheat-flour is given in alms in the afternoon, and that night the mother and child sleep on the ground. The former keeps the Monday as a fast and *bhat* and rice are cooked in the evening. On the Tuesday the child's forehead is marked with cow's urine and young girls are fed with the *bhat*, with rice and milk, and pice or *kauris* given them. On the Sunday and following days the mother pours *lassi* or milk mixed with water, on a *jand* tree, sprinkling some also on the ground on her way to and from the tree. Girls are again fed on the Wednesday and on Thursday morning, and the mother again pours *lassi* on the *jand* tree, asking its forgiveness for her act. She should also sprinkle *lassi* on this day on every tree on her road, and round a kiln as well. On the Monday night following *bhat* is given in alms and finally women go in procession to Devi's temple, carrying an umbrella of paper, and accompanied by musicians. *Chhand*, or hymns are sung daily to Devi, but the name of Ram may not be uttered, so he is addressed as Jaidewa. One of the lines sung is :—

'O Devi, thou ridest a tiger under the shade of an umbrella, and a snake is thy whip.'

As long as the disease lasts *dhup* grass and the dung of an elephant or sheep is burnt, and the child should wear a piece of tiger's flesh tied in a rag round its neck. *Ghi* may not be eaten in the house after the last visit to the *jand* tree, and the mother must avoid *ghi* for forty days, and fast every Monday. Visits of condolence, or receiving *bhaji* or food distributed at marriages are forbidden, and if any one comes to enquire as to the child's welfare he asks '*maha mai khush hai*' 'is the goddess pleased' and the reply is '*maha mai mihr hai*,' '*she is kind*.' The child is called '*maha mai ka gola*' or slave of the goddess.

Here again we find girls feasted as incarnations of the goddess, and the attempt to transfer the disease to the *jand* tree, with due apology, is an orthodox treatment in cases of sickness. The other rites are less easily explained. Clearly there is some connection between the tiger's flesh worn as a charm and the conception of Devi as riding a tiger, but the exact train of ideas is obscure.

28. Shaivism.—The number of Sikhs now returned as worshippers of Shiv, or 'Bawa' Mahesh, whom I take to be Shiv, is considerable, being over 1,800 in Hoshiarpur, Ambala and Jullundur. As we find Sewak Shiv among the Sikhs we might expect to find Saniasis amongst them too, but only 8, mostly in Shahpur, are so returned.

In the Himalayas Siva is worshipped extensively, especially by all the lower castes. The home of Siva is believed to be the peak of Khaskar in *pargana* Takpa of Bashahr, and music is at times heard on its summit. Old men say that on the smallest of its peaks visible from Chini, is a pool surrounded by mountains amongst which lie Shiva's temple and the homes of the other *deotas*. Many years ago a holy faqir came to this mountain to worship Shiva and accomplished his pilgrimage, but by returning to ask some favour of the god, incurred his displeasure and was turned into a rock which can be seen from Kailas north of Chini. This rock has a white tint at sunrise, a red at midday, and a green at sunset. Kailas itself is the abode of the dead.

On Sri Khand, a peak 18,626 feet above sea-level, is a stone image of Siva, called Sri Khand Mahadeva, which is worshipped by placing a cup of *charas* in front of it and burning the drug to ashes. Everything offered to the god is placed under a stone. Six miles further on, in Kulu, is Nil Kanth Mahadeva, a peak visited by Sadhus only on account of its inaccessibility. It has a spring of red

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water. Barmaur again is a Shiva-bhumi or territory of Shiva, and hence, it is said, the Gaddis of Chamba are Shaivas.

The prevalence of Shaivism in the Himalayas may be gauged by the following note by Dr. Vogel:—

"There are no less than 49 places of worship, (44 being temples proper), in Mandi and of these 24 are Çivalayas, 8 Devi temples and 2 are dedicated to Çivaistic deities. This shows the preponderance of Çivaism in Mandi. The number of Thakurdwaras (Vishnu shrines) is *seven* only. Among the Çivalayas most are Linga-temples but the oldest are dedicated to Çiva Panca-vaktva (*i. e.* the five-faced) whose curious images are remarkably numerous in Mandi".

Writing of Kangra Dr. Vogel says:—

"Though Çivaism no doubt prevails everywhere and all the principal temples and *tirthas* are dedicated to Mahadeo or Devi under various names, there seems to have been a great deal of Vishnu (or Krishna) worship among the *Rajas*. At least I found this with regard to those of Kangra and Nurpur, who may be considered to have been the more important ones. It seems that while the popular religion was the grosser Sivaism the Rajas took to the higher form of Vishnuism. This seems to be the most obvious explanation though it is quite possible that there were other causes and the Rajas perhaps introduced Vishnuism from the plains. It is curious that a Krishna image in the Fort at Nurpur is said to have been brought from Udaipur in Rajputana." *

Similarly in Kulu Thakur Gopal, the cow-herd (Krishna), is worshipped by the former Gurus of the Rajas, though Sivaism is prevalent in the Kulu Valley, and in the Simla Hills the cult of Vishnu is said to be entirely confined to immigrants from the plains, the indigenous population being wholely Shaivas or Shaktaks.

'All castes,' writes Mr. Maclagan, 'are worshippers of Shiv; but he is not a popular favourite in the same way as Vishnu or Krishna. It has been before pointed out that the worship of Shiv is mainly a Brahman worship, and it is undoubtedly most prevalent where the Brahmans have most power—a fact which conflicts somewhat with the theory sometimes put forward that Shaivism is a remnant of the aboriginal religions of the country.'

Punjab Census Report, 1892, § 48.

It is, in this connection, curious to note that Mr. Ibbetson says:—'Shivalas are not at all uncommon in the villages, built almost without exception by Banyas. The priests are *gosains* or *jogis*, generally of the *kanphate* or ear-pierced clan, and they take the offerings. No Brahmans can partake of the offerings to Shiv, or be priests in his temple, though they will worship him and sometimes assist in the ceremonies, thus deviating from the strict rule of the original cult. On the Sheoratris, on the 13th of Sawan and Phagan, such people as have fasted will go to the Shivala; but it is seldom entered on any other days.' The Banias are essentially a caste of the South-east Punjab. On the other hand the cult of Sakhi Sarwar, "chiefly worshipped by the Gujars and Rajputs", is apparently dissociated from Shaivism for its great festival is held on the Salono, in the south-east of the Province, and this festival falls on the 15th of the light half of Sawan, a day not apparently devoted to Siva, for it is auspicious for the consecration of amulets, or *rakhis*, which are then put on. Brahmans and Bairagis take the offerings to Vishnu, and there would not appear to be any Shaiva Brahmans in this part of India, though they exist elsewhere, one of their number having founded the Jangam sect.

Karnal Settlement Report, 1883, § 364.

Ibidem, § 382.

The Jogis.—Jogi Pir is returned by 571 Sikhs as their sect. This can only mean that they follow the Jogi-panth. The 18 more are returned as disciples of Gorakh-Nath and 86 as followers of Gopi Chand.† But this is hardly orthodox Sikhism for the Janm Sakhi of Baba Nanak represents him as rejecting the

* Migrations of the *deotas* are not uncommon in the Simla Hills.

† The Legend of Raja Gopi Chand is given in Volume II, Temple's Legends of the Punjab, and an account of two variants by Dr. G. A. Grierson in J. A. S. B. 1885, pages 35-55.

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influence of Gorakhnath whom the Sikhs hold to be the disciple of Machhind, Machhendra or Matsyendra-Nath, a fabulous being, half man, half fish. Historically no doubt Gorakhnath flourished long before Bawa Nanak was born. Yet some of the Sikhs themselves believe that Gorakhnath never died, indeed he still leads a roving existence—and so was contemporaneous with Nanak. In Rohtak the Kanphata Jogis hold that Gorakhnath was a contemporary of Salivahana (circa A.D. 78) and, according to the Jogis of Hardwar, Matsyendranath is connected with very ancient Hinduism, for he was a son of the Rishi Bhrigu, but as he was born in an inauspicious moment, the astrologers said he must not be allowed to live. Cast into a river the child was devoured by a fish, but Mahadev and Parbati heard its cry and rescued it. Hence the boy was named 'Lord of the kingdom of the fish' and founded the Jogi sect. Soon after Mahadev sent a Siddhu or saint to Matsyendra, and on his way the saint found some Gujar women lamenting a youth who had just died. The saint gave up his soul to restore the youth to life, and the latter became the disciple of Matsyendranath, who called him Gorakhnath or 'protector of kine,' for he came of the Gujar race.

Trumpp's Adi-Granth, Introduction, page xxxvi.

North Indian Notes and Queries, 1894, § 242 (by Mr. W. Crooke).

There is nothing however in this animistic legend inconsistent with Sikhism and possibly these followers of the Jogi sect are actually Sikhs in a wide sense of the term. It is not easy to make out from the Granth, or from Dr. Trumpp's translation of it, what the attitude of the Gurus was towards the philosophy of the Yoga. Prahlad Rai indeed speaks of them ss Kan-phatta or ear-cropped, and as on a level with Turks, but in some passages of the Granth the practices of the Yog are commended. Thus the Jogis practise physical purification (nivali or niuli), as a preliminary to drawing in the breath. The Nirmala's name appears to be derived from a similar rite. The practices of drawing in, retaining and expelling the breath are parts of the *yoga* and are in culcated in the Granth.

Ibidem, § 257.

Trumpp's Adi-Granth, page cxvi.
Ibidem, page 364.

The animistic elements in the Jogi creed appear to be strong. Each *chela* or disciple receives the name of a plant or flower, which he bears for life, and at marriage the bride and bridegroom are made, in Bombay, to stand face to face in platters of *palas* (*butea frondosa*) leaves. Jogi is a title of snakes, like *pandit* is of parrots, and Jogis in the Punjab are said to eat snakes. Both Hindu and Mohammadan Jogis take the offerings made to Guga Pir, the snake-god, and wandering Jogis keep snakes. Fuller information on these matters is however essential before we can draw any final conclusions as to the origin of the sect. Probably the Jogis represent the priests of Siva, who perhaps embodies many pre-Brahmanical local gods, but on this foundation have been super-imposed many mystic and philosophical tenets.

Punjab Notes and Queries, II, §§ 562, 964, 245

Ibidem, I § 3.

Jogi, as a caste, is returned by no less than 66,011 souls in British Territory, and by 8,811 in Native States, and nearly half are females, so that the Jogi *caste* is not very celibate. These figures unfortunately include the Rawals, a title given originally to the chief priest of a temple, but now apparently used generally by a separate caste, possibly an off-shoot of the Jogis, who are famous itinerant eye-doctors, travelling over most of Western Europe in that capacity. The Jogi too is a practising physician and magician combined, for he has the power of turning copper into gold. This faculty was acquired by Dina Nath Jogi in the time of the slave Emperor Altamsh and Dina-Nathi *mohars* are still said to be found, with the names of Altamsh and Dina Nath both stamped on them.

Table XIII, Part I-A, page xiii.

The organization of the Jogis as a caste is obscure. They intermarry with Saniasis—both being Shaivas—but not, it would appear, with Bairagis. In Jhang

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there are said to be the usual two divisions—the Aughar, and Darshani Kanphata, both of whom employ Pangat Jogis in lieu of Brahmans for religious and ceremonial purposes. The celibate Jogis do not, as a rule, eat with the others, but at a *jagrat*, or wake in honour of Shiva, all eat together. A Jogi may take food and water from, but not eat with, another Hindu. The Jogis as a body wear a long *janeo* of three strands, each of eight threads, of black wool. This is worn round the neck. About the waist they wear a similar thread of two strands, each of eight threads. The *nadh* or whistle is attached to the *janeo*, like the *singhi* or little horn of the Siddh worshippers. Those who visit the *tirath* at Katesar, near Dwarka, are branded on the arm with two concentric circles within a third incomplete one, the two ends of which are finished off each by a circular bead. Their rosaries vary. They are made of the seeds of the *badar** or jujube tree, which are called Rudrakshas, (apparently Rudra's beads), and the celibate Jogis wear beads with 11 facets, those who are married beads with only two facets, while the beads with five facets are sacred to Hanuman.

Punjab Notes and Queries, II, §§ 126, 345, 558.

Sendu Bir.—Sendu Bir is the whistling god, whose cult is found in Jammu, in the Kangra hills, and in the Jaswant Dun of Hoshiarpur, and whose whistling sound announces his approach. Sendu is apparently an incarnation of Shiva conceived of as the storm-wind in the hills, and there may be some connection between this cult and the Jogi's whistle which is worn as denoting an attribute of the god. Sendu is a malignant deity, causing madness and burning houses, stealing crops and otherwise immoral.

Kangra Gazetteer, Volume I, pages 77—8.

The Jangams.—Only five males of this sect are returned—in Ambala—and they have possibly returned themselves as Sikhs because of the hostility of the sect to the Brahmans. They wear matted hair, (possibly in imitation of Shiva),† and are Puritan followers of Shiva, under the form of a *linga*, rejecting the Vedas and teaching the equality of all men. A few Hindu and Mohammadan faqirs have also returned themselves as Jangamas, but the sect is probably much more numerous, especially in the Himalayas, than the figures indicate.

Notes on the History of Religion in the Himalaya—J.A.S.B. 1884, pages 55-56.

† As Atkinson says, the Jangamas are 'living incarnations of the *linga*.'

Trumpp's Adi-Granth, page 210.

29. The Vaishnavas.—The number (726) returned as worshippers of Vishnu is small, even if we add to them the few followers of Baldeo and Charndas, and the Radha-Swamis, who will be described presently.

In the Adi-Granth Vishnu is constantly invoked as Hari and many passages remind one of the character of the Vaishnava hymns in which the relationship of God to the soul is always exhibited as that of a lover to his beloved. Apparently a similar idea underlies the cult of Dulha Deo, which is found in the east of the North-West Provinces, but not apparently in the Punjab, and that of the Naushahi *faqirs*. Dulha Deo was a prince who was killed when a bridegroom returning home with his bride, and a story is told of Haji Pir Mohammad Sachyar that he turned *faqir* while still a bridegroom, and was in consequence called *Naushahi*. He founded the sect of the Naushahis. Doubtless the two cults originated in the same idea, and the names of the god in the one case and of the saint in the other are popularly explained by the legends.

Twenty-one Vaishnava Hymns, Journal of the Asiatic Society of Bengal, 1884, page 70. (*Dr. G. A. Grierson.*)

Punjab Census Report, 1892, § 138.

Punjab Notes and Queries, 1893, § 200.

The Bairagis.—The Bairagis, or devotees of Vishnu, have however a not inconsiderable following among the Sikhs, for 522 are returned as Sewak Bairagi,‡ and to these should be added the followers of Guru Hari *Singh* and Gokal (75 in all), if they are the Bairagi teachers mentioned by Mr. Maclagan in section 65 of

* Yet Badri Nath in Kumaon is the supreme place of pilgrimage for the *Vaishnava* sects.

‡ Yet Banda Bairagi ceased to be a Bairagi, it is said, when he became a Sikh.

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his report. Only 17 Sikh Ramanandis are returned, which is a little curious, for Kabir, whose teachings greatly influenced the earlier Sikh Gurus, was a disciple of Ramanand. There appears to be an undoubted connection between the philosophic sect of the Ramanandis and the order of the Bairagis, but their exact relations are obscure. The Bairagis probably represent a very old element in Indian religion, for those of the sect who wear a leopard-skin doubtless do so as personating Nar Singh, the leopard incarnation of Vishnu, just as the Bhagauti *faqir* imitates the dress, dance, etc., of Krishna.

Trumpp's Adi-Granth, page 98.
Robertson Smith: Religion of the Semites, page 437.

The priest who personates the god whom he worships is found in 'almost every rude religion: while in later cults the old rite survives at least in the religious use of animal masks,' a practice still to be found in Tibet.

The Bairagis further have a sect called the Nimbarkis. Now the orthodox account of Nimbarka or Nimbaditya, who founded the sect, is that he was so named because he once stopped the motion of the sun on the top of a *nimba* tree. He also promulgated an abstruse theory of the Dualistic Aduality of the soul. But the *popular* idea of the Nimbarkis is that they reverence the *nim* tree because their *deota* is incarnate in it. The Nimbarki seem to be the same as the Nimá-nandi or Nima-Khark-Swami, mentioned by Mr. Maclagan, and it may further be noted that Nim Nath is given as one of the twelve disciples of Gorakh Nath. The facts may point to the existence of a sub-sect, worshippers of the *nim* tree, upon which the philosophical doctrine of 'Nimbarka' was grafted.

Psychological Tenets of the Vaishnavas, J. A. S. B., 1884, page 108.

Punjab Census Report, 1892, pages 123 and 114 (foot-note).

Ramanand founded the Ramawat sect, whom he called Ava-dhuta * because his followers had 'shaken off' the bonds of narrow-mindedness. To this sect belonged Tulsi Das, one of whose works was the Vairagya-Sandipani or 'kindling of continence.'

Notes on Tulsi Das, by Dr. G. A. Grierson, Indian Antiquary, 1893, page 227.

30. The Radha Swamis.—This sect, alluded to by Mr. Maclagan on page 120 of his report, appears to be increasing its following, though very slowly. An account of its tenets obtained in Ludhiana from the present spiritual head of the sect at Allahabad is given below:—

(1) Radha Swami is the real name of the Supreme Creator. This holy name may be briefly explained as follows:—

If the faculty of hearing is sufficiently developed, all force currents could be heard as sound. The Supreme Creator evolved this creation by his spiritual currents. Spirit force is the force of attraction, love and intelligence or intention. Like other forces in its creative action, it acts by focus and currents emanating therefrom. The sound in articulate speech of the spirit-current is Radha, and that of the spiritual focus or reservoir is Swami. The name Radha Swami is accordingly held to be the true and real name of the Supreme Creator, and its sound, which resounds in the inmost quarter of all regions, can be heard by a devotee of the Radha Swami sect when the faculty of hearing inherent in his spirit is developed by the process of devotional practice prescribed by the Radha Swami faith. This name was given out by Radha Swami, the Supreme Creator himself, when He made his advent in this world as a Sant Satguru or True Supreme Guide and Preceptor in human form.

(2) As in the state of somnambulism, all the functions of body and senses are performed from a plane higher than that which the soul occupies in the wakeful state, so all the actions of the incarnation of the true creator are regulated by the currents coming direct from the Supreme Being himself. The incarnation of Radha Swami Dyal manifested himself at Agra and gave out religion in 1861 A. D.

(3) Exaltation of the spirit by the aid of the spiritual current, which is perceived as sound internally to the pure region of spirit, which is the only true abode of perfect emancipation and salvation, constitutes the devotional practice of the Radha Swami faith. Service of the incarnation of the Supreme Creator when He manifests himself as Sant Satguru, and love for Him are indispensable adjuncts for the performance of the devotional practice mentioned above. Nay, they constitute the factor of the devotional practice itself. Unaided by the Sant Satguru who has access to the astral and higher planes, the devotional

* Also a name of the wandering celibate section of the Gosains.

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practice of sound and spirit cannot be properly performed: No ritual or other outward ceremonies are enjoined by the Radha Swami faith. The practice is to be performed in a secluded place wherever it is available.

(4) Human actions which tend to or result in the increased concentration or exaltation of the spirit force constitute true virtue according to the Radha Swami faith, while those effecting the opposite results, *viz.*, diffusion and degradation of spirit into lower natural regions are vice.

The moral code of the Radha Swami faith for the regulation of worldly affairs is that you should act as you would that others should act towards you.

(5) This religion has considerably expanded during the last 10 years, and a large number of educated people have joined it.

(6) This religion professes to be based on purely scientific grounds and nothing is to be accepted which cannot be comprehended by facts, natural laws and phenomena observable in this world. Nothing is to be believed as hearsay or blind faith. Mere theoretical comprehension of the principles is not aimed at, their experimental realization is especially laid stress upon. Unless the spirit can, at the will of the devotee of the Radha Swami faith, leave the body and reach the highest spiritual spheres, his devotion has not resulted in the attainment of the object in view. According to the Radha Swami religion there are three grand divisions in creation; the highest is purely spiritual, and called the region of mercy or *Dyal Des*. The second is spiritual material, *i.e.*, in this division spirit predominates and matter in a very fine and pure form is mixed up with it. It is called *Brahmand* or the region of universal mind. The third or the lowest division is known as the material spiritual region (*pind*,) *i.e.*, the region of individual mind and desire. Matter in this division is coarse and predominates over spirit, whose action is feeble and never manifests itself unless through material covers. Each grand division has six sub-divisions. Their correspondence is to be found in the human frame which represents, on a small scale the whole creation. The six sub-divisions of the lowest region (*pind*) are to be found in the human frame, as the six ganglia or nervous centres commencing from the lowest in rectum to the highest which is situated midway between the two eyes at the root of the nose, where the nerves from the various centres converge, and which is known as the piennial gland. The other 4 ganglia are in the throat, the heart, the navel and the reproductive organ. Similar ganglia, of which the above six are reflex images, are to be found in Brahmand. The grey matter of the brain comprises these six centres, and they correspond with the six spheres of Brahmand. The purely spiritual region corresponds with the white matter of the brain and six centres are to be found therein, which correspond with the six spheres of the regions of mercy. The sixth, or the highest sphere of the purely spiritual region, is the abode of the true Supreme Creator, Radha Swami Dyal.

No caste prejudices are observed by the Radha Swami faith. The only conditions required for embracing the Radha Swami religion are abstinence from meat and animal food and liquor and all intoxicating drugs and a conviction that the goal of the Radha Swami faith is the only true goal of true and perfect salvation. Animal food generates outward activity and energy, and as such is detrimental to the inward concentration and exaltation of the spiritual current to secure which perfect quiescence of thoughts and outward activity is indispensable. Intoxicating drugs affect the nervous system and disturb their calmness and serenity which are necessary for the proper performance of the spiritual practice prescribed by the Radha Swami faith.

All the extant religions have for their goal the spheres comprised in the second grand division or the spiritual material religions and are subject to decay and dissolution, because matter is mutable and regions subject to its influence, however subtle it may be, sooner or later undergo change.

These goals or spheres are not clearly mentioned in the tenets of the extant religions, but allusions and hints about them are to be found in their holy books. One initiated in esoteric teachings can only comprehend those hints and is aware of the location of those spheres. But such adepts, if any, are very rare, and only those initiated in the Radha Swami faith can at present understand the esoteric teachings of all other religions also and form a correct idea of the attitude of each. The followers of the various extant religions do not know the goal of their own faith nor the comparative worth of the various religions. In the Radha Swami faith it is also a part of the tenets that the comparative value of the various religions should be clearly understood and with this object the holy books of the Radha Swami faith contain a short description and an examination of the tenets of other religions.

The doctrine of the transmigration of souls is held by those of the Radha Swami faith. Its theory is that the faculties developed by the exercise of the various functions of a spirit entity are engrained in the astral or subtle environments which accompany the spirit at the time of death and they regulate its future birth.

The founder of the sect was succeeded by Rai Bahadur Salig Ram, a retired Government official, who died about 1895, after three years of leadership.

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The sect numbers about fifty in Ludhiana and has a few followers in Hoshiarpur, Gurdaspur and Delhi, according to the Ludhiana report, but from the census returns it has a much larger following, for 473 adherents are returned among the Sikhs alone. The sect teaches doctrines [see clause (6) above] which are not unlike the *yoga* theory of the six spheres, which are the pelvis, the organ of generation, the navel, the heart, the throat or neck and the head, which has at its crown the vent of Brahm through which the soul escapes. Through these six spheres the Jogis profess to draw the breath up and thus become absorbed in Brahm, whilst living.

Trumpp's Adi-Granth, page 472.

31. The Sultani Sikhs.—The total number of Sikhs returned as Sultanis in the Punjab in 1891 was 34,789. In British Territory alone it is now 61,625 and this large increase is, I am afraid, due to the fact that 'Sikh-Sultani' was given as a specimen entry of religion and sect in the instructions. This mysterious sect, for its origin, if not its creed, is a mystery, has been discussed at length in former Census Reports, but the subject is apparently inexhaustible, and I add a few stray facts in the hope of stimulating fuller enquiry. It cannot be beyond the bounds of possibility to solve an enigma like this, but the fullest information as to the facts is a necessary preliminary. The cult of this saint is widely spread. There is a *khangah* to him at Nahan, and in Saharanpur he is worshipped by a sect of Jogis called Far Yai* (sic), who are initiated by their clansmen at the age of 10 or 12. The ceremony of initiation is said to be simple, for the parents of the boy merely place some sweets before the Jogi who is their religious guide, and the latter offers them to the saint, after which they are eaten by the Jogis present. The boy then learns the song, which describes the attempt to convert a bride to Sikhism and its consequences, for Sakhi Sarwar commanded Bhairon to punish the evil-doers, who at once became lepers and blind, but they were cured again at the bride's intercession. Yet there is no real hostility at present between Sikhism and this sect, and I have known of a gift of land being made by a Sikh Jat to the shrine at Nigaha. There is clearly some close connection between the worship of Bhairon and this cult, for there is an image of the god at Nigaha. Again Bhai Pheru, (whose wife was Devi), the *numen* in the small whirl-winds so common in the Punjab, is represented as a disciple of Sultan Sarwar. The shrine is approached by a defile, at whose entrance is a cliff some 80 feet high, called the robber's leap, (*chor-i-tap*), because a thief when pursued threw himself over it, vowing if he survived to sacrifice a sable heifer to the saint. He escaped unscathed. Here we have a legend which reminds us of the Bhairawa Jhamp, the cliff at Kidarnath in Kumaun whence pilgrims used to precipitate themselves as an offering to Siva, and of the somewhat similar Bihunda rites on the Sutlej at which men of the low Beda or 'sheep' caste are lowered on ropes down a precipice in honour of Mahadev. On pilgrimages to the shrine at Nigaha, blankets of black—the colour of Shiva—are worn. In the east of the Punjab, at least, the cult of Sakhi Sarwar is peculiarly favoured by women, which is consistent with its connection with Bhairava, the earth being the emblem of fertility, and this again is in accord with the somewhat Paphian rites observed at the shrine itself. Further the theory that the worship is really one of the earth-god would account for its being essentially the cult of the Jat peasantry.

Punjab Census Reports, 1892, §§ 71-2, and 1883, § 221.

North Indian Notes and Queries IV, § 90.

32. The Nanak-panthis.—The disciples of Nanak and his numerous spiritual descendants now number 297,238 souls in all, so that we may say that this form of Sikhism claims less than three-fourths as many adherents as the Khalsa, or zealot sects of the militant Guru Govind Singh and his successors, but the Sikhs of Guru Nanak have probably been greatly under-estimated and many of his followers doubtless were returned as Hindus, as occurred in 1891. The total number returned as Nanak-panthis is now 206,450 persons or only half the number returned in 1891, but without figures for Hindu Nanak-panthis it

*Clearly Barhai.

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is impossible to say how far the decrease is real. Whether the followers of Baba Bedi Sahib and of *Guru* Khem Singh are personal adherents of the present influential head of the Bedis I cannot say, but judging from the Districts in which they are returned they probably are.

The Udasis.—Though founded by a son of Guru Nanak only 401 Sikhs are returned as Udasis by sect, but 4,213 Udasis are shown as Sikhs by religion. The Udasis should perhaps be regarded as a single sect divided into those who wear the *jora* or top-knot, refrain from smoking, and so are in a sense Sikhs, and those who wear no *jora*, but only use water drawn by a *dur* or rope in a *lota* or brass vessel, and who may smoke, and are thus Hindus (Jhang). The Sikh Udasis are said to be divided into two great orders or divisions, *viz.*, the great and little *akharas*. The great *akhara* comprises four *dhunas* or sub-orders, founded by four disciples of Gurditta, the son of the sixth Guru,* Har Gobind. The

Phul Sahib.
Balu Hasna.
Alwast Sahib.
Govind Sahib.

Cf. Punjab Census Report, 1892, § 90.

little *akhara* was formed by Baba Manohar Das, with the aid of Maharaja Narendra Singh of Patiala, from the followers of Sangat Sahib or Bhai Pheru. To the Udasi figures then should probably be added 14 persons returned as Manohar Dasi, in Amritsar. Both these *akharas* are distinct from the Bhagat Bhagwans, founded by Phagatgiri, a Saniasi who met Har Rai, the seventh Guru, on his way to Jawala Mukhi and was by him sent to Dharm Chand, the grandson of Nanak, who converted him, but he continued to wear the *jata*, or matted hair, and to smear his body with ashes, whence the Udasis retain those customs. All the Udasis save those of the great *akhara* appear to be called *Bakshishon ke Udasi*, or 'Udasis by graces.'

But there are various other Udasis such as the Ramdas-ke, founded by one Guruditta (not the son of the sixth Guru), the Mian Sahib-ke, founded by a follower of the ninth Guru, and the Diwana Udasi, as to which sects or sub-sects I have no information. Regarding the Nangi-panth, which is apparently a sub-sect of the Udasis, the following notes may be given:—The sub-sect was

Indian Antiquary, XIII, 1884, page 1.

founded by Dedraj, a Brahman, about 1830 A.D., who had two wives, a Baniani, and after her a Brahmani, both named Nangi, but the second wife alone gave the sect its name. Its followers are found in Jhajjar, Narnaul and at Bhiwani in Hissar: they profess monotheism, have no caste and no concealment of women. Their hymns are mystical in character, and the airs of some musical merit.

The Suthra-Shahis.—A boy was born with its teeth already cut and its parents exposed it, as a child so born is unlucky. The tenth Guru Har Gobind, happened to find it alive and told his disciples to take up the child, but they refused, saying it was *kuthra*, or dirty. The Guru replied it was *suthra* or clean and they then obeyed. This boy was the founder of the Suthra-Shahi sect.

The story is noteworthy as showing how unlucky children were exposed or possibly given to faqirs. The poet Tulsi Das was born in Abhukta-mula at the end of the asterism Jyeshtha and in the beginning of that of Mula, and he was in consequence abandoned and probably picked up by *Sadhus*. The

Indian Antiquary, 1893, page 265.

Jogis, as we have seen, according to one legend originated in a similar way, and the Sansi Jats account for their name by a legend which says that their ancestor was given to a Sansi, the first person who

Lepel Griffin's Punjab Rajas, page 3.

came to the house after his birth, in accordance with the orders of the Brahmans and astrologers. The Suthra-Shahi, like the Jogi, wears a *janeo* of black wool. Their aphorisms are not unlike those

Punjab Notes and Queries, I, 363, 544, 612, III, 669.
North Indian Notes and Queries, II, 756.

* The Udasis were, it is said, not opposed by the third Guru, Amrdas.

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of Kabir, but few have been collected. A song attributed to them would connect them with Sivaism and the goddess Kali (at Calcutta!).

Baba Budha.—Under Baba Budha 516 persons are returned, and 359 under Sewak Budh, which is probably the same sect. I am informed that Budha, the disciple of Nanak, only lived till the time of the sixth Guru, and that his descendant, Ram Kaur (surely a woman's name), was made a disciple by the tenth Guru and by him named Guru Baksh Singh, but 136 followers of Sahib Ram Kaur are now returned from Gurdaspur, none being returned as followers of Guru Baksh Singh. The village of Ramdas in Amritsar was named after the grandfather of Budha, not after the Guru, and orthodoxy denies that the Baba was concerned in the theft of the emperor's horses, Bidhi Chand, who appears to have 14 followers, mostly in Jullundur, having committed that offence.

Cf. Punjab Census Report, 1892, § 93.

Baba Budha.
|
Bhana.
|
Sravan.
|
Guruditta.
|
Ram Kaur.

Baba Mula.—Baba Mula's followers have fallen from 610 to 5 among the Sikhs: all five being in Delhi. This is doubtless the Baba Mula who was the *chela* of one Siga Ram, a Brahman, and a Sikh of the fourth Guru. No adherents of the Khatri named Mula in Sialkot, have been returned. Baba Mula was never a patron of the Phulkian houses.

Manji Sahib.—No 'worshippers of the bed' are now returned unless the entry of Sunchi-manji or 'the true bed' relate to this doctrine. The worshippers of the *manji* are not a sect, and the term merely originated in the practice of the Gurus of delivering their discourses on a bed, or *manja*, while their selected preachers sat on a small bed or *manji*. Thus the grant of a *manji* was equivalent to appointment as an apostle or deputy. The third Guru made twenty-two such grants, but eventually the practice was discontinued, no more deputies being appointed, and, as only the authority of the Granth Sahib was recognized, it alone is now placed on a *manji*. For the *manja* or *manji* the sixth Guru substituted the *takht* or throne. The *manji* itself is not, or ought not to be, an object of worship, and the entry would appear to mean simply a follower of the doctrines of the Granth.

Punjab Census Report, 1892, § 93.

The Chawal Shahis.—There is a single entry of this sect, if sect it be, in Dera Ismail Khan, and presumably it refers to the cult of Sanwal Shah, an Arora of the Chawala or 'Rice' section. Sanwal Shah has 120 Sikh followers in Mianwali and (strange to relate of a follower of the Sikh Gurus, who was himself appointed a guru), he has idols of stone in Bahawalpur, unless the Sanwal Shah referred to in paragraph 13 above be a different personage.

The Satis and Sat-Sahibis.—It is impossible to say what sect these names represent. The terms probably mean nothing more than 'orthodox' or followers of the 'Sat' or true Guru. Sati could hardly mean 'worshipper of a *satti*,' though the worship of those who have been burnt alive on a funeral pyre is by no means uncommon. The Sat-Gurus and Sat-Sahibis, some 381 souls in all, are mainly found in Hoshiarpur, while the 488 *Satis* are widely scattered.

The Ram Raias.—This sect shows but a small decrease in numbers among the Sikhs, returning 25,000 as against 27,000 in 1891. It has a large following in Ludhiana, Ambala and Hoshiarpur, but the centre of the cult is in the Dehra Dun, where there are several shrines served by Udasis. This Guru appears yearly as a fly to his followers. When alive, one of his adherents was at sea and in danger of shipwreck, so the Guru left his body and went to his aid in the form of a fly. Having saved the vessel he returned, but found that

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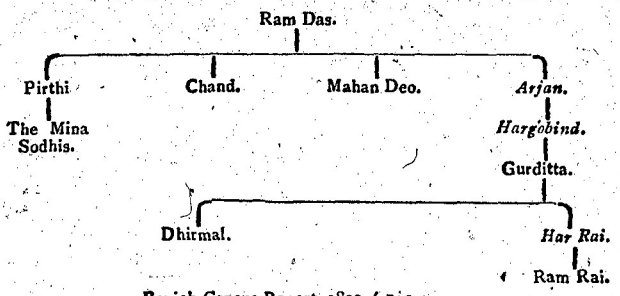
meanwhile his body had been cremated. Hence cremation is observed by his sect, (*i.e.*, presumably by his Udasi followers). His festivals are held on Chet 5th and Bhadon 8th, and are chiefly attended by Sikhs from the Punjab. Every year a new pole is cut from the Siddh-ban (or sacred wood), bathed in Ganges water and set up in place of the old one for the Guru's standard. The Ram Raias, I am told, acknowledged the 6th, 7th and 8th Gurus (*Hargobind*, Har Rai and Ram Rai), but not Har Kishen, Tegh Bahadur, or Govind Singh.

Himalayan Gazetteer, II, page 840.

The sect is, genealogically, connected with the Dhirmalias, for Dhirmal was the elder brother of Har Rai, the father of Ram Rai, according to my information, and though no Sikhs are now returned as Dhirmalias, a considerable number of Sikhs are returned as followers of 'Guru' Bagh Singh, who must be the Baba *Bar* Bhag Singh, a descendant of Dhirmal.



Punjab Census Report, 1892, § 102.

33. **The Sikhs of Guru Govind Singh.**—Of those Sikhs who returned their sect 419,793 persons or 51·5 per cent. are recorded as Sikhs of Guru Govind Singh or his successors, so that if these alone are to be regarded as true Sikhs, our returns would appear to show nearly twice as many Sikhs as they ought to do. It is, however, certain that many Govind Singhi Sikhs have returned no sect at all. Thus in Amritsar out of 264,329 Sikhs only 20,000 are recorded as Sikhs of the great Guru, but the numbers must be in reality many times greater.

As to the tenets of Guru Govind Singh, I have nothing to add, save what has been said in paragraph 18 above, to Mr Maclagan's account, but it may be noted, in connection with the Guru's retention of the worship of Devi, that the truth of the story that the Guru was directed by the goddess to offer up the head of a disciple is denied by one school of Sikhism, and the true version is said to be that the Guru said:—'He is my beloved disciple who gives one his head,' whereupon five men, now known as the *panch piyare* or 'five beloved' offered him their heads. In the latter case the story is possibly to be ascribed to the older myth that the five Siddhs offered their heads to Devi and cutting them off piled them in a heap, whereupon they became stones.

Punjab Census Report 1892, § 105.

The Akalis or Nihangs.—The Akalis are the followers of the immortal Being, *akal purkh*, and did not originate, I am told, with Ajit Singh, though who their founder was I cannot say. They retain the blue dress, which used to be worn by many Sikhs after the Guru, Govind Singh, wore it as a disguise when fleeing to Machhiwara in Samrala Tahsil; but they only adopted the peaked turban after the time of the Gurûs, when it was invented by Nihang Naini Singh to serve as a standard and leave the hands free. The term Nihang is not confined to the Akalis, for it is used of Mohammadan saints, *e.g.*, of Shah Sadiq Nihang in Jhang.

The total numbers returned as Sikh Akalis or Nihangs is now only 431 as against 1,376 in 1892, but to these should be added 136 Akalis by caste. Of these numbers 457 are males and only 110 females. The sect indeed appears to be dying out. It may be added that Akalis eat meat,—indeed an abstainer from meat is not a true Akali—though they abstain from spirits.

The Kukas.—The Sikh Kukas now returned number 13,788 in British Territory alone. In 1891 they numbered 10,541 throughout the Province. I

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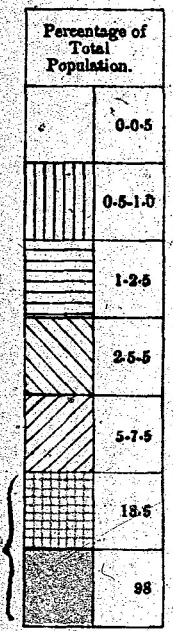
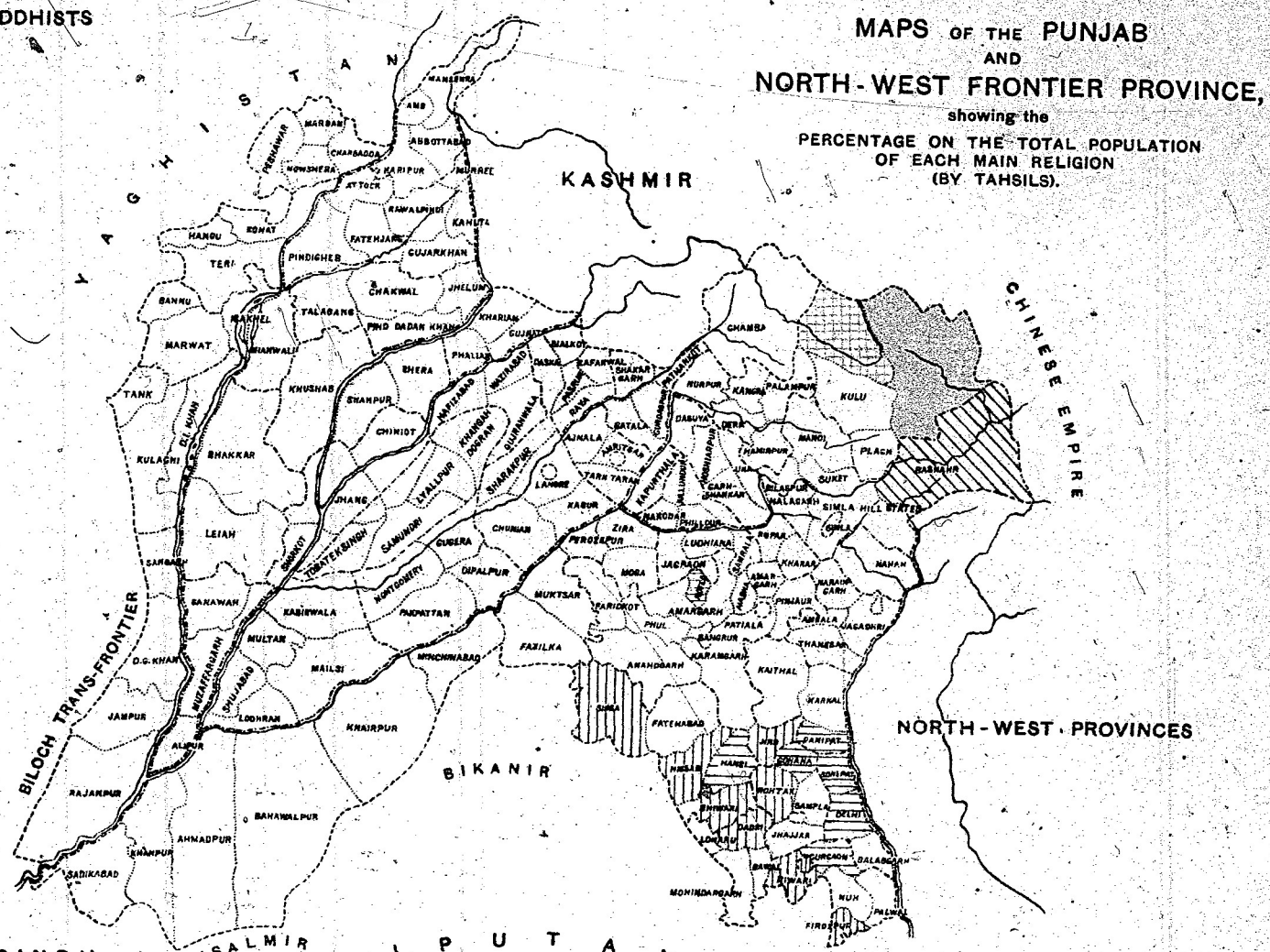
III. JAINS AND BUDDHISTS

MAPS OF THE PUNJAB AND NORTH-WEST FRONTIER PROVINCE,

showing the

PERCENTAGE ON THE TOTAL POPULATION OF EACH MAIN RELIGION (BY TAHSILS).





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have included the followers of Guru Ram Singh and the Namdharis in the above figure, as they are undoubtedly Kukas. Of the 10,331 who return themselves openly under that term, Sialkot returns a fifth (2,180), and Gurdaspur, Amritsar and Ludhiana each over 1,000. In Jullundur the return shows 2,443 followers of Guru Ram Singh. The Namdharis are most numerous in Sialkot.

How far these figures represent an actual increase in the sect, I cannot say. Orthodox Sikhism is opposed to the Kuka practice of dispensing the *amrit* to each man in a separate vessel, as it should be given to all in one vessel: and to the Kuka frenzies. The Kukas reverence Ram Singh as the twelfth Guru, and also invoke Balak Singh, which is again opposed to the Sikh doctrine whereby only ten Gurus are recognized. Further they object for some reason to blue clothes.

34. The Ramgarhia Sikhs.—The figures show 4,253 Sikhs returned as Ramgarhias, chiefly in Gurdaspur and Amritsar. There are Tarkhans, followers of Hardas, a man of that caste who became a disciple of Guru Govind Singh, and whose descendants founded the famous Ramgarhia *misl*. Strictly speaking the term should be confined to the descendants of Hardas, who still hold substantial *jagirs* in Amritsar and Gurdaspur, but the term has been adopted by a large number of Sikh Tarkhans, just as many Sikh Kalals have adopted the term Ahluwalia, the title of a particular family of that caste, as their caste-name. But the Ramgarhia are not all Tarkhans possibly, for there is a group of Kalals also which goes by that name.

Lepel Griffin's Punjab Chiefs, page 170.

35. The Jains.—The Jains in these provinces now number 50,020 souls*, or 9·5 per cent. more than in 1891, and of these only 37 are returned in the North-West Frontier Province, the Jains being chiefly found, as the map opposite this page shows, in the South-East of the Punjab. The above total includes 7,238 souls in the Native States. The Jains are found mainly in the Districts noted in the margin, but Maler Kotla State, Hoshiarpur, Ferozepur, and Lahore also return over 1,000 Jains. Jind State shows the greatest apparent increase, as in 1891 it only returned 173 Jains, and Amritsar also has twice as many as in 1891, but in Patiala and Ferozepur the numbers have decreased. There is a slight tendency for the Jain community to spread in the Central Punjab, but no members of the community are returned in the Buddhist tracts and very few from the trans-Indus Districts.

District or State.	Persons.
Delhi	7,726
Hissar	6,103
Rohtak	5,087
Karnal	4,739
Gurgaon	3,909
Patiala	2,877
Ambala	2,614
Ludhiana	2,217
Amritsar	1,439
Jind	1,258

The Jain sects by caste.—Reading the accounts of the Jains in former Census Reports one can hardly doubt that the Jains have some complicated system of cross-divisions by caste and by sect as to which our information is imperfect, so that it is impossible to say how the community is organized. The figures in the margin show its division by sect and caste. Unfortunately the Oswal and Agarwal Banias have not been tabulated separately, so that we cannot say if, as Mr.

Punjab Census Reports, 1883, § 257: 1892, § § 121—125.

Total sects		42,750	
Mandar-Panthi (Bania) ...		10	
Digambara		17,711	
	Bania		17,026
	Bhabra		433
	Jain		238
Swetambara		4,542	
	Bania		2,435
	Bhabra		1,633
	Jain		438
	Faqir		18
Terah-Panthi		68	
	Bania		60
	Bhabra		8

* The figures exclude those returned as Hindus by religion and Jain by sect.

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Paras Nath ...	...	38	
	Bhabra ...	...	64
	Bania ...	...	21
Dhundia ...	...	12,706	
	Bania ...	...	7,274
	Bhabra ...	...	4,337
Baistola ...	...	127	
	Bania ...	...	94
	Bhabra ...	...	33
Marhani	(Bania) ...	12	
Pujera ...	...	1,008	
	Bhabra ...	...	604
	Bania ...	...	133
	Jain ...	...	267
Sudhmargi	...	305	
	Bania ...	...	302
Sadhu Panthi	(Bania) ...	4	
Sundar Panthi	,, ...	1	
Vaishno	,, ...	5	
Unspecified	...	6,098	
	Bania ...	...	3,489
	Bhabra ...	...	2,197

Total castes			...	42,782	
Banias	...	30,869	Jats	...	10
Bhabras	...	9,354	Kalals	...	2
Bhats	...	1	Khatris	...	1
Brahmans	...	18	Lohars	...	15
Faqirs	...	40	Rajputs	...	9
Jains	...	2,385	Suds	...	3
		Sunars 7			

Ibbetson considered, the Oswal Banias are generally Swetambara, and the Agarwal invariably Digambara, by sect. The Agarwal sub-caste of the Banias is also, according to one of my notes, called Bishni, * and its name is said to be derived from *aggar*, *i.e.*, the *janeo* or sacred thread, not from Agroha. Further information regarding this caste will be found in Chapter VIII. The Khandelwal Banias are also Swetambara by sect. They have, in Gurgaon, a curious custom at funerals, for they place one stone upright and another on top of it, and then pour a little water over the stone to show that all connection with the deceased has been severed. The Khandelwal also appears to be a religious or sectarian cross-division of the Brahmans, which in Sirsa forms a Brahman sub-caste. They were separated from the Gaur Brahmans at the time of Paras Ram's great sacrifice and derive their name from *khandan* to divide.

Sirsa Settlement Report. § 88.

The Jain sects.—The Jains, as a body, have a remarkably complete historical and religious literature, which has been, or is being, thoroughly studied by German scholars. Unfortunately the results are hardly yet available in a form intelligible to any but specialists. Further the Digambara tenets, which are of great interest, are also contained in an extensive literature, but as their *pandits* preserve the old-world hostility to printing, little has as yet been published regarding them.

To make clear what follows it should be noted here that the Jains have 24 semi-divine Jinas, whose series ends with Mahavira, (Mahabir, 'the great hero'), and a subsequent succession of human teachers, called *suris*, a term we may translate by 'pontiff.' Of these the first was, according to one sect (that of the Kharatara gachha), Mahavira himself, and his first disciple was Gotama, who did not however succeed him, Sudharman becoming the second pontiff. The other sect, the Tapagachha, regards Sudharman as the first pontiff. Both these sects trace, though with some differences, the pontifical succession down to Uddyotana, who founded the 84 *gachhas*† of the Jain (? caste) which still exist, and was 38th in succession from Mahavira.

After the time of Uddhyotana there are two distinct lines of pontiffs. One, reverenced by the Kharatara-gachha, is a succession of pontiffs who all, (with the exception of Abhayadeva who was a leper), bear the title of Jina‡. The other, accepted by the Tapa-gachhas, bears various titles, and was founded by Jagach-chandra, 44th in succession, according to the Tapa-gachha records, from Sudharman. These two historical *gachhas* or sects of the Jains have apparently been lost sight of in the maze of sects and orders into which the community has become divided in more recent times.

* Bishni.=Vaishnava. Between the Ghaggar and Jumna rivers the Agarwal have two divisions, Bishni, *i.e.*, orthodox Hindus, and Jaini or Saraogi, a sect which worships Parasnath. There is, or used to be, a difficulty about intermarriage between those two sects. (Cf. Sirsa Settlement Report § 89).

† These include the Khandewal, Agarwal, Srimal, Vanswal or Oswal "gots," or *gachhas* according to Wilson Religious Sects of the Hindus, page 345.

‡ Probably as re-incarnations of the Jinas or *Arhats*. The Tapa-Gachhas by denying to their pontiffs that title may signify their rejection of the doctrine that they re-incarnate the Arhats.

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The main divisions of the Jains which concern us are those of the Digambara, or naked, and the Swetambara, or white-clad, sects. Their origin is very obscure. According to one account the former sect was founded by Nataputta Nirgrantha, (or Nigantha), who has been identified with Mahabir himself. Indeed it has been held that Mahabir only reformed an ancient order of naked ascetics. According to the Kharatara records the Digambaras arose in the time of the 18th pontiff, Chandra, whereas the Tapa-gachha account is that the name of the Nir-grantha sect was changed to Kotika-gachha as early as the time of the 9th pontiff. It thus seems likely that the Digambaras represent an older phase of belief than even Jainism itself, but, however this may be, it is certain that in the time of Bhadrabahu, the 27th in succession from Gotama, the Digambaras and Swetambaras had finally separated. The Digambaras forth-with split up into various sects or rather orders.

Digambara Pontiffs.	Date of accession.
Bhadrabahu, II	Sambat 4
Guptigupta	„ 26
Maghanandin	„ 36
Jinachandra	„ 40
Kundakunda	„ 49

Ind. Ant. XX 1891, page 341, XXI, page 570.

The Digambara orders.—The successor of Guptigupta founded the great order of the Nandi Sangha; *sakha*, or school, which from its importance appears to have overshadowed the three minor orders founded by his other disciples, and which is, it would seem, often regarded as co-extensive with the whole Digambara sect. These four orders were thus designated:—

Order.	Synonyms.	Titles of Munis.	Founder.
I.—Nandi Sangha	Parijata* Gachha.	Nandin,‡ Kirtti, ...	Maghanandin, who observed the period of the rainy season under a *nandi* tree, (*Cedrela toona*).
	Balatkara† Gana.	Chandra, Bhushana.	
II.—Sena Sangha	Pushkara Gachha. Surastha Gana. (Vrishabha Sangha).	Raja, Bhadra, ... Vira, Sena. ...	Vrishabha: who observed it under a Jinasena or *sena* tree.
III.—Simha Sangha	Chandra-Kapata Gachha.	Simha, Asrava, ...	Simha; who observed it in the cave of a lion.
	Kanura Gana.	Khumbha, Sagara, ...	
IV.—Dewa Sangha	Pushtaka Gachha.	Dewa, Naga. ...	Dewa: who observed it in the house of the courtezan Devadatta.
	Desi Gana.	Datta, Langa. ...	

The Digambaras insist strongly on the essential unity in matters of doctrine and observance between all four orders, whose members alone can consecrate images. Collectively these four orders appear to be known as the Saraswati *gachha*, though perhaps that term is in strictness only a synonym of the Nandi Sangha. So too they appear to be called Kundakundanwaya, or 'the line of Kundakunda,' their fifth pontiff. In some obscure way the three minor orders would seem to be subordinate to the chief order, the Nandi Sangha, as they all four owe allegiance, it appears, to the same pontiffs.

Later sects.—Subsequent to the rise of these four orders or *sakhas*, there arose four other *sanghas*, *viz.*: the Mula, Kashtha, Mathura and Goppa Sangha. But Mula Sangha means literally 'the Original Communion,' and the term is also used of the whole Jain community and of the Digambaras before they spilt up into sects.

* Parijata is the name of the celestial tree, and also of the coral tree (*erythina indica*).
† The 'powerful' order.
‡ Strictly speaking then these titles are confined to the Nandi order.

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Still later there arose various *panthis*, such as the Visa-, Tera-, Gumana- and Tota-Panthis, *i.e.*, those who worship a *book* (pustaka) in lieu of an image. And again it is said that, in Sambat 1709, Lavaji of the Lumpaka sect,* together with one Dharmadasa, a cotton-printer, founded the mouth-covering Dhundakas. These divided into 22 sections (presumably the Bais-tola), one of which was called Dhanaji. Dhana's disciple was Bhudhara, and the latter's disciple Raghunathji, whose disciple Bhishma founded the Terapanthis or Mukhabandhas (mouth-coverers.) Whether these sects are confined to the Digambaras or not I cannot say.

Indian Antiquary, 1892, page 72.

But even these do not exhaust the list of sects. The Kharataragachha records enumerate ten *gachhabhedas*, the last of which was founded as late as Sambat 1700, but whether these still exist or not I cannot say. Indeed I do not know if they are sects or orders, or merely theological schools. The Tapagachhas also have various divisions, such as the Vrihad- or Vada-, (Vata) *gachha*, so called because Uddyotana consecrated Sarvedevasari, or, according to some, 8 *suris*, under a large fig-tree ; (*vata*).

The Jain tenets.—The Jain Jinas, Tirthankaras or Arhantas were 24 in number each having his separate *chinha* or cognizance and being distinguished by the colour of his complexion. Images of one or more Arhantas figure in every Jain temple. Thus Risabha-Natha or Adinatha has as his cognizance the elephant, Sambhava has the horse, Sumati the curlew, and other Arhantas the lotus, the *swastika* (doubtless a sun-symbol), the moon, a crocodile, the *srivatsa* (like a four-leaved shamrock in shape), a rhinoceros, a buffalo, a tortoise, or a boar. Parasva-Natha's cognizance was the hooded snake, (*shesha-phani*), and that of Mahavira, the last of the Jinas, a lion. These two latter, with Risabha-Natha, are the most widely worshipped, and next to them come Santi (the antelope), and Nemi (the blue water-lily). To what primeval cults these *jinas* may point one can hardly conjecture.

It is easy to point to the resemblances between Buddhism and Jainism. Apart from mere religious phraseology, which tends to be the same in every religion, Buddha was often called Jina, 'the victorious': his death was the *nirvana*: both Buddhists and Jains also employ the *swastika* or *satya* as a sacred symbol : the Buddhists also have or had a Digambara or order of naked ascetics. Further the Jains indicate South Bihar as the scene of the life and labours of nearly all their Tirthankaras, as it was of Buddha's, and Mahavira is said to have died at Pawa, to which place also Buddha's death is assigned. The colossal statues of the Jains also resemble those of the Buddhists.

Indian Antiquary, 1873, pages 14, 134, 354.
" " 1884, page 191.

The Jain ritual is exceedingly complicated, but it has few features of interest. Their places of pilgrimage are five in number, *viz.*, Satrunjaya, Parasnath, in Bihar, Mount Abu, Girnar, and Chandragiri in the Himalayas. The oldest Jain remains are probably at Girnar, a hill also sacred to Buddhists and Hindus (cf: paragraph 15 *supra*). Their holy seasons appear to be peculiar to themselves, but the observance of the rainy season as a sacred period of the year is also characteristic of Buddhism.

Indian Antiquary XI, 1882, page 247, and IX, 1880, page 100.

It is not at all easy to say in what points the Jain doctrines diverge from those of the Hindus, but apparently the chief differences are that the Jains repudiate the Vedas, and disavow the authority of the Brahmans. In other words they represent an element of Hinduism which never submitted to, or at an early period revolted from, the quasi-social supremacy of the Brahman castes, and in this they have much in common with the Buddhists and Sikhs. They also resemble the latter in having a line of spiritual teachers whom they reverence to the more or less complete exclusion of the Brahman.

The Jain caste.—In all 2,653 souls, chiefly in Hoshiarpur and Lahore, are returned as of the Jain caste. How far they constitute a true caste it is not possible to say, for the sect appears to be organized on two distinct but con-

* This was a matam or *mat*, (monastery), founded by the Lekhaka Lunka, in Sambat 1508, and from this *mat* the Veshadharas took their rise.

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current principles, one based on natural descent and so on caste, the other sectarian, *i.e.*, on the beliefs of the different sub-sects within the sect. Hence arise cross-divisions which have yet to be elucidated. For example the Nandi Sangha or order is also called the Nandi Amnaya, but *amnaya* means simply *kula* or family, so that Nandi Amnaya means the generations of Nandi.' *Gachha* (with which *gana* is said to be synonymous) is used indifferently for the religious sects or orders, and for the natural groups within the caste, there being 84 *gachhas* or *gots*, *i.e.*, families or races, of the Jains. Whether these are in any way connected with the spiritual *gachhas* or not I cannot say.

36. Buddhism.—Our present figures are in curious contrast to those of 1891, when no Buddhists were returned except in Spiti, Lahul and Chamba. At the present Census Chamba has only returned 22,* and British Lahul, which adjoins Chamba-Lahul the Buddhistic part of Chamba) 983, nearly 50 per cent. less than in 1891. On the other hand Kanawar, which is quite as distinctly Tibetan and Buddhistic as Lahul, now appears to have returned Buddhists for the first time, while the Mandi State returns 510, two-fifths of whom are females. In the latter a *gon-pa* or Buddhist monastery has, within the last few years, been built at Rawal Sar, between Mandi town and Sujanpur. Dr. Vogel informs me that the principal image is that of Padma-vambhava or the 'lotus-born', who also takes a prominent place in the Lahul *gon-pas* where he is known as Guru Rin-po-che,† 'the Teacher of Great Price,' who introduced Buddhism into Tibet. The presence of these Buddhists in the State was however solely due to the fact that the Sisu fair was held in Phagan, about the time of the Census, at Kawalsar, that lake being deemed peculiarly sacred by the Buddhists of China and Tibet. There are hardly any Buddhists resident in Mandi.

	1901.	1891.
TOTAL ...	6,940	6,236
Kangra District ...	4,176	5,768
Including { Spiti ...	3,166	3,548
{ Lahul ...	983	1,869
Chamba	22	468
Mandi	510	...
Simla (*Kanawar*) ...	2,223	...

In his report on Tahsil Chini Mian Durga Singh states that the ruling family of Bashahr is, according to the Shastras, held to be of divine origin, and the Lamaic theory is that each Raja of Bashahr is at his death re-incarnated as the Guru Lama or Guru of the Lamas, whom I understand to be the Dalai Lama, of Tibet. There is also another curious legend attached to the Bashahr family. For 61 generations each Raja had only one son and it used to be the custom for the boy to be sent away to a village and not be seen by his father until his hair was cut for the first time in his sixth year. The idea that the first-born son is peculiarly dangerous to his father's life is not confined to Bashahr. Both these legends originate in the doctrine of the metempsychosis, which is prevalent in the hills of the North-East Punjab and indeed throughout these Provinces.

An account of Buddhism in Kanawar will be found in Gerard's account of Koonawar, published in 1841. His account agrees in all material points with Mr. A. H. Diack's description of Buddhism in Lahul.

ISLAM.

37. The Mohammadan population.—As we have seen in paragraph 2 of this chapter, the Mohammadan population has increased rapidly, in comparison with the Hindu element, in the past decade. Even in the Districts and States in which it shows a decrease, we find that the Hindus show, as a rule, a far greater decrease, as for instance in the Native States of Loharu and Dujana, and in the Districts of Ambala, Montgomery, and Gujrat. On the

Subsidiary Table I. B.

* 341 should however be added to the Chamba figures as most of the Buddhists have been returned under the name of Bhot Hindus in that State.

† The Revd. Mr. Heyde gave the name as Padmapani (see the account in the *Kangra Gazetteer*, Part III, page 18). For Rin-po-che see Monier Williams' Buddhism, page 284. Rin-po-che is also a title of the Dalai Lama of Lhása.

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other hand in Nahan State the Mohammadan population has diminished by nearly a third, and in Kangra, Hoshiarpur, and Jhelum the Mohammadan population has decreased, whereas the Hindu has increased, or not decreased so fast as the Mohammadan element. In Jhelum I think emigration of a temporary character explains this falling off, which amounts to nearly 3 per cent. In the other areas one might suggest that the figures point to a retrogression of Mohammadanism in the Himalayan area, whose population is essentially Hindu, but in Chamba, Suket, Mandi and Simla the Mohammadans have increased far more rapidly than the Hindus, so that these local fluctuations cannot be explained. The increase in the Mohammadan population is most marked in the marginally noted tracts, in each of which it exceeds 10 per cent.

District.	Percentage of increase
Gurgaon	15·5
Patiudi	16·1
Delhi	11·7
Simla (etc.)	11·1
Mandi and Suket	23·7
Ferozepur	10·5
Lahore	11·2
Chamba	10·6
Gujranwala*	23·0
Jhang	101·5
Multan	12·4
Dera Ghazi Khan (old)	11·3
Peshawar	10·8
Kohat	10·5

* Including area in the Chenab Colony.

The extension of the Census Operations to the Kurram Valley has added 51,475 souls to the Mohammadan population, and the census of the Shirani country has added another 12,371. In the Biloch trans-Frontier 2,951 Mohammadans were enumerated as against 5,902 in 1891, so that the Mohammadan population of the two Provinces is now 14,141,122 souls as against 12,915,643 in 1891.

38. **The Sects of Islam.**—The figures given in the Subsidiary Table VI appended to this chapter are arranged in the order followed by Mr. Maclagan in his Census Report of 1892, paras. 131-147. There are but few remarks to be made on the figures, and these will be made under each sect. Comparison with the returns of 1891 is difficult as only males over 15 have now been tabulated. In the two Provinces the figures for the three main sects give the marginal percentages, on the total Mohammadan population, but the increase in the numbers of the Shias and Ahl-i-Hadis is probably not so great as these figures would indicate, because adult males are more likely to be returned as belonging to these sects than females or young children. On the other hand these figures do not include the various sects, Qadria, Jalali, Naushahi, etc.

Mohammadan sects.	1901.†	1891.	1881.
Sunnis	95·37	98·06	98·16
Shias	1·32	1·19	·80
Ahl-i-Hadis	9·09	·03	·02

† Males over 15 only.

Next to nothing has been added since 1891 to our knowledge of the Mohammadan sects in these Provinces. The Revd. Edward Sell's Faith of Islam, originally published in 1880, reached a second edition in 1896, but the author resided in Southern India, and does not even mention the Chishtis who appear to be confined to the North of India. There is however a good deal of indigenous literature on the subject of the Mohammadan sects, but very little of it is accessible to Europeans, though the Chishtis have published more than one work on their tenets. This literature merits more attention than it has hitherto received, but it is singularly unattractive in form, and requires the most careful use as it is, historically, inaccurate and confusing.

After describing briefly the two newest sects of Islam which have arisen in the Punjab, I shall give some notes on the Shia sect and its developments.

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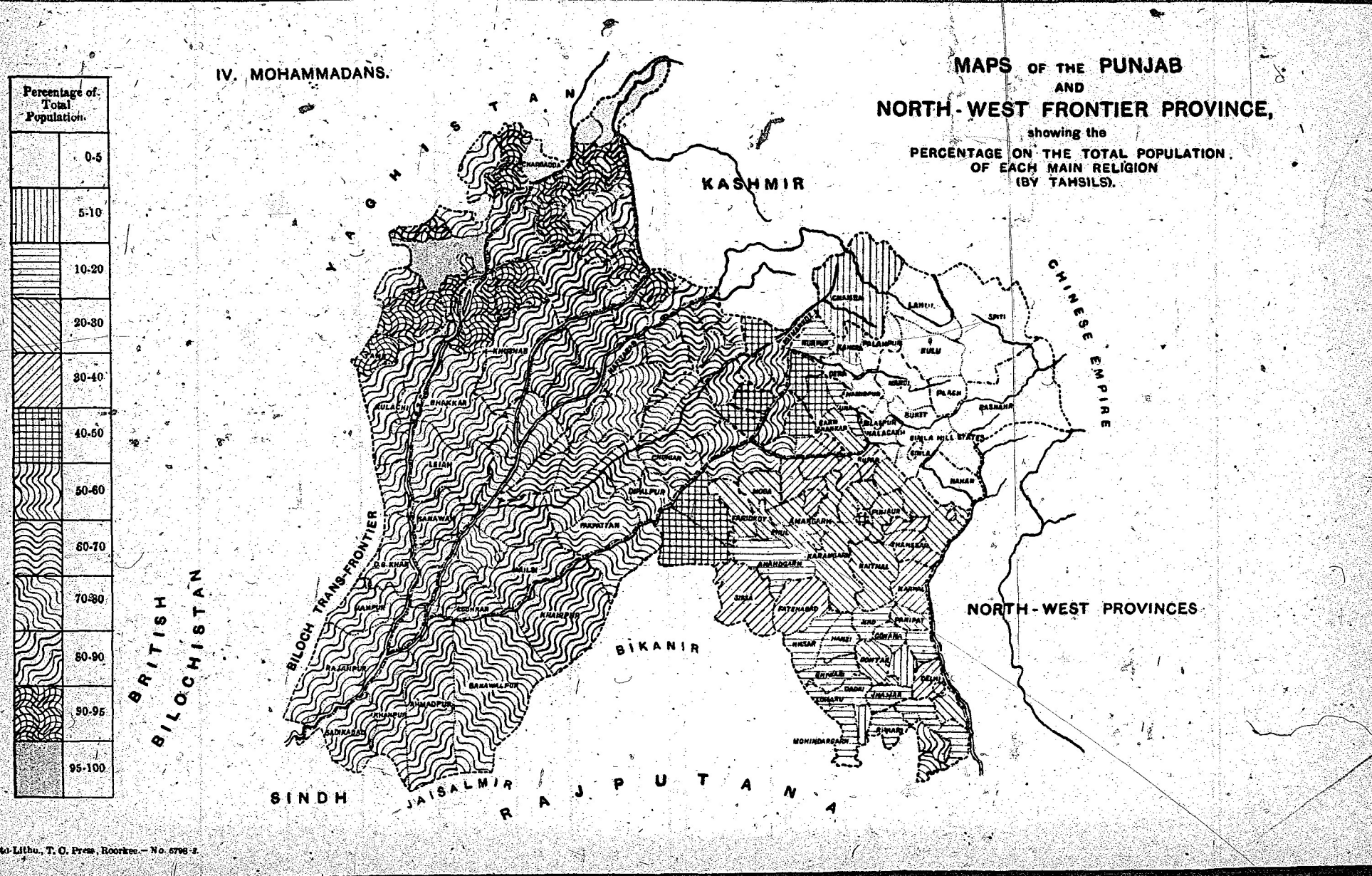

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39. The Ahmadiyas.—The sect return shows 1,113 followers, males over 15, of Mirza Ghulam Ahmad of Kadian in the Gurdaspur District. In October 1900 in view of the approaching census, this sect adopted the designation of Ahmadiya, and our return is probably a complete one. The leader of the sect is a Barlas Mughal, whose family came from Persia, in the time of Babar and obtained a *jagir* in the present District of Gurdaspur. Beginning as a Maulavi with a special mission to the sweepers, the Mirza eventually advanced claims to be the Mahdi or Messiah, expected by Mohammadans and Christians alike. The sect however emphatically repudiates the doctrine that the Mahdi of Islam will be a warrior and relies on the Sahih Bokhari, the most authentic of the traditions, which says 'he shall wage no wars, but discontinue war for the sake of religion.' In his voluminous writings the Mirza has combated the doctrine of Jihad and the sect is thus opposed to the extreme section of the Ahl-i-Hadis.

Gurdaspur Gazetteer, 1891-92, page 61.

40. The Ditte-Shahis—The following account of a new unorthodox sect of Mohammadan origin by Lala Piara Ram, Extra Assistant Commissioner, is of interest:—

"The only religious sect requiring notice in the Gujrat District is that of the Ditte-Shahi Musalmans. The sect is not an influential one, but, as it sometimes attracts attention, a brief description of it will be useful. Ditte-Shah, the founder of the sect, was an Arain of Suk Kalan, about three miles east of Gujrat town. At the age of 40 he became a disciple of a *fakir* named Mian Mohammad Panah of Sheikhpur in Gujrat, and having given up worldly pursuits began to lead a retired life. His creed was a simple one: he exhorted people to do good actions and disregard outward ceremonials. He wore red clothes and is said to have given up the religious duties enjoined by Islam. People flocked to him in large numbers, and gave him presents, which were taken care of by his sister's son Mian Muhammad Yar. He made some disciples and died about 20 years ago. He was succeeded by Mian Muhammad Yar who is now considered the head of the sect.

There is no learned man among the Ditte-Shahis and the sect do not possess any books or literature. They discard the ordinary religious duties observed by Musalmans and consider Ditte Shah to be the real *Rasul* of God, and feel so much reverence for him that others think that they believe him to be not different from God. The initiated Ditte-Shahis (Lalposh) wear red clothes and also ornaments and lead a cheerful life. On the occasion of the anniversary of Ditte Shah's death, which is on the 9th of Bhadon, they hold a fair at his tomb in Suk Kalan, singing and dancing and expressing joy on the occasion. If a Ditte-Shahi dies his bier is accompanied by singing parties and a large concourse of people assemble. The present head of the sect is about 50 years of age, and though illiterate is respected by all. There are also 12 or 13 other men, disciples of Ditte-Shah, who are regarded as initiated and are therefore objects of veneration.

The exact number of followers is not known but is believed to be a thousand ormore. Three fairs are held:—

(1) Fair of Shah Khurshed held in Sialkot. This is held in the month of Chet, when Ditte-Shahis assemble at Suk and start together for Sialkot.

(2) Fair of Muhammad Panah, the spiritual guide of Ditte Shah. This is held in the month of Har at Sheikhpur.

(3) Fair of Ditte Shah. This is held in Bhadon at Suk where there is a tomb of Ditte Shah.

The belief among the common people is that Ditte Shah was a pious man who led a good life and was a Fakir. He used to dress at times like a woman, but was free from sensuality. Whatever he received from the people he distributed in alms. He is said to have made no disciples, but on his death a tomb was erected to him which is looked upon with respect by the ignorant people. Amongst the orthodox Musalmans Ditte Shahis are considered to be heretics. It is said that they number about 2,000 persons. Some have actually returned themselves as Ditte-Shahi."

The number of this sect which appears in our returns is 7!

41. The Shias.—As in previous Censuses there can be but little doubt that our figures for Shias are considerably below the mark. The Shia is allowed, and even encouraged, to conceal his creed, if its exposure would be inconvenient. Even in Bahawalpur the Shias only amount to 3·4 per cent. of the total Mohammadan population.

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The history of the Shias and of their tenets is one of the most obscure, as it is one of the most fascinating, problems in the history of religion. Its origin dates back to the earliest period of Islam and may be briefly traced as follows.

42. The Quraish.—The sanctity of the tribe in which Mohammad was born dates from 440 A.D., or nearly two centuries before the Prophet's power reached its zenith, in which year Koshai acquired for his family the guardianship of the Ka'bah—the four-square sacred stone at which the gazelle was sacred—at Mecca. Before the birth of Mohammad two rival factions were formed, the Hashmites and the Umawiyah, and the feud passed on from generation to generation. Mohammad was a descendant of Hashimi and his bitterest opponents were the men of the Umawiyah party, who after his death reopened the feud and eventually killed the sons of Ali. Thus within Islam from the earliest times there have been two great movements. The first is represented by the Sunnis. The other, represented by the Shias, rests more on Mohammad's personal sanctity, on the 'light of Mohammad,' which descended to Ali and from him passed on to the true Imams, who alone are the lawful successors of the prophet. And there is a third element, the philosophical, mystic doctrines of Suffism, which has apparently influenced both movements to some extent. Moreover it is important to bear in mind the history of the Moslems in any attempt to discuss the tenets of the modern Mohammadan sects, and not to assume that all departures from the orthodox creed of Islam are due to Shia influence.

43. The Shia tenets.—The Usul or fundamental tenets of the Shias or 'followers' of Ali are five:—(1) the unity of God, (2) his justness, (3) the divine mission of all the prophets, of whom Mohammad is the chief, (4) to consider Ali, the Khalif, and his descendants from Hasan to 'Al-Mahdi,' the twelve Imams, and (5) the resurrection. Of these the fourth has led to the greatest dissensions in Islam. The Shia doctrines rest on the absolute sanctity of the descendants of Ali, to whom in consequence almost divine honours are paid: the Sunnis, while respecting the house of Ali, accord them no authority, and thus the tenets of the two great sects are irreconcileable. Yet so deeply rooted is this belief in inherited sanctity that the Sunnis hold, in theory, that the Khalif must be of the Quraish tribe, though in practice the rule has never been observed. This doctrine of inherited sanctity is dependent on, or at least closely connected with, the belief in the metempsychosis, and has rendered it possible for the Snia sect to admit of many developments, so that from the cardinal tenet of the unity of God was eventually evolved a system of pantheism. This was due, probably, to the introduction of the Sufi doctrines, which occurred in the second century of the Hijra, and had been preceded even then by an earlier mysticism. Derived probably from *suf*, wool, the term *Sufi* would appear to imply renunciation of the world, for ascetics were always so clad. The initial inspiration (*ilham*) is gained by repeating in absolute seclusion the name of Allah, until the utterance becomes mechanical, and then divine enlightenment ensues as in the *yoga*. The esoteric teaching of the Sufis compares sensuality to ecstasy, and in this too has analogies in the Shaktak practices. As an organization Sufiism recognizes two grades, persons of admitted piety and acknowledged sanctity being divided into two classes, *viz.*:—(1) the *mujaz*, or those who are authorized to establish *bai'at*, or spiritual discipleship, and (2) the *ghair-mujaz* or those not so authorized, who are engaged only in the amelioration of *nafs* or self. The Quran is valued as a divine revelation, but in practice the voice of the Pir or spiritual director is substituted for it, and the *murid* or disciple has no further responsibility. Here again we find a resemblance to the *Guru-sikhi* system of spiritual relationship in Sikhism.

44. The Shia sects.—The doctrine of the Imamate contained within it the germs of schism. The Imamat being a light (*nur*) which passes (by natural

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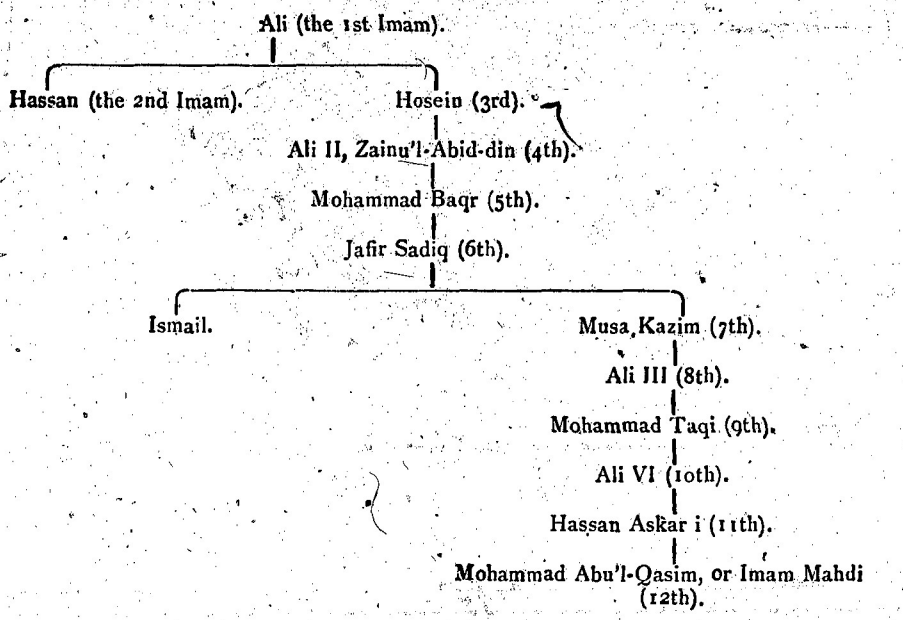
descent) from one to the other, the Imams are prophets and divine, and this heritage is inalienable. Thus the second Imam, Hassan the eldest son of Ali could resign his title of Khalif, but not his Imamat which had descended to him and on his death passed by his inheritance to Hosein. Its subsequent devolution followed the natural line of descent, thus :—



In the time of Ali II, the fourth Imam, the Imamites, as we may term the Shias, formed themselves into a secret order, with a series of seven degrees, into each of which its votaries were formally initiated. This movement transformed the Shia sect or faction into a secret society, or group of societies, and had far-reaching results, though at first it appears to have been merely a measure of self-defence against the oppression of the Sunni sect. It was soon followed by the great Shia schism, which arose out of a dispute as to the succession to the Imamat. Jafir, the sixth Imam, nominated Ismail, his eldest son, but on the latter's premature death he declared that Musa was his heir, to the exclusion of Ismail's children. The succession to the Imamat was thus governed by the usual rules of inheritance, the uncertainty of which has so often led to fratricide and civil war in eastern empires. The claims of Ismail were supported by one party among the Shias, despite the declaration of Jafir, and thus was founded the Ismailia sect. The other party, the Imamites, supported the claims of Musa, and this sect of the Shias believes that the twelfth Imam, Mohammad, is still alive, that he wanders over the earth, and is destined to re-appear. The Ismailians on the other hand hold that the last visible Imam was Ismail, after whom commenced the succession of the concealed Imams. And to go back for a moment the Nosairians held that Ali was the last, as well as the first, Imam, and it thus appears that the Shia sects originated, historically, in divergent views as to the personal claims of the Prophet's natural descendants to succeed to the Imamat.

45. The Ismailians.—The history of the Ismailians is of great interest not only in itself but also in that the tenets of the sect are still a living force in the Mohammadanism of this part of India. History does not tell us what became of the children of Ismail, but their sacred character lent itself to the foundation of one of the most remarkable and important organizations known to history. The Ismailians were first organised by Abdulla, a native of the Persian Province of Khuzistan, who retained or revived the organization of the sect into orders which had been introduced in the time of the fourth Imam. His successors however gave an entirely new character to the sect. The descendant—probably a spiritual, not a natural descendant—of Abdullah the Ismailian proclaimed him-

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self the legitimate descendant of Ali and Fatima, and assuming the title of Al-Mahdi, usually given to the last Imam, founded the Fatimite dynasty in Egypt. His descendant Mohammad-ibn-Ismail indeed went a step further and accepted the doctrine that the Khalif was an incarnation of the invisible Imam and as such a god on earth, abandoning apparently the pretence of actual descent from Ali. To this teaching the sect of the Druses owes, in some obscure way, its origin, and the idea that the Mahdi need not necessarily be re-incarnated in a descendant of Ali was fruitful in its results, for to it may be traced the claims of various Imams to that title. In India Sheikh Alai of Agra claimed to be Al-Mahdi and as among his disciples was Sheikh Mubarik, the father of Abdul Faiz, the Wazir of Akbar, it is probable that that emperor was greatly influenced by Mahdavi ideas. To the same teaching may be ascribed the origin of the Babi sect in modern Persia, whose doctrines appear not to have penetrated to India, and various other movements in the Mohammadan world.

When the fortunes of the Western or Egyptian Ismailians were on the wane, the sect was revived, in Syria, by Hasan Ibn Sabah, who was like Omr Khayyam a companion and protégé of Nizam-ul-Mulk, Wazir of Alp Arslan, Seljuk. Hasan reorganized the order, which he divided into seven grades, one of which was called the Fidwi, or 'consecrated,' and which became popularly known as the Hashishi, or hemp-eaters, a term soon corrupted into Assassin in the European languages. Of this order Hasan was the first Sheikh, or chief, a title somewhat unfortunately translated Grand Master, seeing that the Sheikh claimed to be—at least in the person of Mohammad Kiah, the third Sheikh—an incarnation of the concealed Imam, wielding supernatural powers, and not merely the head of a militant religious order.

From their stronghold at Alamat in the Elburz* the Sheikhs dominated Mohammadan Asia, by a perfectly organized system of assassination, during a century and a half, until, towards the close of the thirteenth century, the last Sheikh was overthrown by Hulaku Khan, the descendant of Zenghiz Khan. The sect however was not exterminated, and, though it had lost its power, continued to exist, but rather as a sub-sect of the Ismailians than as an independent organization, in Irak and the anti-Libanus. Its present head, a lineal descendant of the fifth Sheikh, is His Highness the Agha Khan of Bombay, who has a considerable following in the Punjab and the regions of the Hindu-Kush.

46. The Sufi orders.—The Sufis have, in addition to their various sects, thirty-two orders, whose origins and relations to the various sects are exceedingly obscure, but in certain cases they resemble the sects in that their founders were descendants of Ali and as such shared in the inherited sanctity of the Imams.

Of these orders the oldest is the Qádria, founded about 1100 A.D. by Abdul-Qádir Jilani, a descendant of Ali through the martyr Hasan, according to the genealogies preserved in India, though the Shias are said to deny his claim to this descent.

The Qádria sect has had several branches in India, as for example the Muqimia, Pakrahmania and Naushahi.† Closely connected with the Qádria is the Saharwardi order, founded *circa* 1200 A.D. in Baghdad, and established in the Punjab by Baha-ud-din Zakaria or Bahawal-Haqq, Multani, a fellow traveller of Sayad Jalal, two centuries later. From this sect again branched off the Jalalis.

Another of the thirty-two Sufi sects was the Naqsh-bandi or mystics, founded about 1300 A.D. in Persia, by Pir Mohammad. One of the earliest leaders of this sect was Haji Bektash, who was succeeded by Khoja Ahmad; the Bektash, also called Qizzil-bash or Kizzilbash, appear, however, as a separate sect or order in the list given by Cooke Taylor in his History of Mohammadanism.

Lastly the Chishtia sect, founded in Khorasan, and introduced into the Punjab by Khwaja Farid-ud-din Shakar-Ganj, (usually known as Baba Farid

* Elburz, the Sanskrit Haraithi, would seem to have been famous for its hemp (*Soma*) in Vedic times. (Oldenberg, Religion of the Veda, page 178).

† See paragraph 29 *supra*.

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Shakarganj), in the thirteenth century, and revived in the Punjab by Khwaja Nur Mohammad, the Qiblai Alim of Maharav, in the Bahawalpur State, towards the close of the eighteenth century, is the most important Sufi order in the Punjab, in which province it has fifteen *gaddis*.

And yet again from this sect branched off the Nizamias or disciples of Khwaja Nizam-ud-din Aulia Dehlavi, or Mohammad bin Ahmad Danial, a disciple of Khwaja Farid-ud-din Shakar-Ganj. This sect does not appear in our returns.

47. The Roshanias.—From the earliest times of Islam there have existed sects professing doctrines not inculcated in the Koran, or even condemned by it. These doctrines appear to have been from time to time revived in Persia, and in Khorassan, which from the very first age of Islam had been the fruitful parent of heresies: there appeared the Ravendis, who taught the doctrines of the transmigration of souls and the successive incarnations of the Deity. With these were associated social doctrines advocating community of women and the equal distribution of property.* In the middle of the 16th century there was in the Punjab a revival of these doctrines, headed by Bazid, an Ansari Sheikh, who was born at Jullundur, where descendants of his family still live. Bazid adopted the title of Pir Roshan or the Apostle of Light, apparently in allusion to the 'light of Mohammad,' but he was called by his 'orthodox' opponents Pir Tarik or the Apostle of Darkness. He laid aside the Koran, taught that nothing existed save God, and that no set form of worship, but only implicit obedience to his Prophet, was required. He also preached communism of property, and his followers practised community of women. The sect was for a time powerful. It embraced half the Pathan nation, yet Bazid was imprisoned by the Government of Kabul and only released on payment of a heavy ransom. After this Hashtnagar became his seat, but on his death the sect languished. Its most active supporters were the Afridis of Tirah, the Yusafzais having been re-converted to orthodoxy, and in 1587 Akbar in person defeated Jalal-ud-din, the son of Bazid, in an expedition against the Roshanias of Tirah and the neighbouring hills. Nevertheless Jalal-ud-din, a son of Roshan, obtained possession, for a time, of Ghazni in 1600. In 1611, however, the Roshanias, having caused a revolt at Kabul, were put down with great slaughter and the sect died out, its tenets continuing to be professed only by Bazid's descendants in Tirah and Kohat, and by some of the Bangash and Orakzai† Pathans.

The family of Bazid itself, however, was not exterminated in 1611, for the sons of Jalal-ud-din received Mau Shamsabad near Agra in jagir, through the influence of the Wazir of Shah Jahan, Sa'ad-ullah Khan, who was himself, according to tradition, a disciple of Bazid. But how far the doctrines of the sect survived is by no means clear: although that they have greatly influenced Mohammadan beliefs in these Provinces appears certain, for a number of songs which commemorate the miracles of Sheikh Darwesh and other members of Pir Roshan's family are still sung by *faqirs* in the Punjab, and in these songs allusions are made to the Sayads of Bokhara on the one hand, and on the other to the spiritual influence of the family on Sher Shah Sayad Jalal (of whom I shall speak later). It would indeed appear probable that the Roshania heresy was a Shia development. The name of the sect, its persecution by orthodox Islam, and its doctrines, all point to this conclusion, but the doctrine of metempsychosis, which, according to Bellew, Bazid professed, is exceedingly common and may not be confined to the Shias. It should however be noted that Raverty states that Bazid was a Sufi, but, having been a disciple of Mulla Suliman, Jalandhari, he became initiated into the tenets of the Jogis and so converted to the doctrine of the metempsychosis, to which he added the dogma that the most complete manifestations of the divinity were made in the persons of holy men. Both these doctrines were however far older than the Roshanias.

Legends of the Punjab, Volume III, pages 158–217 (page 163 and page 175).

48. The recent history of Shiaism.—The above notes will have shown that from the earliest times the Shias were found chiefly among the non-Arabian

* Possibly the custom of *vesh* found amongst certain Afghan tribes is alluded to. It would be worth while enquiring whether the custom of *vesh* is in any way connected with Shiaism.

† Probably spiritual descendants of the Roshanias.

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races of the Mohammadan world, and that by the irony of fate the descendants of the Prophet found their most zealous supporters amongst the alien peoples. As we come down to modern times we find that Shiaism becomes more and more a question of race, or, in India of caste, its tenets finding a more congenial soil, as far as one can see, among the races of Iranian and Indian origin than among those of Arabian descent, or those which have come under Arabian influences, and it will thus be of interest to give some details as to the races and castes which profess Shiaism.

49. **The races of the Shias.**—It has been observed above that Pir Roshan found followers among the Pathans, yet no Afghan or Pathan* is a Shia at the present day. The Shias of Afghanistan are the non-Afghan races such as Hazaras, Kizzilbash, Tajiks, Farsiwans, Badakhshanis, Roshanis, etc., and in Kurram the Turis, who have further compelled the Bangash to adopt that creed.

The above tribes are ethnologically of great interest, but we know little of them.

The Turis are the dominant tribe in the Kurram Valley (in which curiously enough is a village called Jalandhar). Probably of Punjabi origin they are said to be allied to the Khattars of Fatehjang and are closely related to the Jajis. Their occupation of Kurram dates from at least four centuries back, for they are mentioned by Babar in his Memoirs, and they are now thoroughly Afghanized, except in religion. They are divided into two factions, Drewandis or the followers of their old Sayads, who appear to be Bokharis, and Mian Murids or adherents of the Tirah Sayads, whose influence was imported into the Valley in 1820 A. D.

Each family has its hereditary mourners, who possess great influence and take the place of the *mullahs* in the Pathan tribes—there being no *mullahs* among the Turis, who as Shias pay great reverence to Sayads—and the *matim kotha*, or mourning house of the village, at which every Friday and for 13 days in the Moharram all the villagers assemble, is the centre of their religious life. They must make, if means permit, a pilgrimage to Karbala and Mashhad, and are closely connected with Persia, Shalozon village being closely connected with the provinces of Mazenderan and Azarbeijan. On the other hand few go to Mecca. Their celebration of the mourning in the Moharram is of intense earnestness, and the Christian martyr (*shahid*) who was killed at Karbala by the side of the sons of Ali is still commemorated in the sermons of the Sayads at this time.†

The Kizzilbash.—Kizzilbash, or red-head, is an offensive nick-name given by the Turks to the Bektash of Cappadocia, Shias in faith, or with a religion which is a strange mixture of Shiaism, Paganism, Manichæism, and Christianity. They were transplanted from Persia by the Turks, and are a people of remarkable individuality. 294 numbers of this tribe are shown in our returns and they are found chiefly in the centre and east of the Punjab. It is noteworthy that none are now returned from Peshawar.

Journal Anthropological Institute, 1900: page 305. *Cf* Punjab Census Report, 1883, § 510.

The Shias of the Hindu Kush.—The Shia doctrines are widely spread in the Hindu Kush, being found in Skardo and Nagar, where their followers outnumber the Sunnis, and also in Gilgit. The territories of Yasin, Hunza, Shignan, Roshan, Wakhan and Sarikal are inhabited by a sect called Mullai or Moghli,‡ the adherents of H. H. the Agha Khan of Bombay, who also has many followers among the Hindu Jhiwars and Sunars of the North-West Punjab. How far this sect is an off-shoot of the Shias I cannot say, but they appear now to be dissenters from, and opposed to, that sect.

* Mr. Merk is of opinion that the Shias of Tirah are the spiritual descendants of the Roshanias.

† This account of the Turis is based on the latest information available, but it should be noted here also that Raverty regarded the Turis as Roshanias, not as Shias. The Turis have or had a curious custom. When they meet a stranger they ask first if he is 'straight' or 'crooked' putting the forefinger to the forehead first straight, then bent. By 'straight' they mean 'Shia'.

‡ Possibly these names are preserved in the place-names of Mullahi Tola (in Attock) and Uch Moghali in Bahawalpur.

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The Orakzai Shias.—Among the Orakzai Pathans the Shia is distinguished by his reverence for the Sayads who take the place of the *mullahs* among the Sunnis. The Sayad's person is sacred, his curse is feared, and all the property of his disciples (*murids*) is at his disposal. The Shias often visit Karbala, add Ali's name to the *kalima*, and pray with open, not folded, arms, resting the forehead on a *sijda-gah*, (a round stamped piece of baked clay about 1½" in diameter), which every Shia carries, together with a rosary of many coloured beads, of Karbala clay, and a comb, all of Karbala manufacture. Like the Turis they have *matim khanas* in lieu of mosques, and the only influential *mullahs* amongst them are those who can recite the elegies (*marsias*) on the deaths of Hasan and Hosein. As elsewhere the Shias are more careful about ceremonial than Sunnis, for they refuse food cooked by a Hindu, though they may take uncooked articles from his hands. Nor will they eat anything *halal'd* by a Sunni, or hares, or the kidneys of sheep and goats. A Shia can be recognized by the fashion of his turban and the dark *khaki* colour of his clothes, as well as by the absence of whiskers, and the separation of the beard from the moustaches, the upper lip being shaved for a finger's breadth. The Shia may smoke tobacco in a bowl (*chilam*), which is forbidden to the Sunni by the *mullahs*. The Nauroz is especially a Shia festival. Shias take Sunni wives, who become converts after marriage, but do not often give a daughter to a Sunni.

The origin of the Orakzai.—The Orakzai is a tribe of obscure origin and it is doubtful if they are true Afghans, though they are said to belong to the Karlanrai race, being descended from Kadi, the younger son of Karran, as are the Dilazak. The tribe itself claims descent from a Persian prince, Sikandar Shah, who was exiled (*wrukzai*, lost or exiled) from his father's kingdom, and took refuge with the Mohammadan king of Kohat, by whom he was employed to subdue the Tirahis of Tirah, who were then Hindus or non-Afghans, ruled by various *rajas* and divided into two branches Dilazak and Parbali. Sikandar Shah conquered the Tirahis, and on the death of the Kohat king claimed that region as his son-in-law, but was opposed by Banga, a Dum or musician of the Persian court, who had been despatched in search of the prince, but had passed himself off at Kohat as his brother, and obtained the second daughter of the king in marriage. Failing to conquer Banga Sikandar Shah returned to Tirah, and married a Tirahi woman as his second wife. After his death his descendants waged constant wars with the Bangash, or descendants of Banga, until the plain country was allotted the latter and the hills to the Orakzai.

Bellew assigns a common origin to the Orakzai, Afridi, Bangash, etc., and says the Bangash were ousted from Zurmat in Waziristan by the Ghiljis and driven into Kurram, and thence into Miranzai and Kohat, whence they expelled the Ghabris, Safis and Mangaris, three non-Afghan tribes, of whom the first may be the modern Ghebas of Tahsil Pindi Gheb in Rawalpindi. The Orakzai include however several tribes such as the Sheikhan, of Gardez in Waziristan, the Mishtis and Ali Khels, both originally Yusafzai, and the Malla Khels, of Ghilzai desent, who are not true Orakzai. These tribes however are not Shias, for that sect is practically confined to the Mohammad Khels, who include the tribes shown in the margin, though the Tazi, Bar Aud, and Lar Aud, three *hamsaya* or vassal sections of the Tirah Sturi, or Afzal Khels, in Tirah, are also Shias. The Mohammad Khels are descendants of Bazid according to the tribal pedigree, and it is interesting to trace their connection with the shrines of the South-West Punjab, for the Sipayas have two shrines, one at Usi,* a *ziarat* of Pir Kamal Shah, a grandson of Makhdum Jahanian of Uch in Jhang, and the other a shrine of Pir Saidan Shah, a cousin of Makhdum Isa of Bilot in Dera Ismail Khan.

Bar Mohammad Khels.
Mani Khels,
Sipayas.
Abdul Aziz Khel, of the Kamal Khel section.

The Chamkannis.—The Chamkannis, Para Chamkannis or Chakmannis were a heretical sect of Persian Mohammadans, who fled from Persia to escape persecution, and who were called Ali Ilahi, a sect of Shias (not mentioned in Cooke

* Ushi, in Persia, was the birth-place of Khwaja Qutb-ud-din, who came to Ajmer and studied under Mu'in-ud-din Hasan Chishti, and thence migrated to Delhi. Amongst his disciples at Delhi were Khwaja Farid-ud-din Shakarganj and the emperor, Shams-ud-din Altamsh. (Punjab Notes and Queries, 1884, §1054, quoting from the Tarikh Makhzan).

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Taylor's list of the thirty-two Shia orders). They had peculiar ceremonies and curious stories are told of the immoral proceedings connected therewith. A burning light was, it appears, an essential element in their rites, in which both sexes joined, and on account of this light they were called by the Persians *Chiragh-Kash*,* or 'lamp extinguishers.' The Chamkanni appear now to be almost entirely Sunnis, though the Budh Khel section is still Shia. The tribe has four main sections :—

Khwaja Kaholi, { i. Khani Khel, ii. Mirza Khel, iii. Darra Khel, iv. Haji Khel,

whose names suggest a quasi-sectarian organization. According to Afghan accounts the tribe was dispersed 500 years ago owing to a great famine, one branch going to Kabul, one to Peshawar (where they still hold Chamkanni village), and some to Hindustan, but the bulk of the tribe remained near the southern slopes of the Sufed Koh, west of Tirah, and held their own against the Orakzais and Turis.

50. The castes of the Shias.—The distribution of the Shia population is one of considerable interest. According to our returns they are found chiefly in Mianwali, Jhang, Shahpur, Rawalpindi and other Districts on the Indus, and in Kurram, but they are represented in nearly every district. Mr. Maclagan observes that the Shias of Gujranwala are mostly Bhattis, and those of Jhang Sials, under the influence of the Qoreshis of Hassan Balel and Shorkot, and of the Sayads of Uch: while in Jhelum the Shias are mainly Sayads, Mirasis and Kanjars. The Ghakkhars, who claim a Persian origin, used to be, according to Sir Lepel Griffin, many of them Shias, but it appears that they are now exclusively Sunni.

The Khojas.—Haji Sayad Sadr-ud-din's tomb is at Trindah Gorgej in the *peshkari* of Gothchani of Bahawalpur. He was a contemporary of Sher Shah Sayad Jalal and is also called *chaurasi-rozawala* or "having 84 shrines," because 84 perfect saints had shrines in his time. This strongly reminds us of the 84 Siddhs of Gorakhnath. He converted many Hindus, to whom he is known as Machhar Nath†, to Islam, and appears to be the author of the Dasavatar, which describes the ten incarnations, nine of Vishnu and the tenth of Ali, the son-in-law of Mohammad. His converts included many Khojas in Sind and they built the shrines of this saint and of his third son Sayad Ghias-ud-din at Uch. Sayad Hassan Kabir-ud-din or Hassan Darya was the eldest son of Sayad Sadr-ud-din. He was so called because he once met a party of Hindus on their way from Sindh to the Ganges, and promised them they should see that river and the Jumna close by at the Panjnad or Indus. Upon his fulfilling his promise they became converted.

According to Burton, the Khojas of Sindh are Persian immigrants who do not worship in a mosque, but in a *khano*, or lodge, and are Ismailias, but they are not connected with the Punjab Khojas. The latter are undoubtedly, for the most part, converted Brahmans, Khatris, Aroras, etc., and, though not returned as Shias, often belong to the Qadria‡ or Chishtia sects, as is the case at Leia where they are numerous. Those of Dera Ismail Khan have a Pir at Maghiana, in Jhang, and another at Baghdad, but details are wanting. Again the Punjab Khojas are also independent of the Bombay Khojas and do not own any allegiance to His Highness the Agha Khan and they were probably converted to the Qadria and allied sects in the time of Akbar, whose association with the legends of the Jats and Khatris is curious. In the case of the latter, legend may well have preserved something historically

*Or lamp-bearers (?). There is still a Mohammadan sect so named, as to which I have no particulars.

† *Machhar*.—mosquito, and is a common nick-name. It is curious that so many saints have names of plants or animals.

‡ The Khojas of Jammu, who are converted Khatris (and apparently Brahmans and Aroras), call themselves Sunnis, but are either of the Qadria or Naqshbandi sects.

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true, for Akbar's attitude towards the Hindus was one of extreme tolerance. To this day the Bhat at a Khatri wedding (in Bahawalpur) gives two cocoanuts to the bridegroom's father, one in the name of Akbar, the other in the name of Todar Mal, Tannan, his minister. The story is attributed to the emperor's practice of sending a cocoanut as a wedding-present to every Khatri, and may very possibly commemorate a policy of conciliation towards the Hindus in the Punjab which led to the acceptance of the Shia form of Islam by some of the castes above mentioned. Further traces of the Shia influence in Hinduism may be seen in the fact that the Brahmans of Goliana, a village in Tahsil Gujar Khan of Rawalpindi, are *murids* or disciples of Abdul-Qadir Jilani, while the Khatris of the Handa section reverence Sheikh Farid Shakar-Ganj as their patron saint, and take their sons for the *maunan*, or first hair-cutting ceremony, either to Pakpattan, or to a tank near Gujrat into which a brick from the saint's shrine at Pakpattan has been thrown. The Mokol Khatris also employ a Qazi or Mullah at the *janeo* ceremony.

The Parachas.—The term Paracha is applied, on the frontier, to any Mohammadan trader, most of the traders being converted Hindus. In the Punjab the term is also used loosely for any Hindu convert to Islam, but at Makhad, on the Indus, there is small distinct community claiming descent from two daughters of Naushirwan (*i.e.*, a Persian origin), which goes by that name. Originally fire-worshippers, they were converted by Mohammad Mustafa, and became carpet-weavers, (*firash*), whence the name. They profess to be Sunnis, and are nearly all of the Qadria or Chishtia sects, few being Naqshbandis and none Saharwardias. There is a branch of the tribe called Sawal at Mullahi Tola in Attock, and they have a considerable colony at Bukhara.

The Bára Sa'adat.—The Bára Sa'adat of the Jumna-Ganges Doab, with whom many of the Eastern Sayads (of Delhi) are connected, enjoyed considerable political importance during the latter days of the Moghul empire. The Bára Sa'adat are avowed Shias*, and claim descent from Sayad Abdul Farsh Wasiti, *i.e.*, of Wasit, who in 391 A.H. came to India with Sultan Mahmud Ghaznawi, and the Sayad's three elder sons settled near Sirhind, being afterwards joined by the fourth son, whence as the Mohammadan conquests extended their descendants' influence spread over Delhi, Mirath and the whole of the Doab. The term Bara is explained to mean 'outsider', because some of the Sayads lived in the country, as opposed to 'Shaharwala' applied to those who lived in the city of Delhi itself. Bara however could hardly be derived from *bahir-wala*, and it seems clear that it means 'twelve'.

Punjab Census Report, 1883, § 515.

The Bára Sa'adat have a very curious organization. The people of each village have a special nick-name or designation, such as *kutta*, dog, (Kakroli village), *ulu*, owl (Sakrera), he-ass and she-ass (Ghalibpur and Sedipur). These at first sight look like survivals of ancient Arabian totem-clans, but there are other (and more numerous) names denoting trades, etc., such as, sweeper, bangle-maker, *dum*, green-grocer (Kunjra), barber, oilman, etc., and some even less flattering, such as *chitora*, funny, *chutiya*, fool, *dar-ul-hamaqat*, 'house of folly,' *kungar*, rustic, ghost and she-ghost (*bhut-ni*). These terms may possibly be relics of a system of initiation into the degrees of a secret order, and they are paralleled in Turkey in the order of the Maulavis, in which the novice is called the scullion, and so on. It is also conceivable that the term *barah* points to a former division into twelve degrees. The Sayads themselves explain that the nick-names are pass-words (*palwal*), which clearly indicates that some such organization as those found among the Ismailians, once existed.

51. The black and white factions.—At the risk of being tedious I insert here a few notes on these factions because they appear to be in some way connected with Shiaism.

In the fifteenth century Khoja Mahtum Azyam, a Sayad and a descendant of the Prophet, of Bokhara, acquired considerable influence in Kashgar. This

*Except one village (Latheri) and even they marry with the Shias of the Bara Sa'adat.

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influence devolved upon his sons, the Imam Kalyan and the Khoja Isak Wali, whose followers were Sufis, Darweshes and Duvans.* The brothers' teaching differed little in essentials, but they founded two separate and bitterly hostile sects, the Ishkiya or Ak-Taulins (White-Mountaineers), and the Isakiyas or Kara-Taulins (Black-Mountaineers), factions which still exist. The quasi-civil or religious war between these sects or factions lasted for generations until the Chinese conquered Kashgaria, when it ceased, and the Khojas united to throw off the Chinese yoke which they succeeded in doing in 1864, but were supplanted by their commander-in-chief in the sovereignty.

* I do not know the meaning of this term.

Black and white factions also exist in Afghanistan, under the names of the Spin or white faction and the Tor or black faction, which prevail to the west of the well-known Samil-Garai strife. Of the tribes mentioned above the Turis are *par excellence* Spin Gund, and with them are the Chamkannis and certain other tribes. The Orakzais are, *pro forma*, Tor Gund, but other tribes are zealously attached to that faction. There are further traces of these factions among the Khattars of Rawalpindi who are divided into two branches, Kala and Chitta (black and white), and have a curious tradition that their founders Hashmi, Abdulla and Mustapha, were Arabs who came to Baghdad, in the time of Harun-ul-rashid, and thence to Bilochistan, where there are 9,000 'Khattar Sulana' or Khattar houses or graves. With Sultan Mahmud Ghaznavi they raided into the Punjab and eventually settled at Bagh Nilab on the Indus, where they became Hindus (a tradition not perhaps as absurd as it looks), and thus their former employment of Brahmans at weddings is explained. That they were originally Shias may be conjectured from their former prejudice against eating hares.

Whether these wide-spread Black and White factions had a common origin cannot be decided with certainty, but it is at least a plausible conjecture that they are survivals of former religious differences between Shia sects, and that the Gar-Samil strife may have had a similar origin.

51. The extent of the Sufi influence.—Although the Census data appear to indicate that the Sufi influence is increasing they still fail to show how deep and wide-spread it must have been. If it be conceded that the Qadrias, Naushahis, Chishtias and their derived sects are to be regarded as Sufi off-shoots it will be found that the Sufi figures are very much below the mark. This may be proved from a consideration of the caste returns, for many districts, which show few or none in the sect-returns, show considerable numbers as Qadria, Naushahi or Chishti by caste, and as this is a point of some importance I give the figures in detail in the margin. It is moreover probable that the numbers of these castes, which have been returned as sects of *faqirs*, are considerably understated, as for instance Patiala only returns 1,071 Chishtis (by caste), but at Gharam in this State is the shrine of Mohammad Sayad Miran Bhik, a disciple of Shah Ab-ul-

Districts.	Castes of the—		
	Qadrias.	Naushahis.	Chishtis.
Total	6,057	502	12,945
Hissar	85	...	372
Rohtak	136	...	92
Gurgaon	115	...	1,519
Delhi	10	...	156
Karnal	254	...	622
Umballa	443	68	406
Kalsia	77	...	75
Hoshiarpur	307	...	295
Ludhiana	259	147	320
Jullundur	529	...	482
Maler Kotla	72	...	36
Ferozepore	101	159	370
Faridkot	...	...	55
Phulkian States ... *Patiala*	432	...	1,076
Nabha	273	...	213
Jind	40	...	67
Montgomery	...	...	2,007
Lahore	352	...	267
Amritsar	511	...	229
Gurdaspur	539	...	85
Sialkot	940	...	169
Gujranwala	168	116	81
Gujrat	45	...	256
Shahpur	4	...	320
Jhelum	58	...	102
Mianwali	...	...	344
Chenab Colony	62	...	232
Jhang	45	...	545
Multan	183	...	405
Bahawalpur	...	...	1,029
Muzaffargarh	...	...	305
Dera Ghazi Khan	...	...	211
Banu	...	...	49
Dera Ismail Khan	...	...	178

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Muali, of the Chishtia order. This is said to be one of the principle shrines of the order, and the numbers returned as Chishtis by caste probably do not represent the total number of its followers.

Again Patiala only returns 432 Qadrias by caste, yet as it contains the shrine of Jogi Shah, Qadria, at Masijan, the number of Qadrias must be a good deal larger. It is almost certain that in the frontier districts at least the numbers of these sects have been greatly understated, and this tendency to concealment has doubtless affected the returns in most districts cis-Indus. It is noticeable that only 22 Naqshbandis by caste are returned in both Provinces.

The Chishti and Qadria castes.—The present figures are very remarkable, the total numbers now returned as Chishti by caste alone being 12,945 or nearly thrice as many as the numbers returned as Chishtis by sect or caste in 1881. Of these 7,096 are males and 5,849 are females, so that the order or sect would appear to have now developed into a caste, a theory borne out by the remarks in paragraph 518 of the Census Report of 1883. The Chishti caste is very widely spread, being found in every important District and State, except in Peshawar, Kohat and Hazara. It has increased, according to our returns, principally in the South-East of the Punjab, as the marginal figures show. It may be noted that in Gurgaon the shrine of Sheikh Ahmad Chishti is mainly frequented by Hindus. In the south-west of the Punjab it seems clear that the Qadrias, Naushahis, etc., are being absorbed into the Chishti *caste*, but in other parts the Qadrias would seem to be forming a separate caste, and they are certainly increasing in numbers, as in 1891 only 2,921 Qadrias by caste were returned, or less than half the present figures.

	Chishtis.	
	By caste.	By sect.
1901	12,945	(295)*
1891	8,601	938
1881	...	4,715

* *Males over 15 only.*

	Chishtis by Caste.	
	1901.	1891.
Rohtak	92	...
Gurgaon	1,519	...
Delhi	156	...
Karnal	672	47
Amballa	406	21
Jhelum	102	10

53. **Mohammadanism in the South-West Punjab.**—It will probably give a better idea of the Mohammadanism of the South-West if some of the characteristic local shrines are described, than if any generalizations be attempted.

In the Kardari of Bahawalpur, at Musafarkhana, are the seven tombs of Ali Ashab, of which five are nine yards in length, while the sixth is three yards long, and the seventh is invisible. These are the tombs of six of the companions of the prophet, Ali, Gul Sahib, Ahmad, Pir Zakria, Mubarik and Langra Sahib, and they are visited by the sick, by those who want offspring, by thieves who desire success, and so on. Seven fairs are held, on all the Fridays in Jeth and on three Fridays in Har. Cattle are also brought to the shrine to be cured of disease. Hindus also make vows to the shrine but they have a special ritual, for when a Hindu makes his offering he and his wife must fast, but he may cook a kid's liver, with which, when, blessed by the *mujawar* of the shrine, his wife may break her fast. At such times no Hindu can be polluted by touch.

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Near Mau Mubarik lies Khaki Suhaba, (also named after a companion of the prophet), a shrine at which vows are made for offspring of man or beast. If the prayer is granted, a thick cord is presented to the shrine, the trees round which are full of hanging ropes thus presented.

But the centre of Mohammadan influence in the South-West lies at Uch Sharif, in Bahawalpur, the ancient Deogarh or 'fort of the god.' There are two Sayad families at Uch, the Bukhari and the Jilani, the former of which has an interesting religious history.

54 **The Bukhari Sayads of Uch.**—This family traces its descent to Pir or Makhdum Sher Shah Sayad Jalal-ud-din, Surkhposh, Bukhari, also entitled Adam the second, because of the numerous families which claim descent from him and generally known as Sayad Jalal or Sher Shah Sayad Jalal. He was born at Bukhara on Monday the 1st of Ramzan, A. H. 595, and completed his education at the age of seven. In the course of his wanderings he met King Hulaku whom he attempted to convert and who ordered him to be burnt alive, but the fire turned to flowers and Hulaku became a Mohammadan, giving his daughter in marriage to Sayad Jalal. Sayad Jalal's son, Sayad Ahmad Kabir, was the father of Makhdum Jahanian who succeeded Sayad Jalal at Uch, to the exclusion of his father and uncles.

The Bukharis thereafter founded the shrines of Hazrat Mohammad Rajan at Buland Roza, (the high shrine), at Uch Bilot in Dera Ismail Khan of Pir Kul Imam at Uch Imam in Jhang, of Sayad Isa Abdul Wahab at Uch Sayad Isa in Dera Ismail, and of Sakhi Din Panah at Dera in Muzaffargarh. The place-name Uch appears to be peculiar to the Bukhari and Jilani Sayads, and to have been imported by them from Bukhara.

The Khalifas of the Bukhari Sayads deserve mention. Pir Khusru was the Deputy of Sayad Ali Abul Mawid and was the forerunner of his son Sayad Jalal at Uch. The Pir stood on a charmed stone (of small size, but which no man could lift), and uttered the *azan* or call to prayer, in defiance of the attacks of the Hindus, who had hitherto not permitted the call to be practised.

Another Khalifa of Makhdum Jahanian was Abdulla Jahanian, whose descendants, the Kukaras or Nekokaras, hold the shrine of Jubba Sharif at Sheikh Wahan, so called because a robe (*jubba*) of the prophet is kept there, with a sceptre of the *khalifa* and a sword of Sayad Jalal.

Rajjan Qattal.—The real tomb of Sheikh Sayad Sadr-ud-din Mohammad, also called Shah Wilayat, or Rajjan Kattal,* the perfect saint, is near Karbela in Asiatic Turkey, but there is also a memorial tomb at Uch. His glance could consume birds as with fire, and he once rode to the site of the present shrine of Makhdum Jahanian on a wall, using a snake as a whip: in proof of which the marks of the whip are still visible on the wall.

55. **Channar Pir.**—Four miles from Derawar, on a hillock, is the tomb of Pir Channar, or Chanan Pir, son of Rai Sandhela. Sayad Jalal visited the city of the Rai, now in ruins some three miles off, and asked if there was any Mohammadan in the city, male or female. He was told that there was none and he then asked if any woman was pregnant. The Rai said his wife was, and the Sayad then ordered him to employ a Mohammadan midwife for the child would be a saint. When the child was born the Rai exposed him on the hillock but a cradle of *santal* wood descended from heaven for the child. Seeing this Rai Sandhela endeavoured to take the child out of the cradle, but failed, as whenever he approached the cradle rose in the air. When the child grew up, he accepted Makndum Jahanian as his Pir, and as he was brought up in poverty so his tomb is especially efficacious for the rearing of children. The Channar tribe is descended from the seven brothers of the Pir. Both Hindus and Mohammadans frequent the shrine, *rot* or thick bread and meat being eaten by both as brethren. Hindus are not polluted by contact with Mohammadans at the shrine. The

* Kattal, perfect, o Qattal, the slayer of the infidels. His history is given in the Wilayatnama of Makhdum Hamid Ganj Baksh Kunj-gir. This Sadr-ud-din must not be confused with the Sadr-ud-din who converted the Khojas.

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Channars sacrifice a she-goat here, others *ata ghata.** There is also a shrine called Chanra Panra near Khanpur. Possibly both these shrines were originally the tombs of the ancestors of the Chantar tribe, and the present cult of Chantra Pir has every appearance of being a survival of ancestor worship.

56. **The Jilanis**—Sayad Bandagi Mohammad Gaus Sahib was deputed by Hazrat Sheikh Abdul Qadir Jilani on a proselytizing tour and directed to halt whenever his camel stopped, and to settle there if a flag fixed in the ground could not be moved The sign was vouchsafed at Uch Jilani, and there his tooth-brush, which he had thrown away, grew into an *arak* tree, which is still flourishing and whose leaves will cure every disease. His mausoleum however appears to be at Lahore and he left another tooth-brush at Ludhiana, where the Roshani fair is still held in his or its honour. His descendants are given in the following table. One of his wives was Ves Kasain, daughter of Sultan Qutb-ud-din Langah, King of Multan.

Sayad Bandagi Mohammad Gaus Jilani.

S. Abdul Qadir II†	S. Abdulla Rabbani.	S. Mubarak Haqqani.	S. Mohammad Nurani.

S. Sheikh Abdu Qadir III. Makhdum-ul-Mulk.	Jamal-ud-din, Abul-Hosain, Nawab, Musa Pak Shahid. (Buried at Multan.)

A disciple of Abdul Qadir II, Ghias-ud-din, a son of Jahan Khan Langah, used to see the Prophet every‡ night in a dream and once received from him the handle of a flute (*dasta-i-nai*) which had the power of curing pneumonia, and other diseases. This article is still shown at Uch Jilani, together with a mark of the Prophet's foot, parts of the Quran written by Hassan and Husain, the robe of Abdul Qadir Jilani, and other relics. The Jilani influence appears however to have been extended rather towards the north and centre of the Punjab than in the south-west. In the latter direction it has become fused with earlier beliefs, as in the following instance.

Jetha Bhutta—Seven brothers named Pir Pathra, Mohammad, Yasin, Ghani Mohammad, Jetha, Bhutta and Ghulam Mohi-ud-din, and descended from Sheikh Shajra of the Lar tribe were contemporaries of Abdul Qadir Jilani, the seventh being so called as a servant of Mohi ud-din of Baghdad. The tombs of the three latter brothers lie near Khanpur, in Bahawalpur, where they were killed in defending a woman from robbers, and they are called collectively Jetha Bhutta Sahib. At these shrines Mohammadans and Hindus perform the first hair-cutting of children and even Sikhs venerate the shrines There is also a charm for curing cattle of *muhara* or foot and mouth disease, which runs:—'*Jetha Bhutta Sultan, Barkat Khwaja Suleman Di muhara howe pasheman*,' or 'with the blessings of Jetha Bhutta, and of Khwaja Suleman, may the *muhara* disappear.' Sheikh or Pir Pathra, from whom alone are descended the guardians of the shrine, has a separate tomb. The cult, which was originally a mixture of ancestor worship and of reverence paid to those who have died a heroic death, appears to have been taken over as it stood by the Mohammadan followers of Abdul-Qadir Jilani.

One other shrine in Bahawalpur owes in part its origin to this family.

Sevrai.—Sarwahi or Sevrai was the city of Sevraj, a raja, conquered by Haji Mohammad Araqi, Sheikh Taj-ud-din Shahid, Sultan Mahmud Barkati and Sheik Aziz Khatib, of whom all but the last were killed in the assault. Faqirs sit in meditation at the tomb of the first, and it is efficacious in the cure of disease. Anyone who can go round it seven times without taking breath will obtain anything he desires. This saint will not permit any building to be built over his tomb. The tomb of Sultan Mahmud has vanished, but at the other

* *Ata-ghata* 'flour and sheep.'

† The Sayads, at least those of Uch, appear to preserve the Arabian custom whereby the son is named after his grandfather. The Biloch have the same custom with this modification, that the son only takes the grandfather's name if born after the latter's death The custom also exists among other tribes of the South-West. It is a fruitful source of confusion in legend and in history.

‡ "Music and dancing were strictly prohibited by the traditions of the prophet: but several orders of the Dervishes, and more especially the Maulvies (a religious order) insisted that the exercise of these, in a mystic sense, was an acceptable form of devotion." Cooke Taylor's History of Mohammadanism, page 232. The Maulavis use the *nai* or flute.

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two vows are made for offspring. Haji Mohammad Araqi was a cousin of Sheikh Abdul Qadir Jilani.

57. **The Chishtis.**—Sheikh Taj-ud-din Chishti was the grandson of Hazrat Farid-ud-din Shakar-ganj and his descendants founded the village of Chishtian in Bahawalpur. His shrine is also called Roza Taj Sarwar. Many tribes accepted Islam at his hands, especially the Sodha and Rath of Bikaner, and this led to war with the Rajputs of that State. The saint on going forth to battle pitched a flag on top of his house and told his women-folk that as long as the flag stood they would know he was safe. Unfortunately the flag was accidentally knocked down and the women prayed for the earth to swallow them up, as the saint had commanded. Their prayer was granted and they were engulfed, only the edges of their shawls remaining outside. A tower was built on the spot at which women make vows. One of the women, however, a Bhatti by caste, did not join in the prayer and was not engulfed, but made her escape. Hence the Chishtis do not marry Bhatti women to this day.

Near this shrine, at the tomb of Khwaja Nur Mohammad, stood five large *jand* trees, called *Panjan Piran de jand*, or the *jand* trees of the five *pirs*. Under their shade Bawa Nanak once sat and prophesied that he who should obtain possession of it would indeed be blessed, for it was a part of paradise. Mohammadans here sacrifice goats and sheep after offering prayers for rain. Hindus offer a covering of chintz for the restoration of health, and sugar and boiled grain for rain.

The four chief *Khalifas* of Qiblai-Alim were, Nur Mohammad II, of Hajipur or Narowala, in Tahsil Rajanpur, Qazi Mohammad Aqil, of Chachran Sharif, Hafiz Moha mad Jamal Multani and Khwaja Mohammad Suleman Khan, of Taunsa Sharif, in Tahsil Sanghar. The Chishti influence is wide-spread, extending over the South-West of the Punjab, Bilochistan and Sindh. The village of Chishtian remains the centre of the sect, and there is an Arabic school there financed by the Educational Department of the Bahawalpur State.

Khalifa Mohammad Aqil was a Qoreshi and one of his descendants, Sheikh Mohammad Kaura, founded the religious tribe called Kaura. Mohammad Aqil's shrine was at Kot Mithan, but, when Maharaja Ranjit Singh conquered the Derajat, Khwaja Khuda Baksh, Mahbub Ilahi, his descendant, settled at Chachran Sharif which may now be regarded as the head-quarters of the Bahawalpur State religion.

The Chishti tenets do not appear to differ materially from those of the Sayads of Uch, with whom they are in accord. Mohammad Aqil displayed many miracles and in his old age, owing to his spiritual enlightenment, had no shadow, so he used to come out of his house on dark nights only, so as to conceal his sanctity. A cloth (*lungi*) which passed through his body is kept as a relic to this day. One of his Khalifas was Maulavi Sultan Mahmad, whose shrine is at Khan Bela. This saint was fond of *missi*, a kind of bread, of fowls and of snuff in his lifetime, so these are offered at his shrine—a clear instance of anthropolatry, which may be compared to the offerings made to Birs. The Sufis, or devotees of the Chishtia sect, have a number of songs (*kafis*) which they consider the food of the soul. Their principal poets are Budha Shah, Ghulam Shah, a Sindhi, and Khwaja Ghulam Farid, late Sajjada-nishin of Chacharan Sharif. The Chishtis, generally, are devoted to music. Outwardly the followers of the Sajjada-nashins of Chacharan, who included the late Nawab of Bahawalpur Sir Sadiq Mohammad Khan IV, are distinguished by a special head-dress, the Chachran-wala *top*, or hat, which is shaped like a mosque and is about 15 inches high, covering the ears and neck.

The Chishti revival.—The decay of the movement headed by Bawa Farid Shakar-ganj had become marked when Khwaja Nur Mohammad Qibla-i-Alim, a Punwar Rajput of the Kharl tribe, revived it. This saint was a disciple of Maulana Fakhar ud-din Muhib-ul-Nabi of Delhi. He had miraculous powers and once saved the sinking ship of one of his disciples,* his spirit being able to leave his body at will. He had promised another disciple to pray for him at his death,

* *Cf.* the story of the Sikh Guru Ram Rai, paragraph 32 *supra*.

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and though he pre-deceased him, re-appeared in the flesh and fulfilled the promise. It would seem that in a sense the rise of the Chishti sect marks an indigenous revival of Mohammadanism, under religious leaders of local tribes, instead of the older Sayad families. Thus the Biloch tribes on the Indus are often followers of the Chishti saints, but even the Sayads of both branches recognized their authority. And from the earliest times religious leadership was not confined to the Sayads as the following instances show.

58. Tribal shrines.—The Kobhars have a tribal shrine, called Sultan Yakub, at Kot Sabzal, to which they bring the new grain after harvest, recite prayers and eat together. The Bohars (a Punwar tribe) have the shrine of Khanda Bohar, or Khandu Shahid at Bohar. A woman of the Veha caste fell in love with Khandu and the Vehas killed him. His shrine consists of a wall round his tomb without a roof, and is especially efficacious for the cure of cattle-disease of all kinds. Another Bohar shrine is that of Jamal or Jamaldi Shahid, at Marvat. His tomb however is visited by Hindu Kirars as well as by Mohammadans. The Bohars also have the shrines of the five Shahids of Bar at Rohri, named Dudh, Bangan, Hadar, Chus and Miran. In the time of Sayad Jalal the Bohar and Nech tribes were converted to Islam, but continued their inter-tribal warfare so the Sayad arranged that they should intermarry. The Bohars obeyed, but the Nech killed their Bohar son-in-law when it came to their turn to give a daughter to the Bohars, and in the fighting which ensued the Bohars lost 22 chiefs, including these five Shahids.

59. Sheikh Hakim Sahib.—Sheikh Hamid-ud-din Abulges Hakim, an Ulav Qoreshi, was the grandson of Sheikh Ahmad Sahib Tokhta whose tomb is at Lahore. His shrine is at Mau Mubarik, the site of an ancient Hindu city. He married the daughter of the Emperor Shams-ud-din Altamsh, having corrected the defective orientation of the mosque at Delhi built by the latter. As her dowry the Emperor sent seven Hindu artizans, one of whom was a Totan by caste. On him the Sheikh conferred the power of curing hydrophobia, which the Totans still effect by blowing on a piece of bread which the patient swallows. The seventh tribe was the Ganga, a branch, it is claimed, of the Janjuas. The *mujawars* of the shrine are the descendants of Zain-ud-din, a Jogi converted by Sheikh Hakim. *Ata ghata* is performed at the shrine, and *nauratras* or vigils for nine nights, and *chaupahras*, vigils for four watches or 12 hours, are observed by its worshippers.

There is another shrine at which *nauratras* are observed. This is the tomb of Sultan Sahib, Gandiwala, whose name was Sultan Wali Mohammad, an Awan of Multan, and who used to sit, it is said in the company of girls of the Jhullan tribe, to conceal his piety. Clearly we have here some connection with the cult of Devi, for the shrine is still especially frequented by women. Music is forbidden at this shrine.

Moghal Shah.—This saint was a grandson of Sheik Hakim and his tomb is also at Mau Mubarik. Beardless men vow to offer a hen here if they grow a beard.

60. Zahir Pir.—This *numen*, or manifestation (it is difficult to find a word), has re-appeared three miles to the east of Bahawalpur, at a ruined village on the Sutlej. A Jat had a vision in which the saint appeared and said he had determined to remain no longer concealed; and that whoever came to his tomb should be cured of all ills and exempted from visiting the Khwaja of Ajmer. The Jat under the saint's guidance dug in the sand until he discovered a tomb of masonry. People flocked to the spot and the Jat was in a fair way to make his fortune, when the Bukhari Sayad Makhdum of Uch intervened, and laid claim to the tomb. However the Jat has been made *mujawir*, and the income will be shared between him and the Sayads of Uch.

Sheikh Abdusatar.—The above is an instance, possibly, of the revival of an old and disused cult. Another instance is afforded by the shrine of Abdusatar, a Pohar by caste, of Sahwan or Sewastan, which is near Garhi Ikhtyar Khan. This saint was a disciple of Bahauddin Zakria and was killed by robbers. For five centuries, it is said, the cult remained dormant, but 100 years ago it was

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resuscitated by one Noman, to whom the saint had appeared in a dream, with considerable benefit to himself, and it is now much frequented. The shrine has no roof, being surrounded only by four walls, and the fair lasts from Chet 1st—2nd.

Baithak Maula Ali.—Outside the Marvat fort is the sitting-place of Maula Ali, a long platform made of marble, on which are the marks of his hands, thighs and feet. The marks of a horse's feet are also visible. There is also a white stone, which it is said was once butter made of camel's milk which the saint petrified when offered to him, as it was rank. Since then butter is not made of camel's milk.

CHRISTIANITY.

61. Christianity.—The Christian population, as a whole, shows a marked increase of 33·3 per cent. The total Christian population now amounts to 71,854 souls, of whom 38,513 are Native* Christians, whose numbers have risen from 3,912 in 1881 and are now nearly twice as numerous as they were in 1891.

Leaving aside for a moment the European elements and confining attention to the Native Christians, it may be of interest to discuss the figures for the latter in some detail. Between 1881 and 1891 the Native Christians added 15,838, and since 1891 they have added 18,763, to their numbers. This increase is practically confined to the British Territory, for we only find 285 Native Christians returned in all the Native States. The British Districts which show the largest numbers are given in the margin, and no other District returns over 1,000.

District.	Native Christians.	
	1901.	1891.
Sialkot	10,662	9,711
Chenab Colony	8,617	...
Gurdaspur	4,198	2,069
Lahore	2,990	1,397
Gujranwala	2,681	2 246
Delhi	2,042	831
Amritsar	1,492	959

The most noticeable increase is in Delhi, but with this exception it is clear that, as in 1891, the progress of Christianity is confined to the western portion of the area where the influence of Sikhism has been most powerful. Ambala (959 souls) and Hoshiarpur (785) come next, *sed longo intervallo*, and these and other districts show but small increases.

As to the original castes of the Native Christians our information is necessarily imperfect, for the rule of 1891, that no Native Christian was to be compelled to return the caste if he had abandoned it on conversion, was retained. Our returns, however, show that 8,033 sweepers or Chuhras are included in the above figures. It may indeed be safely assumed that this is a low estimate of their numbers, for many Districts return no sweepers as Christians—and others only a few: for example, only 914 are so returned in Sialkot, although in 1891 it was noted that the majority of the Native Christians in that District were of this caste. On the other hand, in Gujranwala four-fifths of the Native Christians are returned as sweepers.

The figures for the sects of Native Christians will be found in Table XVII, Volume II. Deputy Commissioners were requested, before the Census, to circulate a printed letter to ministers of all denominations inviting their assistance in obtaining a complete and accurate record of the Christian sects, but nevertheless 15,096 persons among the Native Christians return no denomination.

Denomination.	1901.	1891.
Anglican Communion	15,210	5,527
Baptists	466	340
Presbyterians	4,161	9,235
Roman Catholics	2,691	1,092
Unspecified	15,096	3,497

The marginal figures also show that the Anglican Communion (equivalent to the 'Church of England' and Protestants, 'sect unspecified, entries of 1891) has progressed most, while the Presbyterians show an apparent decrease of 54·9 per cent.

* This figure includes 41 Goanese classed as Native Christians.

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Amongst the Native Christians the Roman Catholics are most numerous in the Chenab Colony (1,215), in Lahore (431), in Sialkot (270), and in Ambala (99). The Presbyterians are now most numerous in the Chenab Colony (United Presbyterians, 1,442 and American, 121).

The Church of England entries are most numerous in the Chenab Colony (2,292) and in Lahore (978). Protestants ('sect unspecified') are mostly returned from Sialkot (4,925), Gurdaspur (1,508), and Amritsar (609). The Baptists are virtually confined to Delhi (277) and Ambala (108). No denomination of any kind was returned by 4,994 Native Christians in Sialkot, 2,149 in Gurdaspur, 1,927 in the Chenab Colony, 920 in Lahore, and 662 in Delhi.

Popular Religion.

I shall close this chapter with a few discursive notes on popular religion, a vast subject, on which at present we have everything to learn.

62. The definitions of 'religion'—I forget how many definitions of religion are extant but a recent writer has collected a number of authoritative definitions, no two of which agree. If then we find that the greatest thinkers are unable to define the term we may be quite certain that we shall not find it used in any well-defined or strictly definable sense in India. It has been well said that:—"From the lowest to the highest creatures, intelligence progresses by acts of discrimination; and it continues so to progress among men, from the most ignorant to the most cultured," and the key to much that is obscure in the customs of backward races lies beyond all doubt in the recognition of this truth. Just as among the less civilized peoples the distinctions between political sovereignty and proprietary right, between the rent paid to a landlord and the revenue paid to a ruler, are ill-defined and to the present day hardly understood by the more ignorant of the village population, so in primitive religions one finds no clear distinction between natural and supernatural powers. The small-pox or a dream, madness or religious ecstasy, are regarded as the effects of similar causes, and those causes are conceived of as deities. But though when used in connection with the earlier beliefs the term religion cannot, in the nature of things, be strictly defined, it is necessary to have a working definition of some kind, and by religion we may understand "a propitiation or conciliation of *powers superior to man* which are believed to direct and control the course of nature and of human life."

The Golden Bough, I, page 63.

In this sense it will readily be perceived that religion is opposed in principle both to magic and to science. This at least does not commit us to any theories as to the nature of the 'powers superior to man,' and it leaves us free to investigate the beliefs of the people which may include religion on the one hand and magic on the other.

But primitive religious systems do not confine themselves to religion, and beliefs. "In connection with every religion, whether ancient or modern," wrote

The Religion of the Semites, page 16.

the late Professor Robertson Smith, "we find on the one hand certain beliefs, and on the other certain institutions, ritual practices and rules of conduct," and indeed, not only is there a connection between political and religious institutions, but "it

Ibidem, page 21.

would be more correct to say that they were parts of one whole of social custom. Religion was a part of the organized social life into which a man was born....." To rightly understand what is involved in labelling a man as a Hindu or a Sikh it is essential to grasp this principle, that religious and social life in India are inextricably connected and that the terms in use denote a great deal more than we usually mean by religious beliefs. Thus it becomes clear why we cannot define religion or sect. We have no word to express the mass of beliefs and customs which adherence to a religious system involves in India, because we have nothing precisely corresponding to it in modern Europe, and so we must be content to use the word religion as defined above and bear in mind all that it implies.

The Census Commissioner asks:—"What are the actual working beliefs of the ordinary man? what are his standards of right and wrong, and what does he

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suppose will happen to him if he disregards them?" It is difficult to express in every-day language the vague mass of ideas which go to make up the religious beliefs of the people. In a system of religion where innumerable superstitions, magic, and various quasi-physiological ideas all find a place, there is little room for a scheme of ethics, and it may be said that in India popular religion has rather less to do with morality than with anything else. I am not, in writing thus, speaking of the philosophical religions, but of the ideas common to the mass of the people, whose every-day morality is assuredly not high. Yet it would be absurd to say that the ordinary man has no standard of right and wrong. Altruism is concentrated on the caste, the tribe and the family, in a way that it is hardly possible for us to understand, and it is all the more intense for being so concentrated. We are accustomed to find fault with the lack of public spirit observable in many local bodies, but we forget that the ties of the joint family demand far greater sacrifices from the individual than is the case in the west. And this devotion to the family is not confined to the higher castes of the Hindus, the Brahmans, Khatris and a few others, which have family gods and a domestic cult, but it is found also amongst agriculturists whose religious observances are practically confined to attendance at fairs, with an occasional pilgrimage, and amongst whom adherence to a sect mainly consists in a periodical visit to, and the making of suitable offerings at, one of the numerous shrines.

Again we are accustomed to regard the Punjab peasant as litigious in the extreme and utterly unscrupulous in his character as a litigant. It must indeed be allowed that he is not an edifying spectacle in the witness-box and that organized perjury is one of the greatest obstacles our administration has to face. Yet on the other hand there is an increasing tendency to fix rents in kind and that system could not survive for a year if both parties to the contract did not act in perfect good faith and trust each other to so act. Commercial morality is not at precisely a high ebb in India, (whatever it may be elsewhere), yet the stamp revenue suffers enormously from the fact that probably not one trade contract in ten is reduced to a formal document. There is a curious contradiction between customary morality and abstract. On the former almost implicit reliance may be placed. The latter hardly exists, for popular religion does not, speaking generally, teach it and there is nothing to take its place. Herein indeed modern popular religion closely resembles the Vedic system without the ethical deities, Varuna and Mitra, to whom a Semitic origin is probably to be ascribed. The divine manifestations which form the objects of popular worship have, as a rule, nothing to do with ethics; human actions are controlled, not by them, but by the stars, or by omens and auguries. Even when we meet with exceptions, we find moral precepts subordinated to, or at least only put on the same level as, ceremonial observances. Of this an excellent illustration is afforded by the Bishnoi tenets "Bathe in the morning. Commit not adultery.' The two rules stand on an equal footing.

But if popular religion has but little to do with ethics we have no right to say that the inner religions, of which we know nothing, exclude them. 'It is certain,' says Mr. Andrew Lang, 'that the mysteries of Eleusis were survivals of savage ceremonies' yet 'there was something taught at Eleusis which filled minds like Plato's and Pindar's with happy religious awe' We may conjecture that behind the mysteries of the Earth-god, now worshipped as Sakhi Sarwar, lies some teaching of which we have no knowledge.

The Making of Religion second edition, page 196.

Again when we come to consider the actual religious beliefs of the people we find ideas which are at once like and unlike the speculative metaphysical doctrines of the religious teachers and orders. Of these ideas the most prevalent if not the most important is the conception of the life or soul as a something impalpable, impersonal, but real, and this idea appears to lie at the basis of what is called Animism.

63 Animism.—Animism (from Latin anima, 'life, soul') was the doctrine of the *anima mundi* upheld by Stahl (A. D. 1720); the doctrine that the pheno-

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mena of animal life are produced by an immaterial *anima*, soul, or vital principle distinct from matter. This term, originally applied to an abstract philosophical doctrine, was adopted by Tylor for 'the deep-lying doctrine of Spiritual Beings, which embodies the very essence of Spiritualistic as opposed to Materialistic philosophy.' Using the term in this sense, Tylor points out that 'animism characterizes tribes very low in the scale of humanity.'

Vide s. v. Animism, Oxford Dictionary. Primitive Culture, I, page 425.

It is perhaps open to doubt whether, in this sense, animism is the earliest form of religion. It is not an abstract philosophical or Spiritualistic doctrine, but a vague idea that the life or breath has a distinct existence and can be separated from the body which forms the earliest animistic belief. As pointed out in Primitive Culture the notions of life, heart, breath and phantom all unite in the one conception of a soul or spirit, and the very words used are the same, as in the Urdu *atma, ji, jan*: and in *phuka*, the last a Kangra word meaning 'breath' or 'person.' These words are not used metaphorically as equivalent to soul or spirit, but literally, soul or spirit, and life and breath being regarded as one and the same thing. There is no distinction between them. In this sense animism is exceedingly common and lies at the very root of popular religious conceptions. When it is once realized that primitive religion confuses life and spirit, or rather has never advanced so far as to be able to distinguish between them, it becomes easy to understand why anything that lives may come to be worshipped, especially if it shows a superabundant or abnormal vitality. Thus a large tree, or a whole species, if the tree be one which has special qualities, such as the power of growing in barren soil, or a pungent smell, may come to be regarded as having an extra share of vital essence and so endowed with 'soul.' And from this starting-point it does not appear difficult to follow the development of religious ideas.

64. **The Metempsychosis.**—As primitive religions have no conception of the distinction between the soul and the life, they reason, logically enough from their standpoint, that, precisely as physically life is transmitted, so too is the soul transferred from one generation to another, and with the life transmigrate, as it were, all the attributes and powers of the progenitor. On this theory it is quite easy to explain the transmitted hereditary power of curing disease or causing evil by means which we may call supernatural. This belief is extraordinarily common as the following instances show:—

The Biloches have several sub-divisions who can stop bleeding by reciting charms and touching the wound, and they used to have the power of bewitching the arms of their enemies so that they became useless. In his translation of the Bilochi-nama Hetu Ram says:—

Gurchanis	Division.	Durkani.
	Sub-division.	Bajani
,, ...	Division.	Leshari.
	Sub-division.	Jabrani.
,, ...	Division.	Jaskani.
	Sub-division.	Girani.
Legharis	Division.	Hadiani.
	Sub-division.	Shahmani.
Khosas	... ...	Chitar.
		Fakir.

'The Nothanis are the Levitical section of the Bugtis and guardians of Pir Sohri's shrine, though they have admitted a Gurchani to a share in the guardianship. Before an expedition each man passes under a yoke of guns (or swords) held by men of the Nothani section. They can charm guns so that the bullets shall be harmless and get (or claim) a share of all crops grown in the Bugti country.' The Usranas of Khui Bhara in Kulachi Tahsil have similar powers.

Numerous Pathan sections have similar powers. In Musa Khel, in Dera Ismail Khan, the descendants of Murat, of the Moi Khel, can cure burns by applying their spittle to the wound, and reciting the formula, '*Bismilla-ur-rahman-ur-rahim.*' The power was conferred by a Hindustani *faqir*. The Khwaja Khel received a similar power from an Indian *faqir*, and can cure pain of any kind by blowing in a piece of salt or sweetmeat and giving it to the patient. Among the Niazis is a sept called Sarang who cure jaundice by blowing on grains of white *jawar*, which the patient eats. This power was

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bestowed by Mian Khwaja Sahib of Mian Bagh, at whose shrine is a *sarin* tree, and by eating its leaves on the sankrant of Baisakh one becomes immune from *rishta-narru* (a disease) for as many years as one has eaten leaves. The tomb also has a general power of healing. Another Niazi sept, the Michan Khel, is descended from Michan Baba, and has three sub-septs, the Badni, Gorki and Aka Khels, which have varying degrees of power to cure hydrophobia and snakebite, and visits to the tomb of the Bawa also secure immunity from snake bite. The Bura Khel of the Bhitanni comprises six or seven families claiming Sayad descent but believed to be Mullagaurs, who can avert the enemy's bullets in war, and the Shaki sept can cure any disorder if seven members of the sept pray for the patient and spread a *chadar* or sheet over him. This sept is paid for its services. In Tank is a sept called Taib, near Gambila, also claiming Sayad descent, but probably of Bhitanni origin, who can cause rain by their prayers, and avert misfortunes. Among the Gandapur is a Musa-zai sept which cures cataract, and another sept, called Bura, cures pains by striking the part affected with an iron implement. Three visits must be made. A third sept, the Ibrazai can cure a disease called *dur*, by blowing on the wound two days, the cure resulting on the third. Among the Babars is a sept, Akhund-zai, of the Bawan-zais, who can cure snake-bite and hydrophobia: they write a charm in three wooden vessels, wash off the writing with water, and make the patient drink it. This must be done by them gratis, but the carpenter who makes the bowls may be paid, and an essential condition is that no other treatment, before or after, may be tried. The Ushtarana Pathans, by origin Sayads, can give immunity from weapons in battle, and the Hari-pal sept of the Shirannis have a similar power, and claim a similar descent. Finally some of the Qasranis practise divination from the shoulder-blades of goats, and take auguries from the cries of birds.

Various other tribes have similar septs with these curative powers. The Sheikhs of Gandi Umr Khan in Tahsil Kulachi cure ulcers by reciting a charm and touching the part. The Mahar Jats in Bahawalpur can cure sore throats, by rubbing salt with the ashes of cow-dung on the patient's neck. The cure is instantaneous, and the belief said to be general in the Punjab. The Ganglis of Khan Bela have a similar power. A Hindu Arora of the Chugh *got* can cure *chuk* or pain in the loins, by pushing the sufferer from behind. If a Chugh is not on hand, it is sufficient to go to his house and rub one's back against the wall. Chugh may be derived from *chuk*, because the tribe has this power, but perhaps the idea is simply that a Chugh has power over *chuk*. Imitative magic finds scope in the following rite:—If your field be suffering from *mula* or blight, call in a man named Mula Mal or Mula Ram and drive him from the field, beating him with shoes *a tergo*. Then as Mula runs away, with lamentations, so too will the blight depart. The Dua section of the Aroras have also an inherited power of curing a sprain in the back or loins by touching the part affected.* The pain called *chuk* may also be cured by this section which uses the following charm:—'*Dua sith bari, phulon bhari dari, bhanne chil* (waist) *karendà sari.*' The charm is read over a cloth and this is then applied thrice to the part, a push being finally given to it to expel the pain. The power was conferred on Seth Hari, the ancestor of the section, by *faqirs*. It is also said to be essential that the patient should go straight home without looking back. The power is exercised gratis.

But these powers, though most common in the south-west of the Punjab, are by no means confined to that area. For instance the Pathals of Phaphil Raja Ram in Jhelum cure boils on children's heads gratis, by first filling the mouth with salt and then spitting on the sore, and the head of the Paswal Gujars at Jakkar in that District cures a skin disease which causes baldness by pulling out a single hair. He practises on one Sunday in the month and must not accept any fee because that condition was made by the *faqir* who conferred the power some generations ago. Thus too the Khatris of

* A child born feet foremost can cure pain in the loins by kicking the part affected. Was the progenitor of the Dua Aroras so born? In Hissar this section of the Aroras may not wear blue *lengha* (trousers).

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the Asri section at Sankhatra in Sialkot can cure snake-bite by reciting charms and touching the person bitten with *drek* leaves. Among the Jats the Salehria of Sidhwan in Tahsil Zafarwal can cure ulcers by administering pepper charmed by them on a Sunday or Tuesday. Sadhu Ram Das conferred this power on them. In Patiala the Bat Khatris of Bhiwanigarh cure enlarged glands by touching them with a pen dipped in ink. And the males of the Sungal *got* of the Banias of the same tract can cure sores by touching them with salt. Among the Sonkhla Rajputs of Una Tahsil the descendants of one Sangu have the power of curing small-pox by inoculation. The power was conferred by a *faqir*. The Nagiana or Nangiana, (the play on the words *nag*, snake, and *nanga*, naked, causes constant confusion in beliefs), of Shahpur, are also believed to be able to cause injury. The popular derivation is from *nag*, because they have that power. The Ghiraths have a section called Rihara, which has hereditary power to inflict evil.

The sacred clans.—Some of the septs described above are almost priestly in character, and it is indeed difficult to draw the line between their functions and those of some of the sacred clans. Of these latter instances are numerous among the Pathans, among whom each tribe has, as a rule, a Mian Khel, a Faqir Khel, a Baba Nmasi or a Khwaja Khel, which often claims to be, and perhaps sometimes is, a Sayad family affiliated to the tribe, though for the most part these septs appear to be by descent branches of the tribe. Other instances are furnished by the Khatris, and Gujars, who have sacred sections which will be noticed later. The Lobanas also afford excellent illustrations of these clans: the Piliya or Makhan-Shahi section of that tribe is regarded as holy, some of its members being *gurus* or teachers of the tribe: the Datla section is snake-descended and takes precedence in worshipping the snake: and lastly the tribe has, in Jhang, the Sikka-Bhiana section of the Khatris, as its hereditary *gurus*. The Gaddis again have a section the Bararu, possibly totemistic, called indifferently Brahmans or Bhats, whose members fulfil Brahminical functions for them, and numerous other instances could be given.

These sacred clans again gradually shade off, as it were, into the secular clans, so that we find some septs performing half sacred, half menial functions. Thus in Jhang there is a sub-division of the Lun called Bala, members of which celebrate marriages, wash the dead, and so forth, and act more or less as mullahs. We even find this hereditary principle extended to the victims in human sacrifice, for the victim in the Bihunda sacrifice in the Sutlej valley must always be a man of the Beda (which possibly means 'ram') caste.

This principle of inherited supernatural powers or sanctity is much more deeply rooted than that of caste. It is natural and fitting that a man should follow his father's trade, but he may change his occupation. His doing so will involve loss of status, if he takes to a degrading trade, but a Sayad may become a policeman, or take to evil ways, and remain a Sayad: and a Brahman remains a Brahman whatever his secular occupation may be, provided it does not out-caste him altogether. When once sanctity has been acquired by a family it is next to impossible to shake it off. Social status is much less permanent.

The Transmigration of Souls.—The original conception of the metempsychosis appears then to have been that the life or soul, with all its attributes, was transmitted by natural descent. This idea was developed into the doctrine that the soul transmigrated from one body to another independently of such descent, but this doctrine did not regard transmigration as something fitful and uncertain; on the contrary religion held that it was subject to one set of rules, and magic that it could be regulated, but in neither case was transmigration a matter of chance.

65. Magic and Religion.—Starting from precisely the same point we may conjecture that magic and religion diverged into two distinct paths. On the one hand, the magician claimed to be able to manipulate the vital essence; on the other, the priest maintained that the devolution of the soul could be modified or controlled by the pious or just man who observed the precepts of religion. On this theory it is possible to account for many beliefs.

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Magic.—The claims of magic are unlimited, and the powers of the magician only depend upon the degree of proficiency in the art to which he has attained. Apparently, as soon as man realized that he could, in a very small degree, modify or control the forces of nature, he sprang to the conclusion that, if only one knew how to set about it, there was no limit to what could be done in that direction. When it was once discovered that life was transmitted, it was but a short step for magic to claim that, by taking the proper measures, its transference could be controlled, and as one of the most deep-seated instincts is the desire to perpetuate the family, magic soon set to work to devise various, and sometimes indescribable, cures for barrenness. For that evil some of the more respectable remedies are to catch the soul of the dead, with various rites: as, for example, by bathing over a dead body, or eating a loaf cooked on the still burning pyre of a man who was never married (and so never transmitted his life), and who was the only or eldest son in his family (and so received the fullest possible measure of vitality). These rites assume various forms, but whichever one be considered it will be found that the principle is at bottom of the same. Thus: (i) On a Sunday or Tuesday night or during the Diwali Festival a barren woman desiring a child sits on a stool, which is then lowered down a well. After divesting herself of her clothes and bathing, she is drawn up again and performs the '*chaukpurna*' ceremony with incantations taught by a wizard Should there be any difficulty about descending the well, the ceremony is performed beneath a pipal tree. It is believed that after such a ceremony is performed the well runs dry and the tree withers. (ii) On the third night of the Diwali Festival a woman desiring a child cuts a lock of hair surreptitiously from the head of a *first-born* child and takes it to a wizard. A charm is made, which the woman either wears round her waist or buries in her house.

In all these cases the idea is to extract the principle of life from the well, the tree, or the first-born child of a neighbour.

Religion.—Religion, on the other hand, deprecated any such impious interference with the laws of nature. It maintained that, while, in the ordinary course of things, life was transmitted from one generation to another, superior sanctity could secure promotion on re-birth into a higher caste, while impiety was punished by re-birth in a lower form of life. Religion also adopted the view that life and spirit were one and the same thing, that that principle was inherent in every living thing, and from this basis appears to have been evolved the metaphysical doctrine of the world-soul, which pervades everything in the universe, of which the individual soul is but a detached fragment, and into which it will be re-absorbed. This doctrine is reconciled with that of the metempsychosis: as, for instance, in the Granth, for therein frequent allusion is made to this belief, the soul that is subject to *maya* or illusion being condemned to re-birth, whereas the one which is free from *maya* is absorbed in the Supreme. The belief is, however, by no means confined to Sikhism, for it finds expression in various Hindu customs and ideas.

The popular beliefs, however, do not regard the powers conferred by sanctity as limited to spiritual matters, and so every sacred personage is supposed to have a peculiarly extensive control over the vital principle, so that his sanctity is often manifested in the power to bestow children upon his suppliants. Indeed exceptionally holy people are held to be overflowing with this principle, so much so that in spite of themselves, unconsciously and without an effort, they dispense physical offspring or spiritual power, and the latter infects everything with which they come in contact, and is inherent in everything which emanates from them. For example, Mr. Maclagan quotes an instance of shoe-worship, a perfectly reasonable and logical deduction from the premisses that the super-abundant spirituality of the teacher could spread even to his more menial garments.

66. Deified teachers.—It may be said that in almost every religion we find at work two great and irreconcilable principles, to whose hostility may be traced the great schisms. The first of these is the doctrine of inherited sanctity. There is in the human heart not only a natural desire for some Mediator, but a demand that that Mediator shall be always present, a visible and tangible personage. The doctrine that sanctity is inherited meets this desire, and so in most religions we

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find a family, a tribe, or even a caste in which holiness is hereditary. By a slight modification of this doctrine we have in certain religions a line of spiritual personages whose succession is not governed by natural descent, but depends on a series of re-incarnations. Instances of both these allied principles have been given in this chapter.

It will be at once seen that this doctrine may easily develope into anthropolatry, and excellent illustrations of this are afforded by taking up at random almost any book on sects. For example, the Charndasis have the following tenets:—

Gazetteer of Alwar by Major P. W. Powlett, 1878.

'He who regards the Guru as a mere man is as one who takes the elixir for water. He will be born a dog time after time. He will fall into hell. From God's anger there is a refuge; from the Guru's none. *The Guru is greater than God*, for God's works are on the wrong side of the ocean; the Guru's have passed to the opposite shore. By his favour the clouds of love (*prem*) discharge their water, and suffuse the whole man.'

It is further clear that when once this doctrine has become established cases of disputed succession to the inheritance of spirituality may arise and lead to the formation of numerous sub-sects, instances of which will be found in several of the preceding paragraphs.

To this principle of inherited sanctity there is strong opposition in almost every case. It is contended that, whatever the merits of the spiritual teacher may be, he is and must always remain human, and that his natural descendants, though entitled to reverence, do not inherit any super-human sanctity. Examples of this rationalistic spirit may be indicated. It is found among the Sunnis (*vide* paragraph 43 *supra*): and among the Sikhs, for among them only the Sahjdhari Sikhs do obeisance to the Sodhis and Bedis who are descendants of Gurus. It would further seem that the Tapagachha Janis do not recognize any line of Jinas, a title which appears to imply that the Kharataragachha sect of that community regards its pontiffs as re-incarnations of the Arhats or Tirthankaras who were divine. The religion of Buddha began by denying the existence of the soul, and it has developed, at least in Tibet, into Lamaism, a creed whose cardinal tenet is the endless re-incarnation of the divine leader in a succession of *lamas* or deified men, a relapse into the ancient doctrine of the metempsychosis.

Rhys-David's American Lectures on Buddhism, pages 39-41 and 198.

Thus the Lamaists are an instance of that tendency to degeneration in religious doctrines which has played an important part in the history of religion, as will be seen presently.

67. Spiritual relationship.—In all religions, it would seem, the religious leader is regarded as a spiritual father, and as such is the indispensable mediator between the worshipper and the worshipped, unless indeed the mediator displaces the latter and becomes himself the object of worship. Thus is created a system of spiritual relationship, known as Pir-muridi among Mohammadans and Guru-sikhi among Sikhs. But the mediator need not belong to one of the great religious castes, such as the Brahmans and Sayads, and so it comes about that the religious business of many tribes is carried on by a two-fold agency, the Brahminical, and doubtless older, agency being retained for the religious ceremonies so inextricably connected with social life, and the newer spiritual agency superadded. Nothing could illustrate this better than Mr. Purser's account of the Hindu priesthood in Jullundur:—

"For the proper performance of his religious duties, a Hindu must have three Brâhmans. First is the *parohit*, whose principal business is gracing the ceremonies with his presence and taking fees. If he knows anything, so much the better, he can assist actively: but, if not, it is of no consequence. But besides executing the duties of the religious office, he is greatly in request as a messenger between the families of the husband and wife, for it is highly improper for one of the former to go into the village of the wife's parents. Next is the Pándha or Pádha, who must be a learned man, or at least must be thoroughly acquainted with all rites and ceremonies over which he presides, so that nothing may be done amiss. Finally, the Acháraj, whose business it is to see that all obsequies are properly performed.

Jullundur S. R., page 53.

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Besides these a Hindú may have a *guru*, or spiritual teacher, who need not be a Bráhman. But very few think him necessary. The three Brahmans have got their regular customers by whom they are employed when their services are needed, and do not practise promiscuously. One great duty of Bráhmans is to be the recipients of alms. This duty is generally taken by Bharáis among the Sultánis, but none of the other offices of Bráhmans devolves on them. The Bráhmans do not interfere in the every day life of the villagers. They come forward only on certain fixed occasions, such as marriages, deaths and obsequies. Sádhs are Sikh devotees who collect and distribute alms, read the Granth, and occasionally give instructions in it."

This system appears to be common to both the high and low castes in all the religions. The *guru* of the Hindu may be a Bráhman, but probably, in the great majority of cases, he is not. He may be a member of a religious order, even of a Mohammadan order. So too the *pir* of the Muhammadan is usually, but by no means invariably, a Sayad, various other sacred clans such as the Bodias, Khaggas, Jhanders and others, furnishing *pirs* to Mohammadan tribes. But amongst Mohammadans the *pir* is invariably a Mohammadan, though Bráhmans may be employed for social ceremonies. Similarly the Jains have Sadhus (Jaini-Sadhus) of their own as priests, though some of them continue to employ Bráhmans for ceremonial purposes, and amongst the Sikhs generally the position of the Bráhman is the same. The choice of a *guru* or *pir* is not confined to any particular caste, for the Sikh Jats have chiefly Khatris of the Bedi and other sections as their *gurus*, but amongst the lower castes the *guru* is usually a member of the caste. Thus the impure castes which are hardly within the pale of Hinduism not only have low-caste Bráhmans of their own, but also employ priests of their own castes. For example, the Megh of Sialkot and the Jammu border are almost ruled by a *gurú* of their own and have caste-priests called Gorais: but they also employ Bráhmans 'of low status.'

Thus too the three Chamar sub-castes, which do not employ the Chamarwa Bráhmans, have *masands*,* or celibate priests of their own caste. Among the Dhanaks certain members of the family called Dhana preside at marriage ceremonies.

These caste priests usually remain members of the caste to which they originally belonged, but intermarriage between the priest or *zinda-pir* and his disciple is often forbidden. Thus among the Rajputs, Pathans and Khojas there can be no marriage with the families of their Sayad Pirs, but the Sikh Jats many intermarry with Udasi Sadhus and the Chamars with their *masands*.

Thus among the higher castes spiritual relationship stands in precisely the same footing as natural descent, and involves all its consequences.

68. The inner religions.—The tendency to protect unpopular religions dogmas by making them secret, or to enhance their value in popular estimation by revealing them only to the initiated, probably accounts for the existence of the various secret sects or orders so often found. In nearly all religions we have these concealed doctrines. Thus the Jogis of Tilla have a lamp, kept perpetually burning, to which reverence is paid by reciting a secret *mantra* or prayer, which is handed down from one initiate to another. Even in the most primitive cults we find traces of esoteric doctrines. Thus in Kangra the shrines of the Siddhs connected with Dewat Sidh, (*vide* paragraph 15 *supra*) have legends which point to some secret dogmas being taught to their devotees. Once a young Bráhman was herding his cattle in the forest when he met a Gosain who forbade him ever to reveal their friendship. Disobeyance was punished by insanity, which was only cured by the power of Balak Rupi, the saint who had taken the form of the Gosain. A similar legend is told of Birag Lok's shrine, in which the penalty for disobedience was more severe, for the youth was turned into a stone, but this punishment elevated him to divine rank, and as he had been a cow-herd he became a god of cattle. It seems almost indisputable that these legends, puerile as they appear to us, are in reality the débris of old allegories. The Gosain is god: the lad the human soul in secret communion with

*Masand is usually derived from the Arabic *masnad*, but in Kangra it appears to mean 'long-haired, and is used of converts to Sikhism. It is there the name of a Ghirth sept.

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Him. Precisely the same idea is the basis of the Cupid and Psyche legend, and the allegory takes a slightly different form in the Dulha Deo cult, transformed into the Naushahi mysticism (*vide* paragraph 29 *supra*.) How otherwise these legends could be explained I cannot see, and if these explanations hold there is much to be said for the degradation theory of primitive religion.

If we knew more of this inner religion, which is reproduced for popular consumption in these allegories and legends, which then become themselves accepted as religious doctrines, we might be able to explain many instances of the worship of attributes. The process may be conjectured to be this,—first to the attribute is assigned a mystic meaning, which results in its being reverenced by the initiate: then the uninitiated worship it blindly in ignorance of its mystic significance: finally all recollection of the meaning is lost, and only the blind worship remains. It is not easy to see how men could worship a whistle or a personified whistle or a whistling god, (paragraph 28 *supra*), but it is not so difficult to understand that they could begin by making a whistle the emblem of one attribute, and end by converting the emblem into a god who whistles.

69. Tabus.—An institution, (it has serious claims to the title), which plays an important part in the life of the people is the institution of *tabu*. The number of *tabus* is endless, and the results in many cases important. Thus the Nagra Jats of Nagra in Ludhiana may not build a *chaubara* or upper storey to their houses, because it brings bad luck to do so, and Papora village in Bhiwani Tahsil contains no *chaubaras* owing to a legendary occurrence. No Sangwan Jat in the 57 villages held by that tribe in Dadri may cultivate cotton. To certain sections of tribes certain days are *tabu*. At every turn the business of life is hampered, and even direct loss incurred owing to these ideas. The confusion of thought, characteristic of primitive people, makes them regard anything which has been subject to supernatural influence as holy or accursed, without distinguishing between sanctity and the reverse. Thus whether a thing has brought good or evil fortune it is equally infected with supernatural power and so must not be used again, (paragraph 60, page 153 *supra*.).

70. Conclusion.—In conclusion I may quote a few notes from the District Census Reports which illustrate how the old order of things is passing away.

There are not wanting signs that the old personal sects and the old fanaticism are losing ground. Movements like the Arya Samaj, the Singh Sabha, and the Dev Dharm are not led by individuals claiming to be inspired or even semi-divine personages, but are organisations, founded on certain principles, incorporated under the law, and partially endowed.

Thus the Deputy Commissioner of Ferozepur writes:—

"No new sects of importance have sprung up during the past 10 years, but signs of decay in religious movements are visible here and there.

For instance 10 years or more ago there was always some fear of religious riots at the time of the Moharram between the two Muhammadan sects, Shiahs and Sunnis. Now not only do the Muhammadans show less interest in the display of *taziás* which are getting fewer in number every year, but the bitterness of feeling between the sects is not so marked.

Apparently both Hindus and Muhammadans are on the whole less inclined to listen to their religious leaders. Scarcely 10 years ago there were many *Kukas* in this District, some of whom were *Sabas* (or local chiefs) through whom homage was paid and presents sent to the successor of Ram Singh, the *Kuka* leader. Now a large majority of Sikhs look upon the *Kuka* sect almost with disfavour."

Mr. Maclagan, now Settlement Collector of Multan, also writes:—

"The Wahabis are believed to be of less importance than formerly and the animosity between them and other Musalmans has decreased. There is a fairly marked tendency to increase in Shiaism owing to the gradual disappearance of prejudices against Shias, and increased intercourse with Shia countries."

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Even in the most backward Districts of the North-West Frontier Province there is evidence that fanaticism is on the wane. Thus in Bannu the Deputy Commissioner says :—

"It would appear that the influence of *mullahs* as spiritual leaders is declining."

And in Dera Ismail Khan :—

"The Syeds possess far less influence now than they did, and transfers of land to them by their disciples are less frequent. No information, however, as to the number of these last is obtainable from the Census record."

And where the *mullah* has any influence, it is devoted to secular objects, as in Kohat :—

"A few of the local *mullahs* attain, every now and then, to a more or less extensive popularity, but they cannot be considered as spiritual leaders or the founders of any new sect or movement. Their influence is unfortunately chiefly exercised in political intrigue, rather than in the direction of spiritual enlightenment."

It may be safely said that with political failure will come the final extinction of all influence.

In accord with these observations is the action of the Anjuman-i-Islamia of the Punjab, which in 1900 published in Urdu, Persian, Pashto and English a *fatwá* against the practice of *ghaza*, demonstrating its illegality from the Qoran.

Addendum to paragraph 23.

The Bhagat Panthis.—Since this chapter was in proof Captain O'Brien, Deputy Commissioner, Mianwali, has furnished the following account of this sect, whose members are called Ram Namazis by their opponents, because they pray to Ram. The sect was started in the Mianwali District, some 40 or 50 years ago, by one Bhagat Waste Ram who compiled a 'Gobind Shastar' for his disciples in Gurmukhi, though the authority of Guru Nanak's Granth is also admitted by the sect. A prayer composed by the Bhagat must be recited six times a day, facing the east, with the Muhammadan genuflexions, etc., the words 'Hari Ramji, Hari Gobind, Vishan Bhagwanji' being repeated. Ablution (*wazu*) is a necessary preliminary to prayer, as in Islam. The sect allows marriage within the *got* or section, and the only ceremonial is a procession round the Granth (*dawan*), with a distribution of sweetmeat (*karáh*), which is also distributed on a birth. The usual Hindu ceremonies of *chola* and *jhand* are not observed, but the sacred thread may be worn, though this rite is to be performed at the Darbar Sahib at Amritsar. There are no funeral ceremonies and the dead are buried, not burnt. A dying man is seated 'like a jogi', and after death his corpse is placed in a litter (*kajawa*) and carried to the *samadh* or sacred tomb for burial, or else cast into a river. The family reads the Granth for ten days after a funeral, but all the other Hindu observances are forbidden. Ceremonial impurity also is limited to those who actually carry out the corpse, and they alone bathe. Death does not render a family impure, nor does a birth, only the mother and child being deemed to be so for a few days. Widow re-marriage is prescribed as a duty. Idol-worship is forbidden, the sect being *nirgun upasak*, or worshippers of god, and opposed to the *surgun upasak*, or idol-worshippers. The sect also believes in the transmigration of souls.

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SUBSIDIARY TABLE I. A.—*General Distribution of Population by Religion.*

Religion.	1901.		1891.		1881.		Percentage of variation, Increase (+) or Decrease (−).		Net variation 1881 to 1901.
	Number.	Proportion per 1,000.	Number.	Proportion per 1,000.	Number.	Proportion per 1,000.	1891 to 1901.	1881 to 1891.	
1	2	3	4	5	6	7	8	9	10
Total	**26,880,217**	...	**25,130,127**	...	**22,712,120**	...	+ 6·9	+ 10·7	+ 18·4
Hindu	10,478,721	390	10,237,720	407	9,252,295	407	+ 2·4	+ 0·7	+ 13·2
Sikh	2,130,987	79	1,870,481	75	1,716,114	76	+ 13·9	+ 9·	+ 24·2
Jain	50,020	2	45,683	2	42,678	2	+ 9·5	+ 7·	+ 17·2
Buddhist	6,940	...	6,236	...	3,251	...	+ 11·3	+ 91·8	+ 113·5
Zoroastrian	523	...	412	...	465	...	+ 26·9	— 11·4	+ 12·5
Mohammadan	14,141,122	526	12,915,643	514	11,662,434	514	+ 9·5	+ 10·7	+ 21·3
Christian	71,864	3	53,909	2	33,699	1	+ 33·3	+ 60·	+ 113·3
Jews and unspecified	40	...	63	...	1,184	...	— 36·5	— 94·7	— 96·6

NOTE.—The figures include (i) in 1881 the Khyber troops, (ii) in 1891 the Biloch trans-Frontier, and (iii) in 1901, that tract, the Shirani country, and Kuram.

SUBSIDIARY TABLE. I. B.—*Variation in Population of each Main Religion in the Districts and States of the Punjab and North-West Frontier Province.*

District or Sattes.	PERCENTAGE OF VARIATION IN PERIOD 1891—1901 IN PLUS OR MINUS FOR				
	Total Population.	Hindus.	Total Sikhs 1901.	Sikhs.	Muhammadans.
1	2	3	4	5	6
Total for both Provinces	+ 6·9	+ 2·4	2,130,987	+ 13·9	+ 9·4
British Territory	+ 7·6	+ 3·4	1,545,110	+ 11·2	+ 9·9
Total Native States	+ 3·8	— ·1	585,877	+ 21·9	+ 5·9
Hissar	+ ·7	— ·7	28,642	+ 29·3	+ 1·5
Loharu	— 24·3	— 26·9	...	...	— 2·5
Rohtak	+ 6·8	+ 6·8	94	— 39·	+ 7·2
Dujana	— 8·6	— 10·3	4	...	— 2·8
Gurgaon	+ 11·5	+ 9·7	99	— 2·9	+ 15·5
Pataudi	+ 15·4	+ 15·5	...	...	+ 16·1
Delhi	+ 7·8	+ 6·6	204	— 30·9	+ 11·7
Karnal	+ 2·6	+ 1·6	12,294	— 12·6	+ 5·4
Umballa	— 5·5	— 2·4	58,073	— 33·8	— 1·7
Kalsia	— 2·1	— 3·7	6,453	— 12·1	+ 4·5
Nahan	+ 9·3	+ 8·6	688	— 22·	— 30·8
Simla *and Simla States*	+ 5·5	+ 4·6	1,862	+ 19·5	+ 11·1
Kangra	+ ·6	+ 1·	1,220	— 16·5	— ·1
Mandi and Suket	+ 4·3	+ 3·8	47	— 44·7	+ 23·7
Hoshiarpur	— 2·1	— 1·2	71,126	+ ·6	— 4·8
Jullundur	+ 1·1	— 3·4	125,817	+ 14·5	+ 1·8
Kapurthala	+ 4·8	+ 4·7	42,101	+ 6·6	+ 4·5
Ludhiana	+ 3·8	— 3·2	164,919	+ 16·5	+ 4·1
Maler Kotla	+ 2·3	— 3·9	10,495	+ 37·6	+ 1·4
Ferozepore	+ 8·	+ 10·7	228,355	+ ·9	+ 10·5
Faridkot	+ 8·	+ 8·2	52,721	+ 11·8	+ 4·7
Phulkian States. { *Patiala*	+ ·8	— 6·6	355,649	+ 24·6	+ 1·6
Nabha	+ 5·3	— 2·7	78,361	+ 24·3	+ 7·6
Jind	— ·9	— 8·2	29,975	+ 99·6	+ ·5
Montgomery including part in Chenab Colony ...	— ·4	— 2·2	22,605	+ 41·	— 1·7
Lahore	+ 8·	+ 1·7	159,701	+ 5·1	+ 11·2
Amritsar	+ 3·1	+ 1·6	264,329	+ 1·1	+ 5·1
Gurdaspur	— ·4	— 4·	91,756	+ 6·9	+ ·9
Chamba	+ 3·	+ 3·	80	— 3·6	+ 10·6
Sialkot	— 3·2	— 18·7	50,942	+ 2·2	+ 4·6
Gujranwala including part in Chenab Colony ...	+ 29·	+ 25·4	71,950	+ 58·8	+ 26·9
Gujrat	— 1·3	— 4·2	24,893	+ 30·9	— 2·
Shahpur	+ 6·2	+ 3·7	12,756	+ 30·5	+ 6·
Jhelum	— 2·4	+ 1·9	15,070	— ·6	— 2·9
Rawalpindi including Attock	+ 4·9	+ 3·5	32,234	+ 17·3	+ 4·5
Jhang including part in Chenab Colony ...	+ 131·8	+ 176·6	67,719	+ 1,626·6	+ 101·5
Multan	+ 11·7	+ 8·1	4,662	+ 63·5	+ 12·4
Bahawalpur	+ 10·8	+ 27·4	7,985	— 40·1	+ 9·4
Muzaffargarh	+ 6·4	+ 3·2	3,225	+ 18·8	+ 6·8
Dera Ghazi Khan (old)	+ 10·1	+ 3·	1,026	— 27·9	+ 11·3
Biloch trans-Frontier	+ 316·7	...	...	...	+ 305·8
Hazara excluding Attock	+ 8·5	— 4·	4,836	+ 11·8	+ 9·1
Peshawar	+ 10·8	+ 11·4	11,318	+ 22·6	+ 10·8
Kohat	+ 11·6	+ 39·7	3,344	— 22·2	+ 10·5
Bannu (old)	+ 9·5	+ 15·3	3,154	+ 196·9	+ 8·3
Dera Ismail Khan (old)	+ 8·4	+ 5·	6,515	+ 129	+ 7·5

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SUBSIDIARY TABLE II—*Distribution of Religions by Natural Divisions, Districts and States.*

NATURAL DIVISIONS, DISTRICTS AND STATES.	HINDUS.			SIKHS.			MOHAMMADANS.			CHRISTIANS.			JAINS.			BUDDHISTS.		
	Proportion per 10,000 in			Proportion per 10,000 in			Proportion per 10,000 in			Proportion per 10,000 in			Proportion per 10,000 in			Proportion per 10,000 in		
	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Total for both Provinces ...	3,898	4,014	4,071	792	744	756	5,261	5,139	5,135	27	22	15	19	18	19	3	3	1
Total British Territory (i) including North-West Frontier Province.	3,566	3,711	3,783	688	666	595	5,693	5,575	5,583	32	26	18	19	19	19	2	3	2
Total British Territory (ii) excluding North-West Frontier Province.	3,873	...	...	746	...	...	5,325	...	...	33	...	...	21	...	...	2	...	...
Total Native States ...	5,583	5,850	5,494	1,324	1,127	1,541	3,068	3,006	2,945	2	1	1	16	14	18	6	1	
Total North-West Frontier Province.	632	..	..	132	..	...	9,211	...	...	25	...	...	...	...	...	...	...	...
Indo Gangetic Plain West	4,861	5,027	4,894	1,240	1,266	1,368	3,742	3,659	3,690	18	14	12	35	34	36	...	...	...
Hissar ...	6,069	7,107	7,624	366	285	62	2,585	2,565	2,251	3	3	1	77	73	62	...	...	...
Loharu ...	8,703	9,000	8,858	...	...	...	1,289	1,300	1,102	...	...	...	8	...	10	...	...	...
Rohtak ...	8,362	8,406	8,170	2	3	3	1,454	1,448	1,436	1	1	1	81	81	90	...	...	...
Dujana	7,623	7,747	7,730	2	...	...	2,395	2,252	2,269	...	...	...	...	...	...	...	...	...
Gurgaon	6,662	6,803	6,844	1	2	2	3,250	3,138	3,094	4	2	1	53	55	9	...	...	...
Fatáudi ...	8,335	8,358	8,109	...	...	...	1,611	1,609	1,841	...	...	4	47	63	46	...	...	...
Delhi ...	7,409	7,500	7,511	4	6	15	2,428	2,345	2,328	46	29	31	112	119	114	...	...	...
Karnal	7,061	7,310	7,286	139	118	130	2,733	2,511	2,508	13	2	1	54	59	75	...	...	...
Juliundur	4,011	4,167	4,285	1,371	1,221	1,144	4,588	4,556	4,542	19	18	20	11	8	9	...	...	...
Kapurtaala	2,979	2,985	3,282	1,340	1,318	1,049	5,673	5,691	5,660	1	...	1	7	6	8	...	...	...
Ludhiana	3,998	4,286	4,448	2,450	2,183	2,055	3,505	3,494	3,457	14	6	5	33	31	35	...	...	...
Maler Kotla	4,955	5,277	2,277	1,354	1,006	4,072	3,513	3,547	3,465	2	2	...	176	168	186	...	...	...
Ferozepore	2,913	2,844	2,593	2,384	2,553	2,595	4,602	4,568	4,774	20	20	26	11	16	12	...	...	...
Faridkot	2,864	2,856	2,830	2,221	4,100	4,142	2,882	2,988	2,992	1	1	...	32	35	36	...	...	...
Phulkian States { *Patiala* ...	5,514	5,054	5,008	2,228	1,802	2,781	2,238	2,223	2,190	2	1	...	18	20	20	...	...	...
Nabha ..	5,389	5,832	5,102	2,630	2,230	2,967	1,965	1,924	1,916	...	...	1	16	14	14	...	...	...
Jhind ...	7,556	8,113	8,430	1,063	528	173	1,373	1,353	1,371	3	...	...	45	6	26	...	...	...
Lahore	2,378	2,527	2,092	1,374	1,414	1,359	6,174	5,999	6,487	63	51	50	9	8	11	...	...	...
Amritsar	2,745	2,787	2,939	2,583	2,634	2,422	4,639	4,556	4,626	20	16	10	14	7	3	...	...	...
Gujranwala	2,241	2,409	2,064	682	657	586	7,028	6,890	7,337	36	34	3	13	10	9	...	...	...
Himalayan	9,460	9,470	9,474	23	25	18	453	443	459	20	22	24	3	2	4	41	38	21
Nahan	9,469	9,531	9,579	51	71	42	473	395	377	3	2	1	4	1	1	...	...	...
Simla and *Simla States* ...	9,406	9,455	9,409	43	40	35	424	424	456	68	75	89	7	6	10	52	...	...

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SUBSIDIARY TABLE II—*Distribution of Religions by Natural Divisions, Districts and States*—contd.

NATURAL DIVISIONS, DISTRICTS AND STATES.	HINDUS.			SIKHS.			MOHAMMADANS.			CHRISTIANS.			JAINS.			BUDDHISTS.		
	Proportion per 10,000 in			Proportion per 10,000 in			Proportion per 10,000 in			Proportion per 10,000 in			Proportion per 10,000 in			Proportion per 10,000 in		
	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Kangra	9,407	9,378	9,409	16	19	10	516	520	536	5	5	4	2	2	2	54	76	39
Mandi and Suket ...	9,807	9,851	9,844	2	4	3	169	141	152	...	1	1	...	...	...	22	...	...
Chamba	9,334	9,343	9,361	6	7	6	652	607	592	6	5	7	...	...	...	2	37	33
Sub-Himalayan	3,068	3,281	3,417	527	535	448	6,349	6,134	6,110	45	39	17	11	10	8	...	...	...
Ambala	6,253	6,105	6,461	712	907	641	2,950	2,911	2,850	53	50	35	32	27	12	...	...	...
Kalsia	5,750	5 843	6,149	970	1,069	874	3 293	3.057	2,914	...	...	...	27	31	32	...	...	...
Hoshiarpur	6,099	6,039	6,104	719	699	663	3,162	3,249	3 219	8	1	1	12	12	12	...	...	...
Gurdaspur	4,048	4,201	4,362	976	909	879	4,928	4,863	4.752	47	25	6	1	1	1	...	...	...
Sialkot	2,786	3,315	2,057	470	445	397	6,615	6,119	6,611	110	106	15	19	15	14	...	...	...
Gujrat	924	951	1,051	332	250	129	8,738	8.797	8,816	6	1	4	...	...	...	...	...	...
Jhelum	872	834	1.034	254	249	100	8.867	8,910	8.768	4	4	7	3	3	1	...	...	...
Rawalpindi	927	939	1,051	346	310	217	8,633	8,661	8.672	82	79	47	11	10	13	...	...	...
Hazara	411	465	487	72	70	34	9,515	9,461	9,476	2	4	2	...	...	...	...	...	...
North-West Dry Area ...	1 534	1,397	1,375	259	129	78	8,181	8,459	8.531	25	14	14	1	...	1	...	...	...
Montgomery ...	2,372	2 43	1,969	412	32	280	7.215	7,245	7,748	1	2	2	...	...	...	...	...	...
Shahpur	1,306	1,338	1,400	243	198	112	8.449	8,462	8.487	2	2	1	...	...	...	...	...	...
Mianwali	1,182	...	...	62	...	...	8,754	...	...	1	...	...	1	...	...	...	...	...
Chenab Colony	2,658	...	...	1,112	...	...	6,120	...	...	110	...	...	...	...	...	...	...	...
Jhang ...	2.103	2,024	1,642	93	90	88	7,803	7,885	8 270	1	1	...	...	...	...	...	...	...
Multan	1,879	1,944	2,029	60	45	38	8,025	7 981	7,897	28	30	34	2	...	1	...	...	...
Bahawalpur	1,591	1,385	1,591	111	205	99	8,297	8 410	8 374	1	...	2	...	...	4	...	...	...
Muzaffargarh	1,287	1,328	1,279	79	71	82	8.633	8,600	8,638	1	1	1	...	...	...	...	...	...
Dera Ghazi Khan	1,227	1,209	1,285	22	35	36	8.745	8,653	8,677	2	2	2	3	...	...	...	...	...
Peshawar	509	503	663	144	130	52	9,292	9,299	9,216	54	67	69	...	...	...	...	...	...
Malakand, Dir, Swat and Chitral	3 333	...	...	2,247	...	...	4,247	...	...	13	...	...	...	...	...	...	...	...
Kohat	665	531	541	154	220	123	9,167	9,236	9.321	14	10	12	...	2	2	...	...	...
Kurram	413	...	...	98	...	...	9,487	...	...	2	...	...	...	...	...	...	...	...
Bannu	958	...	...	115	...	...	8,918	...	...	8	...	...	1	...	...	...	...	...
,, (old)	957	909	921	77	29	24	8,916	9,059	9,051	5	2	2	1	1	2	...	...	...
Dera Ismail Khan ...	1,166	...	...	173	...	...	8,651	...	...	9	...	...	1	...	...	...	...	...
,, (old) ...	254	1,295	1,233	124	58	38	8,617	8,642	8,723	5	4	6	...	...	...	...	...	...

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SUBSIDIARY TABLE III.—*Distribution of Christians by Districts and States.*

District or State.	Number of Christians in			Variation.		
	1901.	1891.	1881.	1891-1901.	1881-1891.	1881-1901.
1	2	3	4	5	6	7
Total for the Province ...	71,864	53,909	33,699	+17,955	+20,210	+38,165
Total British Territory ...	71,084	53,587	33,420	+17,497	+20,167	+37,664
Total Native States ...	780	322	279	+ 458	+ 43	+ 501
Hissar	253	242	*72	+ 11	+ 170	+ 181
Rohtak	80	55	34	+ 25	+ 21	+ 46
Gurgaon	278	152	70	+ 126	+ 82	+ 208
Pataudi	...	...	7	...	— 7	— 7
Delhi	3,158	1,858	2,017	+ 1,300	— 159	+ 1,141
Karnal	1,179	120	85	+ 1,059	+ 35	+ 1,094
Ambala	4,362	5,204	3,773	— 842	+ 1,431	+ 589
Kalsia	...	3	1	— 3	+ 2	— 1
Nahan	46	25	21	+ 21	+ 4	+ 25
Simla	2,798	3,078	3,353	— 280	— 275	— 555
Nalagarh	7	4	3	+ 3	+ 1	+ 4
Bilaspur	1	...	...	+ 1	...	+ 1
Bashahr	43	15	22	+ 28	— 7	+ 21
Keonthal...	41	11	10	+ 30	+ 1	+ 31
Baghal	...	3	...	— 3	+ 3	...
Minor Hill States	21	12	12	+ 9	...	+ 9
Kangra	385	343	327	+ 42	+ 16	+ 58
Mandi	3	12	12	— 9	...	— 9
Suket	...	3	...	— 3	+ 3	...
Hoshiarpur	813	120	98	+ 693	+ 22	+ 715
Jullundur	1,713	1,645	1,631	+ 68	+ 14	+ 82
Kapurthala	39	8	35	+ 31	— 27	+ 4
Ludhiana	947	372	322	+ 575	+ 50	+ 625
Maler Kotla	12	15	3	— 3	+ 12	+ 9
Ferozepur	1,908	1,738	1,686	+ 170	+ 52	+ 222
Faridkot	11	13	...	— 2	+ 13	+ 11
Patiala	316	105	39	+ 211	+ 66	+ 277
Nabha	7	10	18	— 3	— 8	— 11
Jind	80	7	3	+ 73	+ 4	+ 77
Montgomery	66	85	93	— 19	— 8	— 27
Lahore	7,296	5,483	4,644	+ 1,813	+ 839	+ 2,652
Amritsar	2,078	1,609	869	+ 469	+ 740	+ 1,209
Gurdaspur	4,471	2,400	463	+ 2,071	+ 1,937	+ 4,008
Chamba	70	65	80	+ 5	— 15	— 10
Sialkot	11,939	11,668	1,535	+ 271	+ 10,133	+ 10,404
Gujranwala	2,748	2,353	194	+ 395	+ 2,159	+ 2,554
Gujrat	460	114	255	+ 346	— 141	+ 205
Shahpur	91	80	29	+ 11	+ 51	+ 62
Jhelum	271	253	416	+ 18	— 163	— 145
Rawalpindi	7,614	7,105	3,822	+ 509	+ 3,283	+ 3,792
Chenab Colony	8,672	...	...	+ 8,672	...	+ 8,672
Jhang	38	37	11	+ 1	+ 26	+ 27
Multan	1,964	1,892	1,861	+ 72	+ 31	+ 103
Bahawalpur	83	11	13	+ 72	— 2	+ 70
Muzaffargarh	33	27	33	+ 6	— 6	...
Dera Ghazi Khan	152	117	82	+ 35	+ 35	+ 70
Hazara	101	236	90	— 135	+ 146	+ 11
Peshawar	4,288	4,742	†5,008	— 454	— 266	— 720
Malakand, Dir, Swat, Chitral	141	...	...	+ 141	...	+ 141
Kohat	317	197	212	+ 120	— 15	+ 105
Kurram	13	...	...	+ 13	...	+ 13
Bannu, (Old District)	195	58	82	+ 137	— 24	+ 113
Dera Ismail Khan, (Old District)	262	204	253	+ 58	— 49	+ 9

* 17 Christians of the old District of Sirsa are included in the Hissar District.

NOTE.—The following units have no Christians in any census:—Loharu, Dujana, Jubbal, Biloch trans-Frontier and the Shirani country.

† Includes 920 persons in the Khyber.

SUBSIDIARY TABLE IV.—*Distribution of Christians by Race and Denomination.*

Denomination.	European.		Eurasian.		Native		Total.		Variation + or—
	Male.	Female.	Male.	Female.	Male.	Female.	1901.	1891.	
1	2	3	4	5	6	7	8	9	10
Total ...	24,199	6,654	1,349	1,149	21,112	17,401	71,864	53,909	+ 17,955
Anglican communion ...	18,949	4,911	716	697	8,265		40,483	29,064	+ 11,419
Armenian ...	13	5	...	...	4	6,945	27	14	+ 13
Baptist ...	71	54	12	15	210	5	618	544	+ 74
Congregationalist ...	4	2	...	...	...	256	6	15	— 9
Greek ...	13	1	...	...	6	...	22	3	+ 19
Indefinite beliefs ...	15	7	4	4	2	2	32	14	+ 18
Lutheran and allied denominations.	16	12	1	2	2	...	40	32	+ 8
Methodist ...	1,070	111	18	16	188	7	1,566	1,112	+ 454
Minor denominations...	12	10	5	1	36	163	99	220	— 121
Presbyterian ...	558	275	32	38	2,275	35	5,064	11,989	— 6,925
Quaker ...	1	4	1	1	3	1,886	11	1	+ 10
Roman ...	3,192	1,082	484	317	1,537	1	7,766	7,113	+ 653
Salvationist ...	5	3	...	...	227	1,154	443	3	+ 440
Denomination not returned.	280	177	76	58	8,357	208 6,739	15,687	3,785	+ 11,902

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SUBSIDIARY TABLE V.—*The Sikh Sects of the Punjab and North-West Frontier Province (British Territory only) with their principal Districts.*

(FOR ALL AGES).

Paragraph.*	Sect and District.	Males.	Females.
1	2	3	4
§42	**Guru Kalu Mehar** (Ferozepore) ...	4	5
§43	**Suraj-bansi** (Lahore)	7	6
§44	**Sewak Guga Panthi** (Ferozepore) ...	6	4
§45	**Sewak Mai Ganga** (Lahore)	1	1
	Apa Panthi (Ludhiana)	21	14
	Khwaja Khizr (Ludhiana)	4	4
	Zahir Pir (Umballa)	4	3
	Darya Pir (Montgomery)	8	...
§46	**Sewak Bhairon** (Ferozepore)	8	...
§25	**Guru Khet Pal** (Ferozepore)	26	18
§48	**Sewak Shiv**	449	323
§28	Umballa	69	59
	Hoshiarpur	366	253
	Baba Mahesh	648	410
	Hoshiarpur...	579	393
	Jullundur	69	17
§49	**Durga Opasak**	4,231	3,240
§26	Hissar	9	10
	Karnal	38	26
	Umballa	783	402
	Hoshiarpur	1,286	1,423
	Jullundur	456	337
	Ludhiana	1,536	980
	Ferozepore	40	46
	Montgomery	7	4
	Rawalpindi	20	2
	Chenab Colony	21	3
	Hazara	10	...
,,	**Devi-ke**	258	245
	Ferozepore	252	241
	Lahore	6	4
,,	**Devi-Dharm** (Hoshiarpur)	15	6
§50	**Kola Panthi** (Amritsar)	1	...
,,	**Shakat** (Jullundur)	273	209
§53	**Sanniasi** (Shahpur)	5	3
	Sikh Sanniasi by caste	22	11

In the details for each sect only those Districts are shown which contain over 10 souls of that sect, and in cases where the total number of any sect is less than 10, only the District returning it, or the largest number of the sect is shown.

* The numbers refer to the paragraphs of the Punjab Census Report 1892, Chapter III.—References to the paragraphs of this report (Chapter III) are given *in italics*.

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Paragraph.	Sect and District.	Males.	Females.
1	2	3	4
§54	**Jogi Pir**	333	238
§28	Umballa	19	20
	Hoshiarpur	47	22
	Jullundur	159	111
	Ludhiana	101	67
	Rawalpindi	...	17
§55	**Jangam** (Ambala)	5	...
§28			
§55	**Guru Gorakh Nath** (Jullundur) ...	12	6
§56	**Guru Gopi Chand**	47	39
	Ludhiana	45	38
§58—60	**Vaishno**	393	333
§29	Hissar	9	5
	Hoshiarpur	82	88
	Jullundur	74	16
	Ludhiana	91	126
	Ferozepore	8	8
	Lahore	14	10
	Amritsar	57	60
	Gujranwala	22	11
	Peshawar	17	3
§58	**Sewak Nirbhav** (Montgomery) ...	3	6
§59	**Baba Bal Dev** (Hoshiarpur)	5	5
§30	**Radha Swami**	250	223
	Ludhiana	70	79
	Ferozepore	64	37
	Amritsar	37	28
	Gurdaspur	18	18
	Rawalpindi	5	15
	Chenab Colony	51	45
§60	**Charndasia** (Ferozepore)	1	1
§61	**Sewak Bairagi**	311	211
§29	Hoshiarpur...	234	119
	Jullundur	52	78
	Ferozepore	4	9
§29	*Sikh Bairagi by caste*	*94*	*42*
§62	**Baba Ramanandia**...	5	12
	Lahore	5	8
§65	**Guru Hari Singh**	65	7
	Hoshiarpur	61	4
„	**Gokal**, (Jhang)	2	1
§65	**Baba Kala Dhari**	375	366
	Hoshiarpur	370	358
	Jullundur	5	8

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Paragraph.	Sect and District.	Males of all ages.	Females.
1	2	3	4
§65	**Guru Thakur Das** (Ferozepore) ...	5	7
„	**Baba Nakodar Das**	38	29
	Hoshiarpur	37	25
„	**Thamman Dasia** (Lahore)	1	4
§64	**Sewak Gosain**	15	17
	Mianwali	10	14
	Sikh Gosain by caste	*51*	*33*
§66	**Baba Behari** (Hoshiarpur)	27	38
§67	**Guru Mastan Singh** (Jullundur) ...	4	3
§71—74	**Sultani, Sakhi Sarwar, Pir Sarwar** or **Lalanwala.**	35,371	27,254
§31	Hissar	2,661	2,297
	Rohtak	8	2
	Delhi	18	1
	Karnal	131	96
	Umballa	1,133	816
	Hoshiarpur	756	575
	Jullundur	2,729	1,883
	Ludhiana	9,779	7,762
	Ferozepore	9,562	8,061
	Montgomery	66	45
	Lahore	784	470
	Amritsar	3,322	1,847
	Gurdaspur	1,297	865
	Sialkot	617	380
	Gujranwala	736	375
	Gujrat	39	18
	Jhelum	11	8
	Rawalpindi	391	116
	Chenab Colony	1,168	591
	Jhang	8	4
	Multan	19	19
	Dera Ghazi Khan	27	4
	Hazara	11	2
	Peshawar	48	7
	Malakand	32	...
§75	**Panj Piria**	780	605
	Karnal	8	3
	Umballa	170	110
	Hoshiarpur	97	122
	Jullundur	36	34
	Ludhiana	455	332
	Ferozepore	11	3
§81	**Kabir Panthi**	20	12
	Umballa	9	5
„	**Surdasi** (Jhang)	1	1

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Paragraph.	Sect and District.	Males.	Females.
1	2	3	4
§82	**Nama-bansi or Nam Dev**	726	773
	Umballa	6	12
	Jullundur	142	122
	Ludhiana	128	270
	Ferozepore	57	47
	Lahore	42	30
	Amritsar	141	90
	Gurdaspur	15	8
	Sialkot	181	175
	Gujranwala	10	17
§83	**Sain Bhagat**	150	103
	Ludhiana	144	89
	Amritsar	3	10
„	**Sadh Hosaini** (Amritsar)	5	5
§86	**Sadhu**	32	81
	Amritsar	23	7
	Sialkot	4	74
§87	**Dadu-Panthi** (Kangra)	5	1
„	**Rahtia**	44	32
	Ludhiana	4	6
	Ferozepore	27	19
	Total Sikhs of Guru Nanak 296,877 ...	...	...
§88	**Nanak-Panthi**	118,739	87,711
	Hissar	8,998	7,664
	Rohtak	25	8
	Gurgaon	17	3
	Delhi	14	8
	Karnal	2,108	982
	Umballa	1,045	699
	Kangra	196	134
	Hoshiarpur	2,779	2,257
	Jullundur	2,176	1,836
	Ludhiana	16,300	14,344
	Ferozepore	1,815	1,195
	Montgomery	7,960	5,383
	Lahore	14,645	9,630
	Amritsar	5,648	4,533
	Gurdaspur	1,119	598
	Sialkot	7,236	5,101
	Gujranwala	17,310	11,775
	Gujrat	5,757	5,291
	Shahpur	3,101	2,562
	Jhelum	1,591	1,275
	Rawalpindi	8,852	6,027
	Mianwali	768	643
	Chenab Colony	1,156	390
	Jhang	999	663
	Multan	643	516
	Muzaffargarh	112	90
	Dera Ghazi Khan	49	39
	Hazara	1,508	995

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Paragraph.	Sect and District.	Males.	Females.
1	2	3	4
§88	**Nanak-Panthi**—concld.		
	Peshawar	4,396	2,852
	Kohat	57	33
	Bannu	216	105
	Dera Ismail Khan	139	80
§89	**Pahar Chand** (Ludhiana)	2	2
,,	**Bawe-ke**	65	130
	Amritsar	60	130
,,	**Baba Bedi Sahib**	223	131
	Hoshiarpur	67	44
	Jullundur	104	60
	Ludhiana	6	4
	Sialkot	6	4
	Gujranwala	17	10
	Rawalpindi	8	4
	Dera Ismail Khan	8	4
,,	**Baba Faqiria**	24	10
	Hoshiarpur	17	8
,,	**Baba Mehtab Singh** (Gujranwala) ...	33	18
,,	**Guru Khem Singh**	36	19
	Hoshiarpur	24	12
	Peshawar	12	7
,,	**Panja Sahib**	47	9
	Jullundur	45	9
§90	**Udasi**	271	130
§32	Hissar	18	7
	Karnal	14	7
	Umballa	12	4
	Jullundur	38	20
	Ludhiana	8	7
	Ferozepore	15	3
	Montgomery	11	5
	Lahore	15	9
	Amritsar	87	25
	Gurdaspur	25	32
	Chenab Colony	10	3
	Sikh Udasi by caste	*3,208*	*1,009*
,,	**Siri Chand** (Ludhiana)	1	...
,,	**Guru Sangat Sahib**	5	22
	Jullundur	...	11
	Ferozepore	5	11
,,	**Baba Gurditta**	4,529	3,633
	Umballa	833	603
	Hoshiarpur	2,002	1,647
	Jullundur	579	558

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Paragraph.	Sect and District.	Males.	Females.
1	2	3	4
§90	**Baba Gurditta**—concld.		
	Ludhiana	1,094	809
	Gurdaspur	8	10
	Chenab Colony	13	6
,,	**Guru Hira Singh** (Ferozepore) ...	5	7
,,	**Sewak Bhagat Singh** (Mianwali) ...	3	2
,,	**Bhagat Sangie** (Jullundur)	...	2
,,	**Baba Kirpal Singh** (Hoshiarpur) ...	15	24
	Manohar-Dasi (Amritsar)	8	4
§92	**Suthra-Shahi** (Hissar)	1	
§32	*Sikh Suthrashahi by caste*	*18*	*1*
,,	**Bawa Lal Das**	105	93
	Hoshiarpur	6	9
	Jullundur	67	63
	Ludhiana	28	15
§93	**Sewak Budh**	116	143
§32	Hoshiarpur	103	95
	Ludhiana	13	48
,,	**Baba Buddha**	289	227
	Hoshiarpur	77	68
	Jullundur	10	13
	Gurdaspur	202	143
	Sahib Ramkaur (Gurdaspur)	68	68
,,	**Baba Mula** (Delhi)	4	1
,,	**Bawa Isa** (Hoshiarpur)	84	46
,,	**Guru Gulab Singh**	291	231
	Hoshiarpur	27	23
	Jullundur	264	208
§94	**Sanwal Shah**	44	76
	Mianwali	43	74
§95	**Nirankari**	260	286
	Delhi	7	3
	Umballa	7	4
	Gujrat	104	154
	Rawalpindi	101	100
	Kohat	31	18
§96	**Guru Angad Sahib** (Jullundur) ...	32	32
,,	**Baba Bhalla** (Gurdaspur)	8	5
§97	**Guru Amar Das** (Jullundur)	2	3
,,	**Nirinjani**	583	561
	Jullundur	48	43
	Amritsar	301	214
	Gurdaspur	234	304

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Paragraph.	Sect and District.	Males.	Females.
1	2	3	4
§97	**Baba Jawahir Singh**	2,713	1,726
	Umballa	607	437
	Hoshiarpur	731	577
	Jullundur	1,320	695
	Ludhiana	52	15
„	**Guru Ganga Das**	24	18
	Hoshiarpur	17	14
„	**Bhai Lalo**	94	88
	Hissar	78	80
	Ludhiana	8	4
	Ferozepore	8	4
„	**Baba Handal**	182	153
	Jullundur	87	87
	Ferozepore	50	58
	Chenab Colony	35	6
§98	**Guru Ram Das**	11,310	9,553
	Hissar	246	193
	Karnal	169	138
	Umballa	1,070	869
	Kangra	42	36
	Hoshiarpur	879	551
	Jullundur	4,824	4,692
	Ludhiana	2,609	2,141
	Ferozepore	597	482
	Montgomery	7	6
	Lahore	103	50
	Amritsar	77	59
	Gurdaspur	17	6
	Sialkot	238	136
	Chenab Colony	268	189
	Peshawar	37	...
	Dera Ismail Khan	112	...
„	**Sewak Amratji** (Hoshiarpur)	1	14
§99	**Guru Arjan Singh or Guru Arjan Das** ...	17	48
	Hoshiarpur	10	40
„	**Baba Kalu**	1,980	1,276
	Karnal	6	5
	Umballa	768	576
	Hoshiarpur	736	339
	Jullundur	233	163
	Ludhiana	149	134
	Ferozepore	40	36
	Lahore	22	13
	Chenab Colony	21	10
„	**Baba Shalo**	19	12
	Jullundur	9	8
	Amritsar	9	4

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Paragraph.	Sect and District.	Males.	Females.
1	2	3	4
§100	**Har Gobind**	1	34
	Hoshiarpur	...	34
,,	**Baba Rupa**	29	57
	Hoshiarpur	28	57
,,	**Guru Bhag Singh**...	10,713	8,709
	Umballa	18	19
	Hoshiarpur	1,286	1,037
	Jullundur	9,355	7,630
	Ludhiana	17	2
	Ferozepore	15	6
	Chenab Colony	22	15
§101	**Har Rai**	15	24
§32	Ferozepore	14	24
,,	**Guru Sujan Singh**	143	132
	Jullundur	3	8
	Ferozepore	140	124
,,	**Guru Jodha** (Jullundur)	7	2
,,	**Diwana** (Ferozepore)	1	2
	Sikh Diwana by caste (*Patiala*) ...	94	83
,,	**Guru Amar Singh** (Gujrat)	4	3
,,	**Sati**	293	195
§32	Hissar	4	7
	Ferozepore	31	22
	Montgomery	16	12
	Lahore	23	19
	Amritsar	18	22
	Gujranwala	25	14
	Gujrat	13	4
	Shahpur	21	11
	Jhelum	14	18
	Rawalpindi	8	5
	Chenab Colony	28	16
	Hazara	12	11
	Peshawar	53	20
,,	**Sat Guru** (Hoshiarpur)	5	...
,,	**Sat Sahibi** (,,)	217	159
,,	**Baba Ghazi Das** (Umballa)	5	6
§102	**Ram Rai**	14,139	10,562
§32	Umballa	1,893	1,375
	Hoshiarpur	1,414	1,293
	Jullundur	946	372
	Ludhiana	8,613	6,202
	Ferozepore	1,121	1,201
	Amritsar	132	116
	Chenab Colony	16	3

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Paragraph.	Sect and District.	Males.	Females.
1	2	3	4
§103	**Guru Tegh Bahadar**	139	74
	Hoshiarpur	119	59
	Ludhiana	18	15
,,	**Sewa Panthi** (Jhelum)	3	4
§104	**Baba Kartarpuria**	443	287
	Hoshiarpur	225	147
	Jullundur	152	102
	Ludhiana	41	22
	Chenab Colony	25	16
,,	**Guru Nau-Nihal Singh**	223	207
	Hoshiarpur	93	102
	Jullundur	122	100
,,	**Guru Sadhu Singh** (Jullundur) ...	3	2
,,	**Guru Kartar Singh** (Ludhiana) ...	...	1
,,	**Guru Nandpuria, Baba Anandpuria or Nandpurji.**	1,044	763
	Hoshiarpur	544	530
	Jullundur	249	97
	Ludhiana	28	15
	Chenab Colony	216	115
,,	**Sodhi Sahibzada** (Shahpur)		...
§107	**Baba Fateh Singh** (Bannu) ...	1	...
§33	**Total Sikhs of Guru Gobind Singh** 419,793	...	...
§105	**Guru Gobind Singh**	224,851	171,205
	Hissar	60	43
	Rohtak	11	3
	Delhi	46	19
	Karnal	1,943	1,483
	Umballa	7,032	5,374
	Hoshiarpur	20,555	16,297
	Jullundur	39,030	30,296
	Ludhiana	45,782	35,857
	Ferozepore	71,240	56,645
	Montgomery	502	223
	Lahore	13,298	9,080
	Amritsar	12,257	9,853
	Gurdaspur	3,332	1,610
	Sialkot	2,196	1,520
	Gujranwala	778	516
	Gujrat	241	130
	Shahpur	66	52
	Jhelum	166	106
	Rawalpindi	1,404	813
	Chenab Colony	1,774	814
	Jhang	19	17
	Multan	75	33
	Peshawar	2,607	403
	Malakand	11	... 6
	Kohat	10	

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Paragraph.	Sect and District.	Males.	Females.
1	2	3	4
§105	**Guru Gobind Singh**—concld.		
§33	Kurram	101	3
	Bannu	270	...
	Dera Ismail Khan	28	1
,,	**Kes-Dhari** (Shahpur)	40	10
§106	**Guru Zorawar**	1,530	933
	Umballa	1,486	907
	Hoshiarpur	2	13
	Ludhiana	42	13
,,	**Guru-Ke**	2,523	1,008
	Hissar	259	215
	Umballa	729	69
	Hoshiarpur	8	6
	Jullundur	31	4
	Ludhiana	587	362
	Chenab Colony	904	351
,,	**Sewak Bhai Kang** (Hoshiarpur) ...	404	287
,,	**Baba Ganesho**	1,190	986
	Hoshiarpur	1,188	984
§107	**Guru Nihang**	195	53
	Umballa	17	4
	Ferozepore	32	4
	Lahore	10	3
	Amritsar	86	23
	Gurdaspur	9	4
	Jhelum	8	2
	Peshawar	25	12
,,	**Akali**	135	48
§33	Hissar	12	5
	Jullundur	38	18
	Ludhiana	11	3
	Ferozepore...	25	6
	Lahore	9	2
	Amritsar	11	...
	Gujrat	7	3
	Akali by caste	*127*	*9*
§108	**Nirmala**	466	141
§28	Umballa	13	4
	Hoshiarpur	35	22
	Jullundur	85	24
	Ferozepore	26	10
	Lahore	25	8
	Amritsar	204	44
	Gurdaspur	21	13
	Gujranwala	4	7
	Rawalpindi	7	3
	Chenab Colony	17	3
	Multan	11	...

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Paragraph.	Sect and District.	Males.	Females.
1	2	3	4
	Nirmala by caste	*2,251**	*454†*
§109	**Nam-dharia**	555	420
§33	Hoshiarpur	60	37
	Montgomery	12	15
	Lahore	30	44
	Sialkot	297	191
	Gujranwala	86	70
	Rawalpindi	25	40
	Chemab Colony	22	21
,,	**Guru Ram Singh**	1,714	768
	Hoshiarpur	2	8
	Jullundur	1,693	750
	Ludhiana	8	7
,,	**Kuka**	6,024	4,307
	Hissar	32	16
	Karnal	15	3
	Umballa	277	205
	Kangra	6	4
	Hoshiarpur	13	21
	Jullundur	390	214
	Ludhiana	694	337
	Ferozepore	568	413
	Montgomery	125	92
	Lahore	474	286
	Amritsar	630	471
	Gurdaspur	470	686
	Sialkot	1,288	892
	Gujranwala	600	397
	Gujrat	77	55
	Shahpur	14	8
	Jhelum	8	4
	Rawalpindi	12	22
	Chenab Colony	313	173
§34	**Ramgarhia**	2,682	1,571
	Delhi	19	6
	Karnal	7	7
	Umballa	5	8
	Hoshiarpur	14	10
	Ferozepore...	20	2
	Lahore	480	292
	Amritsar	329	249
	Gurdaspur	879	669
	Sialkot	117	130
	Gujranwala	136	75
	Shahpur	13	2
	Rawalpindi	548	59
	Chenab Colony	47	27
	Multan	14	3
	Muzaffargarh	30	20
§§ 148—9	**Lal Begi and Balmiki**	1,164	1,245
	Hissar	49	43
	Kangra	6	4
	Hoshiarpur	6	5
	Ludhiana	249	308

* Including 393 Hindus and 7 Mohammadans.
† Including 124 Hindus and 4 Mohammadans.

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Paragraph.	Sect and District.	Males.	Females.
1	2	3	4
§§ 148—9	**Lal Begi and Balmiki**—*contd.*		
	Ferozepore	724	777
	Lahore	38	35
	Amritsar	81	56
	Chenab Colony	2	8
§ 152	**Mazhabi**	2,546	1,512
	Umballa	72	50
	Jullundur	25	34
	Ludhiana	358	331
	Ferozepore	193	182
	Montgomery	30	17
	Lahore	265	150
	Amritsar	279	202
	Gurdaspur	22	18
	Sialkot	18	14
	Gujranwala	48	37
	Gujrat	8	3
	Shahpur	32	17
	Jhelum	5	6
	Rawalpindi	305	99
	Chenab Colony	299	238
	Multan	36	35
	Dera Ghazi Khan	18	12
	Peshawar	50	56
	Dera Ismail Khan	470	...
„	**Sanatan**	693	471
§5	Lahore	49	28
	Amritsar	10	15
	Gujranwala	51	31
	Shahpur	419	276
	Jhelum	11	11
	Rawalpindi	24	9
	Mianwali	38	40
	Jhang	8	5
	Multan	8	7
	Peshawar	61	47
„	**Arya**	78	39
§6	Lahore	26	12
	Amritsar	10	3
	Chenab Colony	16	9
§10	**Dev Dharm** (Ferozepore)	13	9
„	**Sodhibansi**	1,336	781
§22	Karnal	38	20
	Lahore	47	9
	Amritsar	16	1
	Gurdaspur	28	7
	Sialkot	353	230
	Gujranwala	12	7
	Gujrat	7	89
	Shahpur	231	227
	Rawalpindi	239	149
	Chenab Colony	31	12
	Jhang	7	8
	Peshawar	6	6
	Malakand, Dir, Swat, Chitral ...	227	...

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SUBSIDIARY TABLE VI.—*The Mohammadan Sects of the Punjab and North-West Frontier Province with their distribution by principal Districts and States*: (*Males over 15 only*).

Paragraph.	Sect and District or State.	Total.	Punjab.		North-West Frontier Province.
			British Territory.	Native States.	
§132	**Total Shiahs**	59,500	44,869	2,532	12,099
	Shiahs ...	59,470	44,841	2,530	12,099
	Rafizi ...	..	..	1	...
§ 41	Imam Jafir or Jafiri ...	9	9	...	...
	Imamia ...	10	9	1	...
	Sadiqi or Ahl-i-Sadiq	10	10	...	...
	Gurgaon		381	...	...
	Delhi		1,063	...	...
	Karnal		933	...	...
	Umballa		1,264	...	...
	Simla		470	...	...
	Kangra		532	...	...
	Hoshiarpur		423	...	...
	Jullundur		1,121	...	...
	Ludhiana		876	...	...
	Maler Kotla		...	264	...
	Ferozepore		1,054	...	...
	Patiala		...	693	...
	Nabha		...	113	...
	Montgomery		782	...	...
	Lahore		1,999	...	...
	Amritsar		973	...	...
	Gurdaspur		968	...	...
	Chamba		...	119	...
	Sialkot		1,949	..	...
	Gujranwala		1,375	...	...
	Gujrat		798	...	...
	Shahpur		2,504	...	...
	Jhelum		2,752	...	...
	Rawalpindi		2,913	...	...
	Mianwali		7,333	...	...
	Chenab Colony		911	...	...
	Jhang		4,651	...	...
	Multan		2,154	...	...
	Bahawalpur		...	898	...
	Muzaffargarh		1,240	...	...
	Dera Ghazi Khan		2,092	...	...
	Hazara		...	...	393
	Peshawar		...	...	744
	Kohat		...	...	3,601
	Kurram		...	...	4,980
	Dera Ismail Khan		...	...	2,376
§ 133	**Total Sunnis**	4,284,691	3,250,599	441,487	592,605
	Sunnis ...	4,284,121	3,250,041	441,475	592,605
	Hanifi	290	281	9	...
	Shafi	173	170	3	...
	Imami Shafi ...	107	107	...	...
	Hissar	...	63,919	...	...
	Loharu	...	...	590	...
	Rohtak	...	24,220	...	...
	Dujana	...	...	1,611	...
	Gurgaon	...	72,447	...	...
	Pataudi	...	...	1,074	...
	Delhi	...	61,761	...	...
	Karnal	...	78,921	...	...
	Umballa	...	78,791	...	...
	Kalsia	...	...	7,411	...
	Simla	...	2,934	...	...
	Nalagarh	...	...	2,038	...
	Minor Hill States ...	...	...	337	...
	Kangra	...	10,858	...	...

In the details for each sect only those Districts or States are usually shown which contain over 100 souls of that sect and in cases where the total number of any sect in less than 100, only the District returning it or the largest number of the sect is shown.

The numbers refer to the paragraphs of the Punjab Census Report, 1892, Chapter III. The Nos. in *italics* refer to paragraphs of the present report.

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SUBSIDIARY TABLE VI.—*The Mohammadan Sects of the Punjab and North-West Frontier Province with their distribution by principal Districts and States: (Males over 15 only).*

Paragraph.	Sect and District or State.	Total.	Punjab.		North-West Frontier Province.
			British Territory.	Native States.	
	Suket	...	...	256	...
	Hoshiarpur	...	100,060	...	...
	Jullundur	...	131,614	...	...
	Kapurthala	...	...	56,528	...
	Ludhiana	...	77,172	...	...
	Maler Kotla	...	...	8,588	...
	Ferozepore	...	133,577	...	...
	Faridkot	...	...	11,562	...
	Patiala	...	...	123,026	...
	Nabha	...	...	20,601	...
	Jind	...	...	12,852	...
	Montgomery	...	98,364	...	...
	Lahore	...	220,396	...	...
	Amritsar	...	139,730	...	...
	Gurdaspur	...	131,005	...	...
	Chamba	...	....	2,104	...
	Sialkot	...	199,222	...	...
	Gujranwala	...	168,779	...	...
	Gujrat	...	202,003	...	...
	Shahpur	...	129,610	...	...
	Jhelum	...	153,050	...	...
	Rawalpindi	...	241,083	...	...
	Mianwali	...	104,233	...	...
	Chenab Colony	...	146,943	...	...
	Jhang	...	86,836	...	...
	Multan	...	177,150	...	...
	Bahawalpur	...	...	192,618	...
	Muzaffargarh	...	107,506	...	...
	Dera Ghazi Khan ...	...	118,415	...	...
	Hazara	...	...	...	153,012
	Peshawar	...	...	...	229,542
	Malakand, Dir, Swat and Chitral	...	...	...	3,113
	Kohat	...	...	...	59,695
	Kurram	...	...	...	10,780
	Bannu	...	...	...	64,257
	Dera Ismail Khan ...	...	...	...	72,206
§134	**Total Ahl-i-Hadis Sects** ...	4,209	1,417	82	2,710
	Ahl-i-Hadis ...	1,280	1,209	67	4
§ 38	Mawahid ...	159	159	...	...
	Muhammadi ...	2,770	49	15	2,706
	Rohtak	...	1	...	...
	Delhi	...	5	...	...
	Umballa	...	18	...	...
	Hoshiarpur	...	22	...	...
	Kapurthala	...	...	82	...
	Ludhiana	...	11	...	...
	Ferozepore	...	15	...	...
	Lahore	...	243	...	...
	Amritsar	...	258	...	...
	Gurdaspur	...	389	...	...
	Sialkot	...	141	...	...
	Gujranwala	...	65	...	...
	Gujrat	...	7	...	...
	Shahpur	...	1	...	...
	Jhelum	...	62	...	...
	Rawalpindi	...	10	...	...
	Chenab Colony	...	15	...	...

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SUBSIDIARY TABLE VI.—*The Mohammadan Sects of the Punjab and North-West Frontier Province with their distribution by principal Districts and States (Males over 15 only).*

Paragraph.	Sect and District or State.	Total.	Punjab.		North-West Frontier Province.
			British Territory.	Native States.	
	Jhang	...	7	...	...
	Multan	...	132	...	...
	Muzaffargarh	...	15	...	...
	Hazara	...	...	...	2,580
	Peshawar	...	...	...	3
	Malakand, Dir, Swat and Chitral	...	...	...	72
	Kohat	...	...	...	1
	Kurram	...	...	...	54
§ 135	**Nechari** (*Patiala*) ...	8	...	8	...
§ 136	**Sufi** (Gurdaspur) ...	18	18	...	...
§ 43					
§ 137	**Total**	296	222	74	...
	Chishti (Jullundur) ...	295	221	74	...
	Bodla (Amritsar) ...	1	1	...	...
§ 138	**Total**	1,673	1,514	154	5
§ 46					
	Qadria	621	548	68	5
	Pir Dastgir, Piránka Pir, Piria, Pir Azim, Pir Upashak or Pir Sahib.	90	50	40	...
	Muqim Shahi ...	1	1	...	...
	Naushahi	958	912	46	...
	Pak Rahman ...	3	3	...	...
	Hoshiarpur	...	204	...	...
	Kapurthala	...	...	106	...
	Lahore	...	108	...	...
	Amritsar	...	354	...	...
	Gurdaspur	...	186	...	...
	Sialkot	...	436	...	...
§ 139	**Total**	607	540	47	20
§ 46					
	Jalali	605	538	47	20
	Saharwardi	2	2	...	...
	Delhi	...	158	...	...
	Sialkot	...	137	...	...
§ 140	**Naqshbandi**	21	17	4	...
§ 46	**Total**	181	165	16	...
§ 141	Banawa (Delhi) ...	147	147	...	...
	Benawa (Faridkot) ...	34	18	16	...
§ 142	**Total**	3,967	3,814	153	...
	Madari	3,952	3,799	153	...
	Shah Madar ...	15	15	...	...
	Rohtak	...	108	...	...
	Gurgaon	...	159	...	...
	Delhi	...	287	...	...
	Umballa	...	269	...	...
	Hoshiarpur	...	607	...	...
	Jullundur	...	783	...	...
	Ludhiana	...	131	...	...
	Ferozepore	...	116	...	...
	Lahore	...	305	...	...
	Amritsar	...	403	...	...
	Gurdaspur	...	136	...	...
	Sialkot	...	360	...	...

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SUBSIDIARY TABLE VI.—*The Mohammadan Sects of the Punjab and North-West Frontier Province with their distribution by principal Districts and States (Males over 15 only).*

Paragraph.	Sect and District or State.	Total.	Punjab.		North-West Frontier Province.
			British Territory.	Native States.	
§ 142	**Malang** (*Faridkot*) ...	90	8	82	...
§ 143	**Total**	5	2	3	...
	Rafai (Ferozepur) ...	2	2	...	...
	Gurzmar (*Faridkot*) ...	3	...	3	...
§ 145	**Total**	8	8	...	...
	Salar Ghazi (Gurdaspur) ...	1	1	...	...
	Shah Bari (Sialkot) ...	7	7	...	...
§ 147	**Multani** (Karnal)	10	10	...	...
	Sultania, Lakhdata, Nigahewala, Lalanwala or Sarwaria	1,668	1,668	...	...
	Hoshiarpur	...	230	...	...
	Jullundur	...	1,237	...	...
	Total	21,701	21,684	2	15
	Balmiki ...	16,878	16,863	...	15
	Balashahi ...	2,687	2,687	...	...
	Bala Nalu ...	6	6	...	...
	Lal Begi ...	2,130	2,128	2	...
	Jullundur	...	131	...	...
	Ferozepore	...	3,896	...	...
	Lahore	...	3,476	...	...
	Amritsar	...	160	...	...
	Gurdaspur	...	1,423	...	...
	Sialkot	...	10,810	...	...
	Gujranwala	...	1,523	...	...
	Dera Ghazi Khan	...	257	...	...

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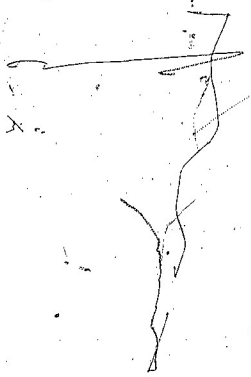

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DIAGRAM

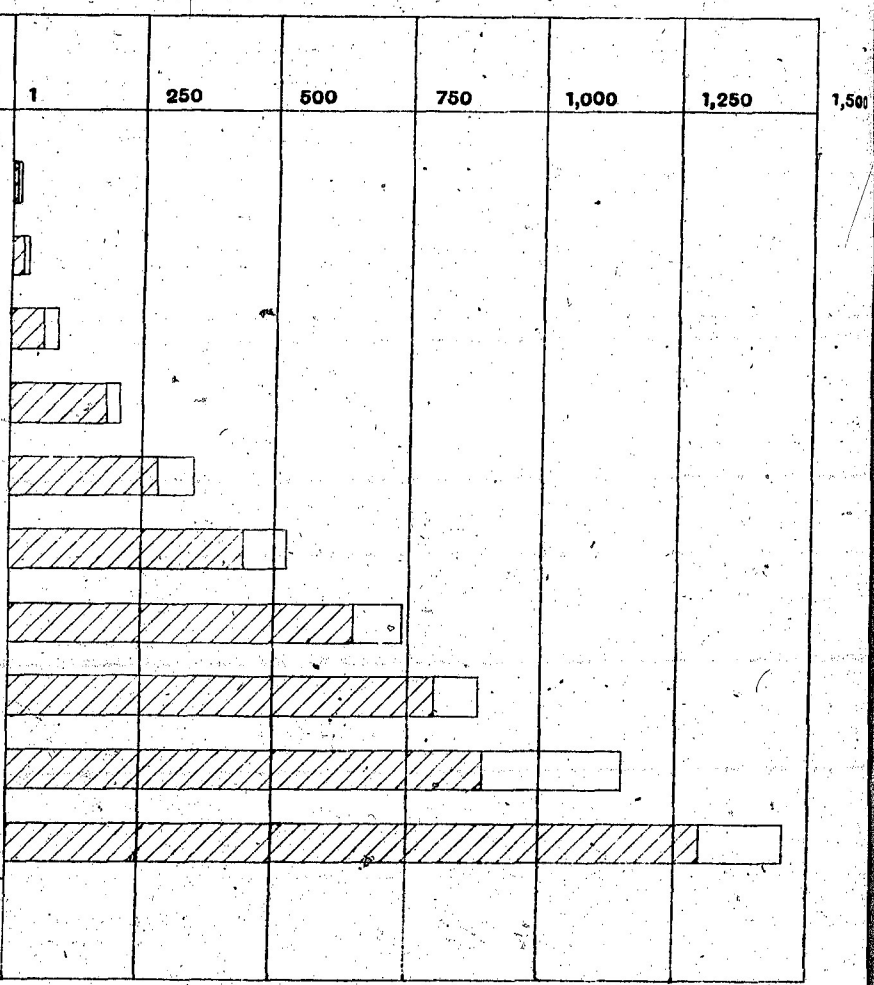
showing the

CONSTITUTION OF 10,000 OF THE POPULATION BY AGES, AND THE EXCESS OF MALES OVER FEMALES IN EACH AGE-PERIOD.

Males

Females

Ages.	Males.	Females.
90-	8	6
80-90	30	26
70-80	69	59
60-70	214	177
50-60	340	280
40-50	525	457
30-40	742	646
20-30	876	792
10-20	1,148	882
0-10	1,438	1,285
Total,	5,390	4,610



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CHAPTER IV.

AGE, SEX AND CIVIL CONDITION.

PART I.

AGES.

1. The age recorded.—The instructions for the preliminary enumeration provided, as in 1891, for the record of age as it would be on the night of the final Census (March 1st, 1901) and not of the age at the time when the preliminary record was prepared.

In accordance with the general rule laid down in Article 3, Chapter XIII of the Imperial Census Code and with Mr. Maclagan's suggestion the rule laid down was that the number of years actually *completed*—

Close of paragraph 156, Punjab Census Report, 1892.

not the current year of age—should be entered.

I believe this rule was generally understood and acted upon. The native system of reckoning by subtraction of a quarter appeared to facilitate its comprehension, and in no District did I find that the rule had been misunderstood. The rule in 1891 (but not in 1881) was to return the current year of age and the complications which resulted are fully discussed by Mr. Maclagan. It is sufficient to remark here that in 1891 all the returns for this Province had to be 'set back, as it were, by one year to bring them into accord, for purposes of comparison.' But "it was at once seen that the relative proportions of the quinquennial periods had been entirely thrown into disorder, because, owing to the habit of plumbing on the multiples of five, all the undue excess got shifted back a period."

See page 275 of Mr. Baines' General Report, Census of India, 1891. *Cf.* also Mr. Hardy's Note, page 144 of the General Tables, Volume II, of same.

There could then be no hesitation in following Mr. Maclagan's view and entering the completed year on this occasion, and refraining from any modification of the figures actually returned.

2. Comparison with vital statistics.—There is, however, one difficulty. If the people of the Punjab habitually state the current, and not the completed year, in giving their age, it may be assumed with safety that the Death-returns by ages prepared by the Sanitary Commissioner's office are based on a different system to that of the present Census. This is a point to be borne in mind in discussing the returns of infant mortality.

3. Distribution of the ages unreturned.—The ages not returned were distributed according to sex and civil condition, and the method can best be illustrated by a simple example:—

Suppose a widow does not return her age, and that most widows are over 60, the probability is that she is over 60 and 1 is added to the numbers for 60 and over. The ages of a number of widows are thus distributed in proportion to the number of widows returned under each age-period. This method appears to be more accurate in its results than allowing the abstracting staff to guess at the age of a person, whose age was not entered in the schedule, from the sex and civil condition returned, because in that method there is no distribution based on probabilities but a mere guess. The number of ages unreturned was, however, remarkably small and the point is not of much practical importance.

4. The preference exhibited for certain years.—There are three chief causes or motives which lead to mis-statement of age:—inaccuracy of thought, vanity and superstition.

The first is beyond all doubt the most efficacious, in this part of India, in vitiating the age-returns. Just as distances are measured (in the hills at least), by the number of halts required to enable you to have a good smoke, (a *pakka tambaku*), or merely a few whiffs, (*kachcha tambaku*), while grain is measured by the handful and land by the quantity of seed required to sow it, so ages are not counted but described, and there is no doubt that the phrases in use convey, to a native, a much more vivid idea of a man's age than mention of his precise

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age in numbers would do. Mr. Talbot gives examples of these phrases in Jhelum. While in Kurram a man's age is judged, like a horse's, by mark of mouth :—*warukai ghakh*, of small teeth, or under 15; *manz ghakh*, of middle teeth, or 20 to 35; *pokh ghakh*, of full teeth, or from 35 to 70. In Gurdaspur we have :—*mas phutti*, for 15 to 20; *gabhru*, for 40 to 50; *satra-bahatra*, 'old,' lit: "70 or 72."

Jhelum phrases.			
nau-jawan	...	...	... 15—25
jawan	...	...	... 25—40
pakki umr	...	...	... 40—50
buddha	...	...	over—50

Obviously to ask people who think in this picturesque, but rather primitive, way to translate their thoughts into precise numbers is expecting too much.

The tendency of women "of a certain age" to understate it affects European returns and it should not surprise us to find ours influenced by it. Yet I doubt if the effect is very marked, except in the case of girls of a marriageable age for whom no husband has been found. In their case the age is probably always understated, yet the number of unmarried females over 15 returned is large, though it must not be forgotten that under the instructions unmarried prostitutes were recorded as *kuari* and so tabulated amongst the unmarried.

The tendency of the old to over-state their age is perhaps, to a certain extent, counterbalanced by the feeling that it is luckier to under-state one's age than to exaggerate it.

Superstition has remarkably little effect. Amongst Hindus the 9th year is *angint*, or without a number, and is so called, but there is no objection to returning it under that name. Again in the case of boys the 8th* and 12th years are unlucky and also called *angint*. The unlucky numbers, however, do not appear to be unlucky at all when used of ages. Thus 9 is neither lucky nor unlucky, though it is a multiple of 3 which is quite disastrously unlucky. 5 is very lucky and 1, 5†, 7, 11, 13, 15, 17, 21, 25, 31, 41, 51, or 101 are fortunate numbers, and indeed all odd numbers (except 3) are luckier than even numbers, but in the Kurram Mr. Barton mentions 3, 13 and 16 as peculiarly unlucky, and says that in stating ages they would be avoided. It is a little curious that 3 has not been to any extent withheld in returning age, because in counting *bahut* is used for it and the *shisham* with its 3 leaves is a type of utter failure. 12, on the contrary, is peculiarly lucky and complete success is called '*pao bara*.' 52 also appears to be a happy number, and appears in Buddhism as the number of 'the divisions of thought, word, and deed.....all the immaterial qualities and capabilities which go to make up the individual.' Both 12 and 52 will be found to occupy a conspicuous place in the discussion on the origin of caste. They are returned considerably in excess of any ages other than those which are multiples of 5.‡ It will also be noticed that the numbers returned under the age of 8 exceed, to an appreciable extent, those returned under 6, 7 or 9. Eight does not appear to be a lucky number, though it is the number of prostrations made in the worship of the Bhagat-panthis. The eighth child is unlucky.

Punjab Notes and Queries I. § 127.

Rhys-David's American Lectures on Buddhism, P. 156.

Subsidiary Table I.A.

5. **Horoscopes.**—Seeing that the preparation of horoscopes is still generally practised (though it is said to be dying out in Hazara), the returns of ages among Hindus of the better classes should be exceedingly accurate. It is, however, very unwise to reveal the exact day, month or *year* of one's birth, just as it is

* Just as the 8th month of pregnancy is unlucky.

† But *panch* may mean that you will have to go to the authorities (*panchayat*) for redress, and *sat* is an omen of *sath*, a quarrel, so transactions of the 5th and 7th are put down as of the 4th and 6th. Nevertheless, people say :—*Panj pardhan* or *panjo men parmeshar*, there is god in the 5 leaders, or in 5, *i.e.*, their decision is final.

‡ In their respective decennia, that is to say. It will be noticed that a large number is returned under 22—and a *baiya*, or a group of 22 villages is like *bara* and *bawan*, or groups of 12 and 52, respectively, a favourite term for a tribal settlement containing *about* that number of villages. So too an excess under 32 is observable, and 32 is in Buddhism the number of 'the bodily marks of a great man' (*vide* Sacred Books of the East, Volume XXXV, page 116). But indeed all the twos, 22, 32, 42, etc., are favourite numbers. For an interesting account of numbers in Punjab Folk-Lore see Temple's Legends of the Punjab, preface to Volume I, page xxiii—iv, 2, 4, 8, 16, 3 and 7 are common, but 12 is the commonest of all: 6, 18, 24, 36, 48 and 9 also occur. 5 is also frequent, while there are instances of 13, 14, 19, 20, 21 and 22, while 60, 70 and the old Indian magic number 84, are also found. Also preface to Volume II, pages xix and xx for some further details.

In religion we have the 33 crores of gods, the 84 Sidhs, the 9 Naths, the 64 Jognis, the 52 Viras (Birs), the 6 Jatis—or, among the Jains, 7. Trumpp's Translation of the Adi-Granth, Intro. page xlix.

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undesirable to reveal one's birth-name. Thus any attempt to record the year of birth instead of the age would probably give us less accurate data than we have at present.

6. The age-constitution of the population (in British Territory).—Examining the Subsidiary Table I. A., Ages returned by 100,000 persons of each sex,* (*i.e.*, by 200,000 persons in all), we find that the sequences in each decennial period are as shown in the margin.

	Sequence.								
Age.	0-0	10-19	20-29	30-39	40-49	50-59	60-69	70-79	80-89
Dec:	8	2	1	1	1	1	1	1	1
1	10	8	9	10	10	8	7	7	6
2	7	1	3	3	3	3	3	3	3
3	6	7	7	8	6	9	8	9	5
4	5	6	5	7	7	7	9	5	4
Quin:	1	3	2	2	2	2	2	2	2
6	3	5	6	4	5	4	4	4	7
7	4	9	8	9	8	6	6	8	8
8	2	4	4	6	4	5	4	6	
9	9	10	10	5	9	10	10	10	

That is to say in the first decennium the age most frequently returned is 5, then 8, 6, 7, 4, 3, 2, 0—1, and, least frequently of all, 1—2. In the next decennium 12 is the favourite age, then 10, 15, 18, 16, 14, 13, 11, 17 and 19, but in the remaining decennia we find the tens invariably preferred, then the fives, then 22, 32, etc., without exception. The ones, threes and nines are not favourite ages, in any case, but 39 is not avoided, while the eights are generally returned only less frequently than the twos.

But turning to the figures for another 200,000 persons, whose ages I have had tabulated,† we find quite a different sequence in nearly every decennium. Taking males only we find the aversion to returning ones, sevens, and threes, again very strongly marked, even in the first decennium in which the sequence is 5, 8, (as before), 0—1, 4, 6, 3, 7, 9, and 1, which again comes last. These results are in neither case in full accord with that obtained in 1891 and this fact, added to their disagreement one with the other, shows how impossible it is to base general conclusions on such a small number as 200,000.

	Sequence in Sub. Table I. B. Males only.								
Age	0-9	10-19	20-29	30-39	40-49	50-59	60-69	70-79	80-89
Dec:	3	2	2	1	1	1	1	1	1
1	10	8	9	10	9	7	7	7	4
2	6	1	3	3	3	3	3	3	3
3	7	7	8	7	6	9	9	8	9
4	4	5	6	6	7	8	6	6	5
Quin:	1	4	1	2	2	2	2	2	2
6	5	6	5	4	5	4	4	4	8
7	8	9	7	9	8	6	8	9	7
8	2	3	4	5	4	5	5	5	6
9	9	10	10	8	10	10	10	10	(10)

Punjab Census Report, 1892. Section 157.

7. Comparison with the vital statistical data.—It is necessary to bear in mind two points in making any attempt to reconcile the Census return of ages and the birth and death-returns. The first is that the Census figures are for the whole of the population, while the vital statistics are not. This is, however, a comparatively small factor. The second point is that, in the absence of any rule requiring either the current or the completed year of life to be uniformly entered in the death-registers, we cannot be at all sure that the ages given in the death-returns by age are correct or even consistent. If it be usual in these Provinces to state the current year of life in specifying a person's age many children dying at less than 5 years of age must be returned among those dying between 5 and 10. Hence the death-returns probably under-estimate the amount of the mortality amongst children and infants to a considerable extent.

Paragraph 9, Chapter II, *supra*.

Annual Form IV of the Sanitary Administration Reports.

According to the vital statistics 843,970 children were born in 1900, but in that year 246,577 children were returned as having died in the first year of life, leaving only 597,393 infants under one year surviving on the 1st January 1901.‡ The number on March 1st, 1901, must have been slightly greater than this as births normally exceed deaths. But on the latter date no less than 732,080 children under one year were enumerated in the final Census, or

* The slips taken were of the Rohtak District.

† These slips were taken from five representative Districts (Hissar, Rohtak, Hoshiarpur, Jhelum and Multan).—20,000 of each sex from each District.

‡ The deaths of infants under 1 recorded in 1900 would include a certain number born in 1899, but the number would not be large, for the autumn of 1900 was the season of highest mortality and the greatest number of deaths occur in the first few weeks of life.

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134,393 more than the number to be anticipated from the vital statistical returns, while if it be the case that children dying under 1 year of age would be returned as dying in the 1—5 years age-period the number of deaths amongst infants must have been more than the number returned, and the number of survivors *pro tanto* less, so that the discrepancy is in reality even greater than it appears.

If we turn to the figures for the second year of life we find an extraordinary discrepancy, for whereas 304 male infants under 1 are returned, in every 10,000 males, only 159 are returned between the ages of 1 and 2, a drop of 145. In 1881 the drop was 133. There seems then to be little or no doubt that, even in a matter so simple as the record of age in the first two years of life, we have failed to obtain accurate data.*

Subsidiary Table II, Column 2.

Again, when we turn to the age-period 0 and under 5 and compare the figures with those for the second lustrum, 5—10, we find that the former are less than the latter by nearly 160,000, although in a healthy population, increasing at a normal rate, we should expect to find the population based, as it were, on a broad foundation, with more children under 5 than in any other quinquennium. But turning to the vital statistics we find that the births recorded during the five years 1896-1900 exceeded those recorded in 1891-1895 by 431,875, and that the mortality amongst children, though much heavier in the years 1896-1900 than in 1891-1895, was certainly not heavy enough in the former quinquennium to make the number of children under 5 less than the number between 5 and 10 surviving on March 1st, 1901.

Vol. II, Table VII, page ii, column 2.

The only conclusion which can possibly be drawn from the figures is that the Census data cannot for a moment be taken as *absolutely*, or even approximately, correct.

8. **Comparison with the figures of 1881.**—The *relative* accuracy of the data is however hardly open to question. We cannot maintain that the rule, to record the completed year of life, was more carefully acted upon in 1901 than in 1881, and, as far as is known, no change in the habits of thought of the people has occurred in the last twenty years which would affect the ages returned. Comparison with the 1881 figures then should be of value.

Number of children in 10,000 of each sex.

Age.	1901.		1881.	
	Males.	Females.	Males.	Females.
0— 1 ...	304	332	313	351
1— 2 ...	159	177	180	202
2— 3 ...	258	277	209	239
3— 4 ...	259	291	253	288
4— 5 ...	277	297	274	295
Total 0— 5 ...	1,257	1,374	1,229	1,375
„ 5—10 ...	1,366	1,380	1,374	1,372
„ 0—10 ...	2,623	2,754	2,603	2,747

Cf. Subsidiary Table II, columns 2-3, 6-7.

The decrease in the proportion of very young children, under 2, is very marked† in both sexes, but there is a great improvement after that age, and the proportion of children under 10 has risen slightly.

The decrease in the number of children under two years of age is not easy to explain. 1899 was a year of high birth-rate, 994,001 births, or nearly 150,000 above the average of the decade, having been recorded in that year. In 1899 and 1900 the infant deaths were more than 50,000 above the average, and probably as many more of the deaths between 1 and under 5 in 1900 were among

* But according to Newsholmes' Vital Statistics, page 2, parents in England are equally vague.

Age.	Increase per cent. since 1881.	
	Males.	Females.
0—1	17	14
1—2	12	17
2—3	46	30
3—4	21	19
4—5	20	20

† Perhaps the figures in the margin, which give the percentages of increase in the number of children of each age up to 5 since 1881, bring this fact out more clearly than does Subsidiary Table II.

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children born in the preceding year. If any real confidence in the data could be felt one would be tempted to say that the increased proportion of children between two and three years of age is due to the enhanced birth-rate of 1899, though the children born in that year would have been barely two on March 1st, 1901, and that the reduced proportion of children under two is a result of the heavy mortality, which was subsequent to the period of enhanced birth-rate in 1899 and 1900. The increased proportion in the total 0—5 age-period would be satisfactory if it were certain that the increase was real. The decrease in the 5—10 age-period is possibly due to the heavy infant and child mortality of 1892, but the great increase in the number of births in 1894 and 1895 should have more than compensated for this. All that can be said is that a very large number of children aged 6, or even 7, have been returned as aged 5, a fact already obvious from the annual age returns, and that, taking the total number of children under 10, it is satisfactory to find that child-life is on the whole less precarious than it was 20 years ago, a conclusion supported by the increased number between 10 and 15.

Subsidiary Tables I, A and B.

9. Mean Age.—Our calculation of mean age requires explanation on one point. Taking, as we do, in our calculations, all the ages returned as over 60 in the lump, and treating the 60-and-over period as equivalent to a 60—65 period we tacitly assume that no one lives beyond the latter age, though as a matter of fact the numbers returned as over 65 are considerable. The figures for the periods over 65 have, however, been worked out, and it has been found that they do not affect the figures given in the Subsidiary Tables which are only calculated for a single decimal. If we carried on the calculation to a second decimal the lumping together of all the ages returned as over 60 would affect the results.

Subsidiary Tables II and III, A.

The greatest caution is required in drawing any conclusions from the statistics of mean age. Thus, for example, a decreasing proportion of children may raise the mean age of the population, but the rise in the mean age would indicate no increase in its longevity. Again immigration, which rarely includes the very young or the very old, may raise the mean age of the population, or again famine may carry off the old and the very young and leave the main age of the population where it stood. Examination of the figures for those under 15 and those over 45 shows, however, that in these Provinces the proportions, both of the young and of the old, have increased, and this improvement is very noticeable in the ratio of the women over 45, which is now 1,530 among 10,000 females, as against 1,495 in 1881, and amongst males under 15, now 3,848 in 10,000 males as against 3,809 in 1881. The improvement is probably to a great extent a real one, for though emigration from among the adult population may account for the decreased proportion among the men between the ages of 15 and 35, it cannot be the cause of the decreased proportion of women of those ages, a decrease very marked in the 20—25 period.

	1901.		1881.	
	Male.	Female.	Male.	Female.
0—15	3,848	3,834	3,809	3,801
45 and over ...	1,591	1,530	1,590	1,495

Subsidiary Table II.

10. Age-distribution by religions.

	Proportion in each age period.							
	0—5.		5—15.		0—15.		45 and over.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Hindus ...	1,151	1,269	2,530	2,450	3,682	3,719	1,595	1,553
Sikhs	1,145	1,153	2,443	2,230	3,588	3,383	1,865	1,852
Jains	1,148	1,247	2,386	2,380	3,534	3,627	1,620	1,605
Mohammadans ...	1,358	1,480	2,668	2,500	4,026	3,980	1,548	1,468

Vide Subsidiary Table III, A.

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An examination of the age constitution of each religion by sexes gives some curious and not easily explained results. Taking young children under five years of age we find practically no difference among the *males* of the Hindu Sikh and Jain communities, while the proportion of *female* children to the females of all ages is conspicuously low among the Sikhs. Mohammadans on the contrary have a high proportion of children in both sexes. These ratios are continued into the 5—15 age-period. These results show that there is very little ground for holding that the Sikh population is extensively recruited by the conversion of adults to that religion, for the Jains have a smaller proportion of males under 15 than the Sikhs, and the latter are not far below the Hindus.

It must further be noted that the figures possibly minimise these differences, for the Sikhs probably furnished many more emigrants, in proportion to their numbers, to countries outside these Provinces than the Hindus or Mohammadans, though the latter now emigrate readily to Australia and East Africa.

The figures for the old are also striking. If we take the 60-and-over period we find, as in 1891, that the Sikhs and Mohammadans have a high proportion of old men, but that there are rather more women over 60 among the Hindus than there are among the Mohammadans. The Sikhs show a high ratio of women of this age, obviously because they have a very low proportion of young girls, and this is the cause of the high figure for mean age amongst Sikh women.

Punjab Census Report, 1892, paragraph 163.

11. Age-distribution in certain Districts and tracts.—The excess of males over females in these Provinces renders it necessary to consider not only the distribution of 10,000 of each Sex, but the age-distribution of 10,000 of the population, including both sexes. For example if we take 10,000 of each sex we find 1,287 males to 1,374 females under 5, but by taking 10,000 of the population we find the numbers are 694 and 646 respectively, showing that male exceed the female children, although, proportionately, there are more children under 5 amongst the female population than there are amongst the male.

Taking the ages per 10,000 of the population (and not of 10,000 of each sex), in order to compare the proportions of the sexes, the age-returns for certain Districts are of interest. In British Territory, in both Provinces, we find 1,340 children under 5 in every 10,000 of the population, but in Hissar we find the startlingly low proportion of 999 only. Rohtak also has the unsatisfactory proportion of 1,197 and Jhelum is below the average. In these Districts there is good reason to believe that this deficiency of children is due to scarcity. Karnal also has a low proportion, only 1,149 in 10,000, while the ratio in Kangra is significant of the tendency to remain stationary evinced by its population. Amritsar, despite its low ratio of female children, is above the Provincial average, and Gurgaon is close to it.

Subsidiary Table IV.

	Children under 5.	Females per 1,000 males.
1. Hissar	999	957
2. Ambala	1,093	884
3. Karnal	1,149	928
4. Kangra	1,166	1,003
5. Rohtak	1,197	956
6. Gurgaon	1,334	990
7. Gujrat	1,350	936
8. Amritsar	1,385	863
9. Jhelum	1,310	942

The District which claims most notice is Ambala, with 1,093 children under 5 (580 males and 513 females) in every 10,000 of its population, because famine does not explain its position. It is far worse than Karnal and Rohtak, though better than Hissar, and this fact is a further proof of the permanent character of the decline in its population.

The figures for certain unhealthy villages in the Districts watered by the Western Jumna Canal do not go far to explain the figures in Ambala, Karnal, or Rohtak. Vital statistics for these villages will be found in appendices to the Sanitary Reports for the

Appendices to the Sanitary Administration Reports, Punjab :—
H. of 1890-2.
E. of 1893.
C. of 1894.
D. of 1895.
A. of 1896-9.

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Province up to 1899, since when the return has been discontinued. The figures for the proportion of children in these tracts are given in the margin. The population in each case is sufficiently large to justify the conclusion that these tracts, as a whole, remain unhealthy, the proportion of children being abnormally low, and in each case far below, not only the average of these Provinces, but also that of the District in which the tract lies. The proportion of females in these tracts is also very low, and the numbers returned as aged 60 years and over are also few, in comparison with the Provincial figure. It must be borne further in mind that these are data for villages selected for observation and that they do not exhaust the list of villages which suffer from natural or artificial swampage in these Districts.

Districts.	Population.	Children.	
		0—5	0—10
1. Rohtak—24 villages	61,449	978	2,329
2. Delhi—58 ,, ...	67,957	954	2,269
3. Karnal—54 ,, ...	71,024	878	2,214
4. Hissar—12 ,, ...	39,416	850	2,142
5. Ambala—14 ,, ...	6,935	642	1,615
Average in British Territory, Punjab ...	...	1,340	2,723

The figures for age-periods in the Kangra District are curious, and go to prove the accuracy of the vital statistics which always show greater mortality among females than among males between the ages of 20 and 30. The result is that while between 20 and 30 the females slightly out-number the males, there is after 30 a very marked paucity of females of all the remaining ages. Again, in the first 5 years of life the females exceed the males. From 5—20 the males out-number the females, probably partly because there is an objection to returning the ages of girls at these ages: then between 20—30 there is an excess of females in compensation. But by the time the age of 30 has been reached the ratio of women has fallen, and thereafter it continues to fall rapidly. The figures illustrate the unhealthly overworked lives which the hill women lead, and more than explain why the Kangra population is stationary.

Age-constitution of 10,000 of the population in Kangra.

	Male.		Female.	
0—1	139		138	
1—2	91		93	
2—3	119		117	
3—4	116		121	
4—5	117		115	
0—5		582		584
5—10	654		644	
10—15	666		551	
15—20	474		440	
20—25	385		396	
25—30	448		449	
5—30		2,627		2,480
30—35	433		418	
35—40	324		270	
40—45	337		313	
45—		893		739
45—50	209		157	
50—55	241		208	
55—60	113		73	
60—	330		301	

12. Age-distribution in the cities.—The data for ages in the cities throw much light on the constitution of the population in those areas.

Subsidiary Tables III. B, C and D.

Generally speaking male children are conspicuously few, except amongst the Jains, in Lahore and Amritsar. The explanation is that the Jain population is confined to the urban areas and so not recruited by immigration from outside, except in the case of Delhi, where the Jain community appears to be a foreign community largely recruited from Central India. The number of female children is, on the other hand, fairly large in proportion to the total number of females, and sometimes equal to, or even greater than, the average for the Provinces as a whole, the female population in the cities being mainly town-bred and not largely augmented by immigration.

This comparatively low proportion of the very young in cities is also found in the 5-15 age-period, after which there is a rise, and the city populations have proportionately far larger numbers between the ages of 15 and 45 than are found among the outside population: the Mohammadans of Delhi being a notable exception. These data thus add to the knowledge obtained from the immigration figures, which only show that the influx into the cities is largely composed of

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males, while the age data show that the immigrant males are, probably, nearly all adults. The female element in the city population is much more stable, but is also increased to some extent by immigration. The net result is that the mean age in towns works out to a very high figure in almost every case, but that does not prove the greater longevity of the city populations. Further we can draw no conclusions from the paucity of children as to the relative fertility of the people in the cities and elsewhere, for, while we know the numbers gained by immigration we have no data for the numbers who emigrate from the cities. Nor can we tell from the proportion of the children in each religion whether, as would appear to be the case, city life has a worse effect on the reproductive power of the Hindu than it has on the Mohammadan population in the cities, because we do not know the religions of the immigrants. The figures certainly point to a lack of vitality generally in cities, and support the view that child-life in urban areas is exceedingly precarious owing to the inadequacy of the milk-supply. The distress among the Mohammadans in Delhi during the past few years does not, however, seem to have materially affected the population, for the proportion of Mohammadan children is higher there than in Lahore or Amritsar.

PART II.

SEX.

13. The determination of sex.—In a country where male issue is so ardently desired it is natural to find that attempts are made to predict the sex of a child before birth. "It is believed," writes the Reverend W. J. Wilkins, "that in Districts where infanticide is common amongst those who are not widows, as in Rajputana, and strenuous efforts are made to put a stop to it, astrologers profess to be able to say whether the child *in utero* is a male or female; if a female measures are resorted to procure abortion."

Modern Hinduism, 1900, page 168.

In the Punjab 'native midwives pretend to be able to tell with a great deal of certainty* whether a woman is pregnant with a boy or a girl, and they can either by means of instruments or medicines kill the child in the womb or procure a miscarriage at any time, the death of the woman often ensuing.

Major Paske's Report of 1867. Ludhiana.

14. The proportions of the sexes at birth.—The crude birth-rates for the past 11 years in British Territory in these Provinces are given in the margin. They show that in that period the crude birth-rate of males has exceeded that of females by about 2·3 *per mille*, or taking the actual numbers of births registered we find that there have been 111·6 male births to every 100 female.

Crude birth-rate on total population.

Year.	Rate per Mille.	
	Males.	Females.
1890	20·8	18·1
1891	18·1	15·8
1892	20·3	17·8
1893	18·6	1·65
1894	23·2	20·7
1895	23·0	20·8
1896	22·6	20·5
1897	22·3	20·2
1898	21·5	19·5
1899	25·3	23·1
1900	21·6	19·5
Mean (1890—1900) ...	21·57	19·30
Difference 2·27, rate of excess of male over female births.		

	1890-1900.
Male births	4,843,700
Female ,, ...	4,339,121
Excess of male births	504,579

* Mr. Crooke says, speaking presumably of the North-West Provinces, that thick milk in the breasts is considered a sign that the coming child will be a boy. Punjab Notes and Queries, Vol. I, section 230.

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The cause of this excess does not appear to be climatic, for if climate had any effect on the determination of sex we should expect to find that at certain seasons, when the influence of the climate was greatest, the excess in male births was correspondingly accentuated, but the data for seasonal birth-rate show that the ratio is practically the same throughout the year.

Subsidiary Table C to Chapter II, page 84 *supra*.

Year.	Male to 100 female births.
1890 ...	114·88
1891 ...	114·26
1892 ...	113·87
1893 ...	113·5
1894 ...	109·1
1895 ...	108·8
1896 ...	111·3
1897 ...	110·5
1898 ...	110·4
1899 ...	109·6
1900 ...	111·0

The ratio however fluctuates from some inexplicable cause. It fell steadily from 1890 to 1895, rose in 1896, fell again from that year onwards, to 1899, and in 1900 rose again, standing in that year at 111 : 100 exactly.*

BIRTH-RATES *per mille* FOR THE PAST 11 YEARS CALCULATED ON THE NUMBER OF—

Year.	Males.	Females.	Total population, 1891.
1890	38·7	39·5	35·8
1891	33·7	34·2	34·0
1892	37·8	38·5	39·1
1893	34·3	35·5	35·0
1894	43·1	44·7	43·9
1895	42·8	44·9	43·9
1896	42·0	44·2	43·0
1897	41·6	43·6	42·6
1898	40·2	42·0	41·0
1899	47·0	49·0	48·4
1900	40·2	42·0	41·1
Mean, 1890-99 ...	40·12	41·62	40·57
Difference ...	...	1·05 in favour of females.	

Another point worth noting is that, in spite of the fact that the male birth-rate exceeds the female, the female population tends to increase slightly faster than the male, so that if the mortality of the two sexes were equal the number of females would, in time, approach the number of males.

15. The comparative mortality of the sexes.—This tendency of the female to gradually become equal to the male population is however counteracted by the greater mortality amongst females, which is illustrated by the marginal figures. This mortality is accentuated during the unhealthy years. Thus in 1891, a year of very low mortality, the rates were almost equal, and in 1895, also a healthy year, only 3 per cent. more females died, in proportion to their numbers, than males; but in the exceptionally fatal year, 1900, the excess was 10 per cent. The excess varies in degree, but is always appreciable.

DEATH-RATES FOR THE SAME.

Year.	Males.	Females.	
1890 ...	42·2	43·9	} On the Census of 1891. Mean 36·6 males and 37·98 females
1891 ...	29·0	29 2	
1892 ...	48·3	50·8	
1893 ...	27·9	28·4	
1894 ...	35·6	37·6	
1895 ...	28·8	29·8	
1896 ...	30·9	32·3	
1897 ...	29·6	32·7	
1898 ...	29 9	32·4	
1899 ...	28·5	30·8	
1900 ...	45·5	50·2	
Mean ...	33·01	34·79	
	...	33·01	
Difference ...	...	1·78 in favour of males.	

* The ratio rises to 136·9 in Peshawar, and in the trans-Indus Districts, generally, is high. (Punjab Sanitary Administration Report for 1896, § 6.)

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16. Comparative mortality of the sexes at each age-period.—The data given in the Punjab Sanitary Administration Reports are calculated on the ages of the population as given in the Census Tables, and thus the ratios obtained since 1891 are subject to the considerations set forth in paragraph 156 of the Punjab Census Report, 1892. This explains the discrepancies between the ratios for 1890 and those for the ten succeeding years, but the relative value of the figures for 1891-1900 is not thereby affected.

Subsidiary Table V. A.

As in England, males show a greater average mortality in the first year of life than females, but it is important to note, as bearing upon the question whether female children are taken less care of than boys, that, in the years 1897 and 1900, the years of most severe scarcity in the past decade, the female infant death-rate exceeded the male, though in the unhealthy year 1892 the normal excess of infant male deaths is observed.

In the 1-5 age-period, however, there is a greater mortality, in nine years out of the past eleven, amongst females and this excessive mortality continues, almost without exception, until the close of the 30-40 age-period. After 40, males appear to have a far smaller expectation of life than females. This greater mortality amongst females, therefore, is not confined to the child-bearing ages, but commences shortly after infancy. It has, indeed, been very marked in the past few years, in the 1-5 age-period, especially in 1892, 1896, 1897, 1898 and 1900.

17. Seasonal death-rate amongst children.—The Subsidiary Table V. B embodies a return of considerable interest. The month usually most fatal to children under five years of age is October, but in 1899 August was conspicuously the month most unfavourable to child-life, and in 1896 the conditions were altogether abnormal, January having been by far the most fatal month to infants under one year, while May showed the highest mortality amongst *male* children over one but under five years of age, and September the highest amongst *female* children of that age. Thus it does not appear that female infant mortality is due to any seasonal influences and this fact is of special importance in the following connection. In 1892 Mr. Maclagan wrote :—

> "It has been suggested to me that the methods of dressing young children (when they are dressed at all) may have something to do with the different rates of death among girls and boys. In the centre of the Province it is customary to find young girls dressed in petticoats only, and young boys in jackets only; and as the latter is undoubtedly the sounder method from a sanitary point of view, the boys have a better assurance of life than the girls. It is not clear, however, whether this difference in the methods of clothing children is in any way confined to the central Districts, and even if it were, the figures which will be quoted in the following paragraphs point to other conclusions besides that above suggested. And it is reasonable to hold that the deficiency of infant girls in these Districts is due mainly to the greater neglect in these Districts of infant female-life. The Sanitary Returns prove this equally clearly, and the matter has been year after year the subject of infructuous comment in the Provincial Sanitary Reports."

Paragraph 170, page 217 of Punjab Census Report, 1892.

If this suggestion were borne out by facts we should expect to find that girl children died in greater numbers than boys in the cold weather which is not the case,* at least for the Provinces as a whole.

Certain Districts however are exceptions to this rule. Thus in Hoshiarpur the autumn months show a greater mortality among males under 5 than among females, but in the winter months the reverse is the case.

But in Jullundur the female child mortality *exceeds* the male in both seasons (though not in April—July.) Elsewhere, as far as my information goes, the mortality amongst male infants under 1 exceeds that among female children all the year round, and as very young children of either sex are alike hardly dressed at all, differences in clothing cannot be the cause of this excess of male mortality. After the first year there is a difference in the clothing, as described by Mr. Mac.

* In forwarding this return the Sanitary Commissioner remarked: "It will be seen from the statement that the mortality does not run up in the cold months among girls. In the autumn months, where there is a general rise in the mortality in consequence of the prevalence of malarial fevers, the deaths among girls exceed those among boys, but the increase is slight."

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lagan, but that fact does not explain why in Kangra the rate of mortality amongst male is greater than that amongst female children under 5 in both autumn and winter.

The general rule, however, holds good, and that is that, taking the Provinces as a whole, female children do not die in excessive numbers at any season of the year. Further the children of all religions are dressed much alike, in the same locality, so that excess of female child mortality in any religion could not be due to a different way of dressing girls of that religion. That local conditions or customs may affect the relative mortality of the young of each sex is doubtless quite possible, but I have no detailed information on the point and, if I had it, it would be out of place here.

18. Comparison with English data.—So far then there is nothing very remarkable about the vital statistics for the sexes. We find 111 male to 100 female births, as against 105: 100 in England in 1838-47, but in certain countries the ratio was 108, 110 and even 118·8 to 100.

Newsholme, Page 81.

It is difficult in the extreme to compare the rates of infantile mortality in England with those in these Provinces because of the uncertainty as to ages, but the marginal figures appear to show that infant mortality is far greater than in England, which is precisely what might have been anticipated. Comparatively the excessive male mortality amongst infants under 1 year is not so marked in these Provinces as in England.

INFANT MORTALITY PER MILLE LIVING.

—	Males.	Females.
England and Wales:* 1887-90 ...	197·44	157·3
Punjab and North-Western Frontier Province: 1896-1900	234·27	233·25

* Longstaffe's Studies in Vital Statistics, page 6.

As soon however as the first year of life is passed the difference between our conditions and those in England is very striking, for there the mortality in both sexes is the same from the 3rd to the 35th year of life, and after that females die less rapidly than males, whereas in these Provinces females die more rapidly, in proportion to their numbers, than males up to the age of 40.

19. The proportions of the sexes.—'The proportions of the sexes throughout the world cannot indeed be accurately stated, since for a great part of it statistics are not available, or are too inaccurate, but it is perhaps possible to form some idea of the ratios, and, in the nature of things, most accurately in Europe.' This is Conrad's verdict, and nothing further can be expected until further statistical information is obtained. The excess of the female over the male element in the population is thus almost confined to Western Europe. Italy, Greece, and the countries of South-Eastern Europe, including the South and East of Hungary and the country of the Don Cossacks, have an excess of males. Putting aside the United States as a new country in which males necessarily predominate, Nicaragua and Mexico have a surplusage of females, as have countries in which the red races form the mass of the population. Whether the causes of these divergences are climatic, social or racial is a problem yet unsolved.

Country.	Women per 1,000 men.	Actual excess.
Europe	1,024	+4,095,000
Great Britain	1,060	...
Switzerland	1,055	...
Austria	1,047	...
German Empire	1,039	...
Netherlands	1,024	...
Hungary	1,019	...
European Russia	1,009	...
French Belgium	1,007	...
America	973	−1,103,000
Asia	958	−7,379,000
Australia	852	− 326,000
Africa	968	− 223,000
Average ...	988	
Net excess ...	...	−3,833,000

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20. The proportions of the sexes in these Provinces.—The number of males in these Provinces exceeds that of the females by 2,143,423, but the number of males who have immigrated into the Province exceeds the number of females by 28,735 and that number must be deducted to give the true figure. On the other hand, the number of males who have emigrated must largely exceed the number of female emigrants: indeed, taking the emigrants in India (for which alone we have statistics), it is found that the males outnumber the females by 50,480, and these must be added to the number of males, so that we have an excess of upwards of 2,100,000 males to explain, or, in other words, we have to account for the low proportion of females in these Provinces, the ratio being now 852 females to 1,000 males, which is in accord with the figures of 1891, when it was 850 females to 1,000 males.

Excess males	...	2,143,423
Deduct excess of male immigrants ...	...	28,735
		2,114,688
Add excess of male emigrants in India ...	...	50,480
Net excess of males	...	2,165,168

I may say at once that I believe the explanation of this remarkable disparity in the proportion of females is a consequence, more or less direct, of the social system of these Provinces, which will be described in Chapter VIII. In this chapter I shall discuss the actual figures for the sexes by locality, religion, and then by caste and tribe.

21. The proportions of the sexes in different parts of these Provinces.—The variations in the proportions of the sexes in each District and State are illustrated by the map opposite. In British Territory, both Provinces, there are 855 females to 1,000 males, and in the Native States 836, but in the cis-Indus Districts (excluding Native States territory) the number rises to 858, as against 834 trans-Indus, and in each of these areas, except the last, the ratio has risen since 1891, which year showed again a higher ratio than 1881.

For the general proportions of the sexes see also Subsidiary Table I.

The variations in the different Districts or States are, however, considerable, but can in many cases be explained. The Simla District and Chenab Colony have very low ratios, but they are accounted for by immigration.

In the Punjab, the lowest ratios are in the Phulkian States and the Ambala District, and immigration of males does not account for this.

The Districts of the South-West and Centre are all low, Dera Ghazi Khan, Multan and Bahawalpur having between 820 and 840 females per 1,000 males, while in Muzaffargarh the number is only 842. Of the central Districts and States, Ludhiana has 823, Maler Kotla 849, Ferozepur 827 and Faridkot 802, the same figure as Nabha. North of the Sutlej, Amritsar has 829, or, excluding the city population, 846 females to 1,000 males. Lahore, excluding its city population, has 842 females to 1,000 males, Jullundur, Gurdaspur and Gujranwala are all between 840 and 850, and Kapurthala only returns 851.

The Himalayan Districts show much better results, all except Nahan, Simla, and the Simla States being above 880, while Kangra and Chamba rise to over 920. Hoshiarpur, with 882, is contiguous to this area.

In the West and North-West of the Punjab, Jhelum with 979, the highest ratio in these Provinces, forms the apex, as it were, of a pyramid. The adjacent District of Gujrat has 927, while Sialkot falls to 891. Shahpur, also contiguous with Jhelum, has 919, while Jhang falls to 889, Montgomery still further to 862 and Mianwali to 895 females to 1,000 males. Rawalpindi, north of Jhelum, has 879 and Hazara, still further north, 869.

In the South-East of the Province the ratio falls as we go north. Gurgaon, hardly a Punjab District, save administratively, has 911 females to 1,000 males, Rohtak 893, Hissar 869, Delhi, excluding the city, 869 and Karnal falls as low as 844. It is worth noticing that in the petty States of Pataudi (905), Dujana (937) and Loharu (866) the ratios are much the same.

In the North-West Frontier Province the conditions are so different from those in the more settled territories of the Punjab that a high proportion of males

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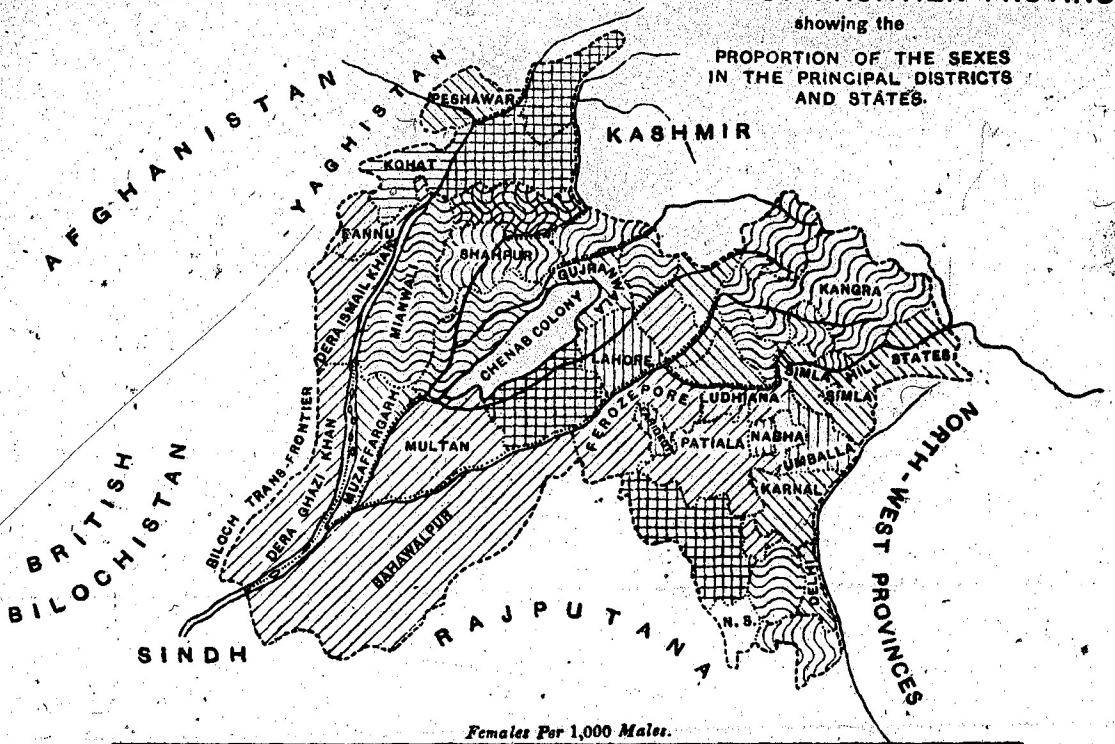
I. ALL AGES.

MAP OF THE PUNJAB AND NORTH-WEST FRONTIER PROVINCE,

showing the

PROPORTION OF THE SEXES IN THE PRINCIPAL DISTRICTS AND STATES.



Females Per 1,000 *Males.*

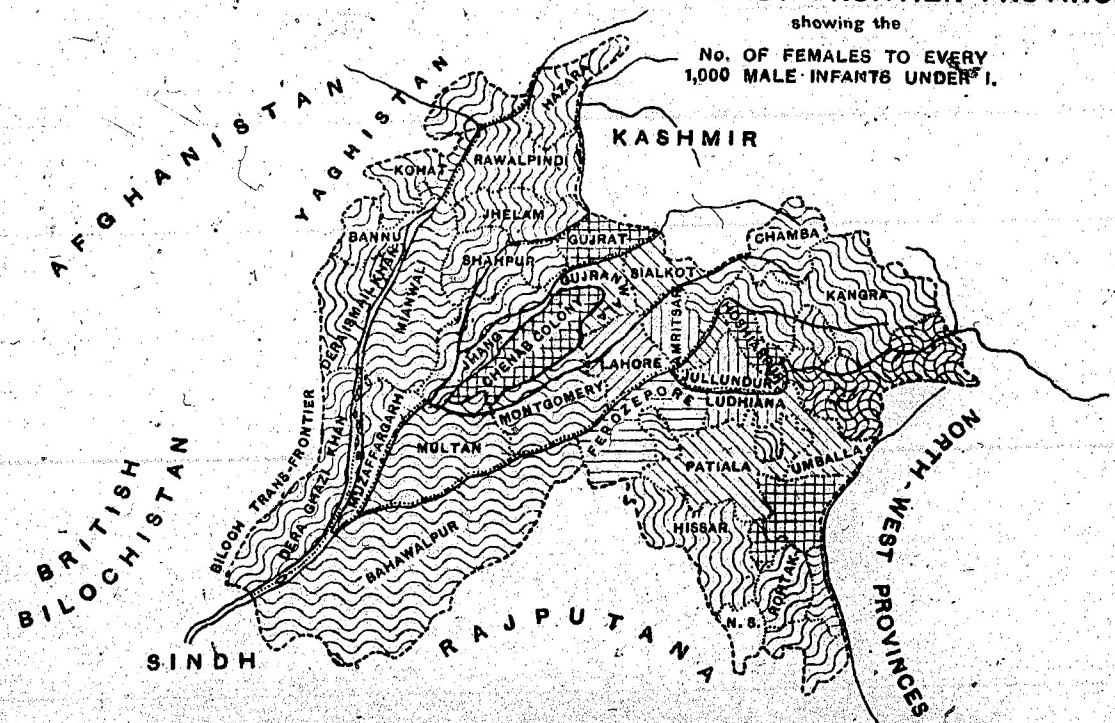
0-780	780-800	800-820	820-840	840-860	860-880	880-900	900-920	920-940	940-960	960-980

II. INFANTS UNDER ONE YEAR OF AGE.

MAP OF THE PUNJAB AND NORTH-WEST FRONTIER PROVINCE,

showing the

No. OF FEMALES TO EVERY 1,000 MALE INFANTS UNDER 1.



No. Per 1,000 *Population.*

0-855	855-875	875-895	895-915	915-935	935-955	955-975	975-995	995-1015	1015-1035

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is to be expected, and all the Districts show a low ratio of females. Kohat has only 783 to every 1,000 males, being in somewhat marked contrast to Peshawar with 840. Bannu again with 828 is far above Kohat, but not as high as Dera Ismail Khan which returns 832.

The figures for the Punjab alone require discussion. The general improvement in the ratio of females returned to males has been attributed, in former Census Reports, to the more exhaustive enumeration of the women at each successive census, and the rapid rise in the figures for Jhelum and Rawalpindi seem to be only explicable on this supposition. But male emigration from Jhelum undoubtedly explains the improvement in that District, while the population of Rawalpindi, with its large cantonments, is exceptional in character.

Cf. Punjab Census Report, 1892, § 168.

	Rawalpindi.	Jhelum.
1901	879	979.
1891	854	918.
1881	826	880.

Again the improvement in the ratio is by no means uniform, and indeed certain tracts show a worse proportion now than in 1891, or even in 1881. Thus the three contiguous units given in the margin show lower ratios now than they did at the last census, but there is no reason whatsoever for supposing that the enumeration in Patiala, which shows an improved ratio, was more exhaustive than in Nabha. As Mr. Maclagan pointed out in the case of Hazara, in 1891, improved enumeration does not necessarily result in an increase in the proportion of females returned, and that this is the case is apparent from the fact that in Kangra the Mohammadans now return a higher proportion of males than in 1881, whereas Hindus show a better proportion of females. It can hardly be that while the Hindus were more carefully enumerated in that District in 1901 than in 1881, the converse was the case with the Mohammadans.*

	1901.	1891.	1881.
Nabha	802	814	804
Ludhiana	823	830	822
Maler Kotla	849	859	843

I should hesitate to say that the customs of the people change so much in a decade that a decreasing reluctance to return the number of females in a house has had any appreciable effect on the ratio in any District. The figures obtained for the proportions of the sexes must then, I think, be accepted as substantially correct, and they appear to show that in the Himalayan and sub-montane † areas women are fairly numerous As to the plains it is difficult to state a general proposition more clearly than the map does. The *naturally* fertile Districts have, as a rule, a better ratio than the barren tracts, yet we find Amritsar and Jullundur lower than Hissar and Montgomery. We can, however, deduce no universal rule from the data. In the North-West Provinces and Oudh, it has been observed that the proportion of females increases from West to East, and roughly speaking a line from Gorakhpur to Allahabad may be drawn, east of which the females exceed the males, while the converse is the case to the West. This fact points to climate as the determining factor in the proportions of the sexes, but taking the Punjab figures by themselves it appears that there must be other factors to cause the local variations described above.

22. The proportions of the sexes by religion.—The figures for each religion are:—

		1901.	1891.	
In British Territory	Hindus	... 841	Hindus	... 841
	Sikhs	... 766	Sikhs	... 778
	Mohammadans	... 879	Mohammadans	... 871
In Native States	Hindus	... 843		
	Sikhs	... 781		
	Mohammadans	... 848		
In both Provinces	Jains	... 852		

* The presumption appears to be that females are more exhaustively enumerated than males because they travel less. At the preliminary census females would be less likely to escape enumeration than males, not in their own homes, and at the final census the males, who form the mass of the travelling public, would be more liable to be under-estimated.

† One cannot say Sub-Himalyan, for Ambala and Gurdaspur in that area have a low proportion of females.

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The first question which arises is whether the line between the Hindus and Sikhs has been accurately drawn. The point was discussed in the last Census Report and Mr. Maclagan thought it possible that the male baby in a Sikh family may sometimes have been returned as a Sikh, while his little sister was entered as a Hindu: but this would account for a very small proportion of cases. I think this opinion was perfectly correct and it has been confirmed in this way.

Punjab Census Report, 1892, § 171.

In the seven Sikh Districts a note was made in the Census schedules of 2,000 families in each District of the relationship of all the females in a Sikh household to its head. Thus in the house of a Sikh Jat it was noted against each female whether she was his wife, sister, etc., or a servant. These entries were then tabulated and it was found that only 3·4 per cent. of the women in Sikh households had been returned as Hindus. The percentage varied in the different Districts, as the marginal figures show. At first sight this looks as if the Sikh figures for females should be increased by 3·4 per cent., and those for Hindu females diminished *pro tanto*, but this would I think be quite incorrect. Our figures do not necessarily imply that Sikh females have been *incorrectly* returned as Hindus in this proportion. They merely state, what was known before, that there may be Hindu females in Sikh households. Whether *per contra* there are Sikh females in Hindu households is another question, but there is nothing to justify the assumption that the Sikh figures are wrong. Sikhs constantly marry Hindu women and when they do so, I was informed at the Golden Temple at Amritsar, the wife ought to take the *pahul* in order to become a Sikh, but it is not to be imagined for a moment that this rule is always observed, and it may well have happened that a good many Hindu women married to Sikhs have not become Sikhs and so have been, correctly enough, returned as Hindus.

Subsidiary Table VII-B.

District	Percentage of females in Sikh households returned as Hindus :—
Jullundur* ...	6·8
Ludhiana ...	3·7
Ferozepur ...	2·1
Lahore ...	*Nil.*
Amritsar ...	1·8
Gurdaspur ...	2·8
Gujranwala ...	2

This opinion is confirmed by the results of a special scrutiny of the preliminary record which was made in the seven Districts in question. In each District an officer was deputed to ascertain if all the female children in Sikh families had been entered,* and to note if their ages had been correctly recorded. I summarise their reports below :—

Ludhiana.—L. Sri Ram, Extra Assistant Commissioner, submitted a most useful report on his enquiries in this matter. He found that in five instances the wife of a Sikh had been recorded as a Hindu, the reason in three cases being that she was addicted to the use of snuff. The unmarried girls had been invariably recorded as Sikhs, but a girl married to a Hindu was recorded as a Hindu, the idea being that a woman could not be of a different religion to her husband. He also detected the omission of three Garewal Jat girls from the record, in as many different villages, but was of opinion that the omissions were not intentional. Ages he found to be in the main accurate, the discrepancies not being serious. It is to be noted that in this District, and in Ferozepur, the number of females among the Sikhs (807 per 1,000) *exceeds* that among the Hindus (795 per 1,000).

Ferozepur.—Bhai Chart Singh, Extra Assistant Commissioner, made a careful inspection of the entries for over 2,000 Sikh families (chiefly Jats). He found that the women and girls were returned in these families as Sikhs, that the ages of children were usually correct and that girls were duly entered. He failed to detect any errors affecting the accuracy of the record in any material respect. It should be noted that in this District, as in Ludhiana, the Sikhs have a higher proportion of women than the Hindus (834 as against 775 per 1,000).

Lahore.—Out of 4,899 females in Sikh families in 14 villages none were returned as Hindus, all being shown as Sikhs, according to the tabulated entries.

Amritsar.—In this District, Lieutenant Bigg-Wither, I.S.C. (since appointed a Political Assistant in the Foreign Department), made a thorough enquiry and drew up a useful report in the short time at his disposal. He found that ages were fairly correctly shown; that Sikh girls were always so returned (except in the case of the 'Sultani' Sikhs); that in no case was the wife of a Sikh absent on service returned as a Hindu and that all children appeared to have been returned, but that the chaukidars' registers rendered little assistance in this last point as women, as a rule, came to the village (*i.e.*, to their parents' home) to be

* Reports were not furnished from Lahore, Jullundur or Gujranwala.

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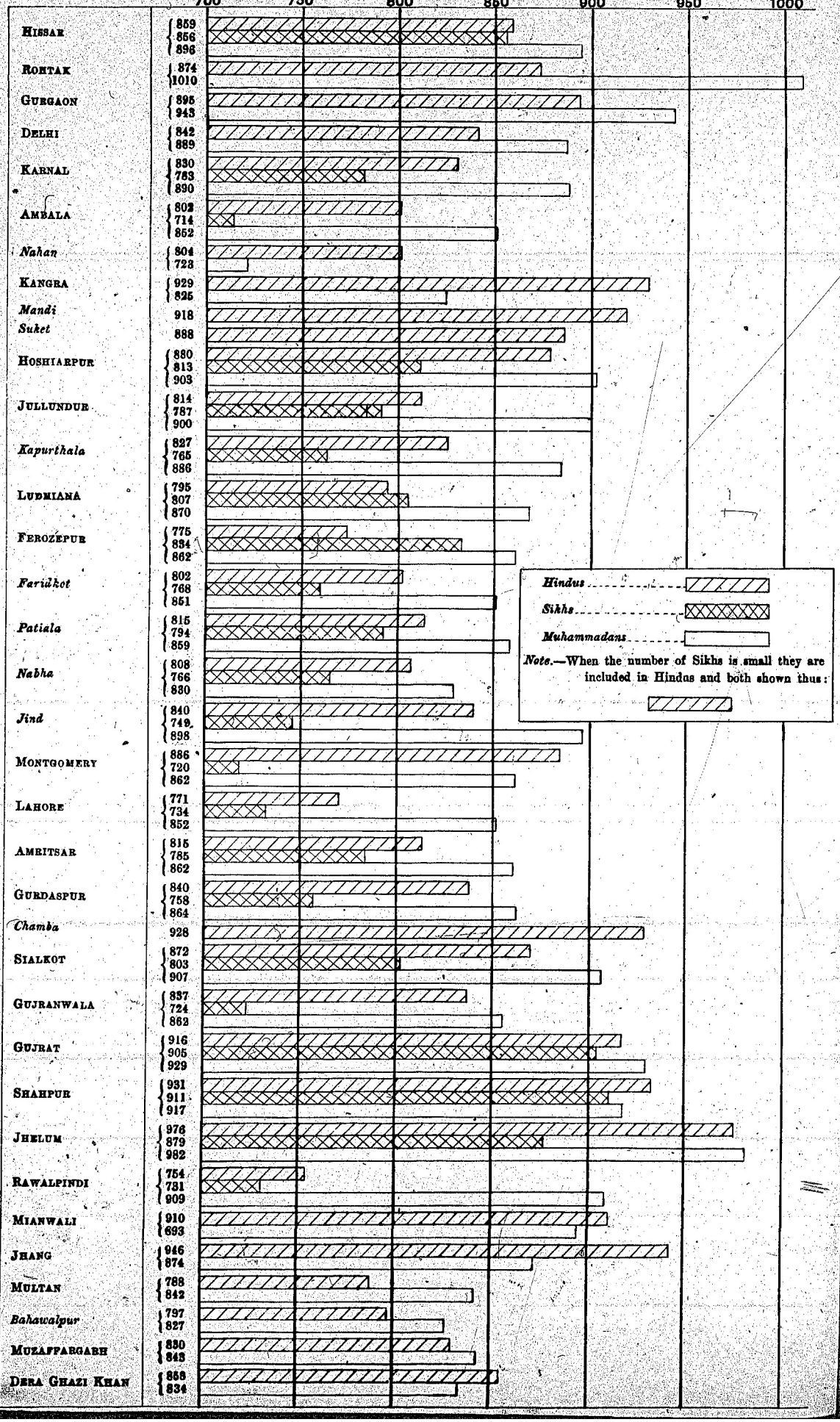
NUMBER OF FEMALES PER 1,000 MALES IN THE CHIEF RELIGIONS IN EACH DISTRICT AND THE PRINCIPAL STATES OF THE PUNJAB.



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confined, and then left. Lieutenant Bigg-Wither, however, failed to find any omissions of children from the record, in spite of the fullest possible enquiry on the spot. As regards the Sultani Sikhs, who smoke, they were found on enquiry to have been recorded as Hindus.

Gurdaspur.—In Gurdaspur an exceedingly thorough inspection of the entries in the Census schedules was made by M. Lachmi Narain, Extra Assistant Commissioner, who found that all the female relatives of Sikhs had been recorded as Sikhs; that all children had been returned and that the ages of girl children had been recorded fairly accurately. Four thousand seven hundred and sixty-six families were checked, including 2,000 of Jat and Khatri Sikhs. The record in this District would appear to have been remarkably accurate. Amongst the errors and omissions detected none affected the relative accuracy of the Sikh return for the sexes.

Sialkot.—The Deputy Commissioner at my suggestion extended this enquiry to the District of Sialkot also, and a careful investigation was made by S. Moghal Khan, Extra Assistant Commissioner, who found that the ages of girl children had been fairly correctly recorded and that children had been omitted from the preliminary record in some few cases owing to carelessness on the part of the enumerators, but that males had been equally omitted with females.

It seems clear from these reports, which were made quite independently of one another, that the number of Sikh women erroneously returned as Hindus was infinitesimal.

23. The proportions of the sexes by religions in the Punjab Districts and States.—If the number of Sikh women returned as Hindus had been considerable in any District or State, we should have found a corresponding increase in the number of Hindu women, but the figures do not show this. On the contrary, the ratios in the two religions not infrequently rise or fall together, as the instances in the margin show.

See diagram opposite this page.

District.	Females per 1,000 males.	
	Sikhs.	Hindus.
Gujrat	905	916
Sialkot	803	872
Gurdaspur	758	840
Gujranwala	724	837
Ambala	714	802

24. The proportions of the sexes by caste.—In an examination of the figures for the sexes in the principal castes, certain considerations must be kept in view. In the first place, the Hindu castes are, broadly speaking, endogamous, as marriage outside the caste is not permitted. Thus the Khatris may be regarded as endogamous, the cases in which Arora women are taken in marriage by Khatri men being so few as not to materially affect our figures. Mohammadans, on the other hand, are by no means so strictly endogamous. The Hindus on conversion to Islam retained for a time, and many still retain in practice, most of the restrictions of Hinduism with regard to marriage, but races like the Pathan do not appear to have been so bound, and thus Pathans are found to have no prejudices whatsoever in favour of endogamy and recently some of them have even married Chinese women. Nevertheless, in spite of the greater liberty enjoyed by Mohammadans in this respect, marriage outside the 'caste' is exceptional. It is only considered respectable to marry within the caste or, if the custom of the caste permits it, within the family, and a man who cannot obtain a bride in his own kin loses status. As a rule then, the figures do not appreciably exaggerate the numbers of females in any of the main Mohammadan castes, considered separately.

Subsidiary Table VII-E

25. The proportions of the sexes by tribe and section.—When however we come to the smaller units, within the caste, we are confronted by a difficulty which was discussed by Mr. Ibbetson, for in many cases it is clear that on marriage the wife enters the tribe or section of her husband, leaving that in which she was born. Consequently the figures for a tribe may include the women married into it, though born in a different tribe, and exclude those who have married out of it.

Punjab Census Report, 1883, § 354.

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The primitive idea would appear to be that in marriage the wife must be formally adopted into her husband's *gens*, for otherwise she could not eat with him or his kin, for marriage does not always result in making the wife a member of her husband's kin, or even socially his equal. For example, to this day a Bhatheru Brahman of Kangra may take a Brahman wife of the cultivating (Halbaha) group, but he cannot eat food, even *pakki*, from her hands until she has borne him at least one child. Analogous to this is the custom of calling the wife 'mother of so-and-so' (her son), and it would seem that once the wife only entered the husband's kindred when she had become the mother of one of its members. Thus it is possible that originally the *got kunala*, or 'tribal trencher', which is a ceremonious meal eaten by the women of the family with the bride, and which admits her into *their* society, was a rite intended to admit the wife into her husband's kin, though it is now merely a social usage.

Religion of the Semites, page 279.

The *got kunala* appears to be prevalent, throughout these Provinces, among Hindus of good status, and it is also observed by some Mohammadan Rajputs in Karnal, though in some parts, *e.g.*, in Multan, it is unknown, and in the low hills above Hoshiarpur it is preceded by a formal entry (*andrera*) of the bride into the husband's dwelling, but this does not seem to admit her into his *got* or kin. Whether, apart from the *got kunala* ceremony, the wife enters her husbands's tribe or *got* on marriage is a question to which no general answer can be given. Thus Mr. Maclagan informs me that in Multan all Hindus change the *got*, but in Montgomery it is said that the Hindu Arora wife invariably retains her paternal *got*. In Gujranwala the Jats do not change it, whatever their religion may be, but other tribes do so: while in Sialkot it is said that all castes change the wife's *got* by the ceremony of the *gotrachar*, the recital made by the *nai* of the bride and bridegroom's genealogies. It is clear that there is no rule and indeed in Rohtak it is said that the Jat tribes have different customs, so that our returns in this respect are useless. In no case then can the figures for the sexes in a tribe or section be relied upon, for I have heard the question, whether the *got* is changed or not, hotly disputed between two educated Khatris who could not agree as to the custom in their own caste.

Another usage requires notice. It is a custom, at least in Kangra and in Gurgaon, to call the wife by the name of her father's clan,* and, though this custom is not now inconsistent with her entry into the husband's kin, it appears to point to a time when marriage did not necessarily admit the wife into the tribe. This usage doubtless prevented any uniformity in the entries in the Census schedules, in the tracts where it prevails.

To this uncertainty there is possibly one local exception, for among the Jats and other castes in Karnal, who allow *karewa*, the general idea is that on marriage a woman retains her own *got*, for otherwise she could not marry again into her husband's *got*; and this was the view taken by the Mohammadan Chauhan Rajputs who have begun to allow widow re-marriage, but the Mandhar Rajputs, who do not allow it, consider that the wife enters the husband's *got*. Thus the effect of admitting the wife into the kin of the husband is that she becomes the sister, by adoption, of his kinsmen and so cannot, if she becomes a widow, marry one of them.

26. The proportions of the sexes in certain castes.—Full data of the proportions of the sexes in certain age-periods are given in Chapter VIII, but for the purposes of this discussion I have excerpted the figures for all ages and those for children under 5, separately, prefixing the total population of the principal religions in each caste or tribe for facility of reference, because the significance of the figures for the proportions of the sexes varies directly with the numbers in the caste.

Subsidiary Table III of Chapter VIII.

It will be at once observed that only in a very few instances do the females of all ages exceed the males in number, and these instances are usually afforded by very small tribes. Emigration of males probably accounts for the excess of

Subsidiary Table VII. E. of this Chapter (IV).

* In Ambala it is not unusual to call the wife by the name of her parents' village, *e.g.*, Chudialo, or 'her of Chudiala.'

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females in almost every case where it is found. For example, the Chibhs (Mohammadans) and Dadwal (Hindus), both Rajput tribes, have an excess of females, but in these two tribes the men enlist extensively, and so many of the men must have been enumerated outside these Provinces. Indeed male emigration must, to a certain extent, have diminished the number of adult males in every caste, but to what extent it is impossible to say. Amongst the Jats, however, and especially amongst the Sikh Jats, emigration to outside these Provinces must have sensibly diminished the number of men, and thus the proportion of women is really lower than our figures indicate. Taking the figures as they stand we find almost always that the Mohammadans have more females of all ages than the Hindus, and the latter again more than the Sikhs. I know of no real explanation of these facts. Conversions of males to Sikhism or Islam do not account for it, for, if the Hindu population were constantly supplying male converts to the other two religions, we should expect to find a high ratio of females amongst Hindus, with a correspondingly low ratio of females among Mohammadans and Sikhs, but the Mohammadans have the highest ratio of any.

Taking the main castes and certain large tribes it will be found that those with the lowest proportion of females are the Mazhabi Sikhs, the Sikh Jats, Khatris, Rajputs (who are few in number) and Aroras, all these having less than 800 females per 1,000 males. The Hindu Jats, Gujars, Khatris, Rajputs, Koris and Ahirs come next in order of demerit, with about 800 females per 1,000 males, the ratio also found among the Sikh Chuhras, Bhatias and Mahtams.

Caste.	Total Population in thousands.	Females per 1,000 males.
Mazhabi, *Sikh*	10	703
JAT—		
Hindu	1,595	793
Sikh	1,398	751
Mohammadan	2,030	852
GUJAR—		
Hindu	169	797
Mohammadan	568	852
KHATRI—		
Hindu	410	802
Sikh	60	766
RAJPUT—		
Hindu	435	814
Sikh	20	712
Mohammadan	1,363	879

With the above exceptions the ratio is well above 800 *per mille*, though few large castes have a higher ratio than 850 *per mille*, until we come to the Hindu Chuhras, Lobanas, Meghs and Mahtams, and the Mohammadan Chuhras, Lobanas, and Sayads. It is impossible to deduce any general rule from these figures, though speaking very generally we may say that the higher the caste among Hindus the lower the proportion of women in it. The Jats, however, cannot be regarded as a particularly high caste, yet they are conspicuously the worst, for the Mazhabi is *exhypothesi* a Sikh, and the number of males in this caste may well have been increased by conversions to Sikhism. It would not

Kori, *Hindu*	25	826
Ahir, *Hindu*	202	827
Khokhar, *Mohammadan*	111	830
Kalath, *Hindu*	12	833
Moghal, *Mohammadan*	111	835
Sud, *Hindu*	21	835
Kharral, *Mohammadan*	60	845
Saini, *Hindu*	106	847
ARORA—		
Hindu	650	848
Sikh	71	790
Biloch, *Mohammadan*	492	849
CHUHRA—		
Hindu	954	858
Sikh	23	815
Mohammadan	219	876
BHATIA—		
Hindu	19	863
Sikh	6	807
LOBANA—		
Hindu	30	904
Sikh	23	879
Megh, *Hindu*	44	911
MAHTAM—		
Hindu	49	922
Sikh	19	824
Mohammadan	15	839
Sayad, *Mohammadan*	315	928
Kahut, *Mohammadan*	11	971
Satti, *Mohammadan*	17	1,007
Khattar, *Mohammadan*	8	1,076

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be profitable to discuss the figures for tribes within the caste for the reasons given in the preceding paragraph. I turn then to the data for children under 5.

27. The proportions of the sexes among children.—Hitherto I have been discussing the proportion of females of all ages in the population of these Provinces. It remains to discuss the proportions of the sexes amongst children, and here our figures may be taken as accurately representing the number of children of both sexes in the tribe or section for, if we take children under five, no females will have been married and changed their *got* before that age. The figures then are free from any ambiguity and the conclusions should be trustworthy.

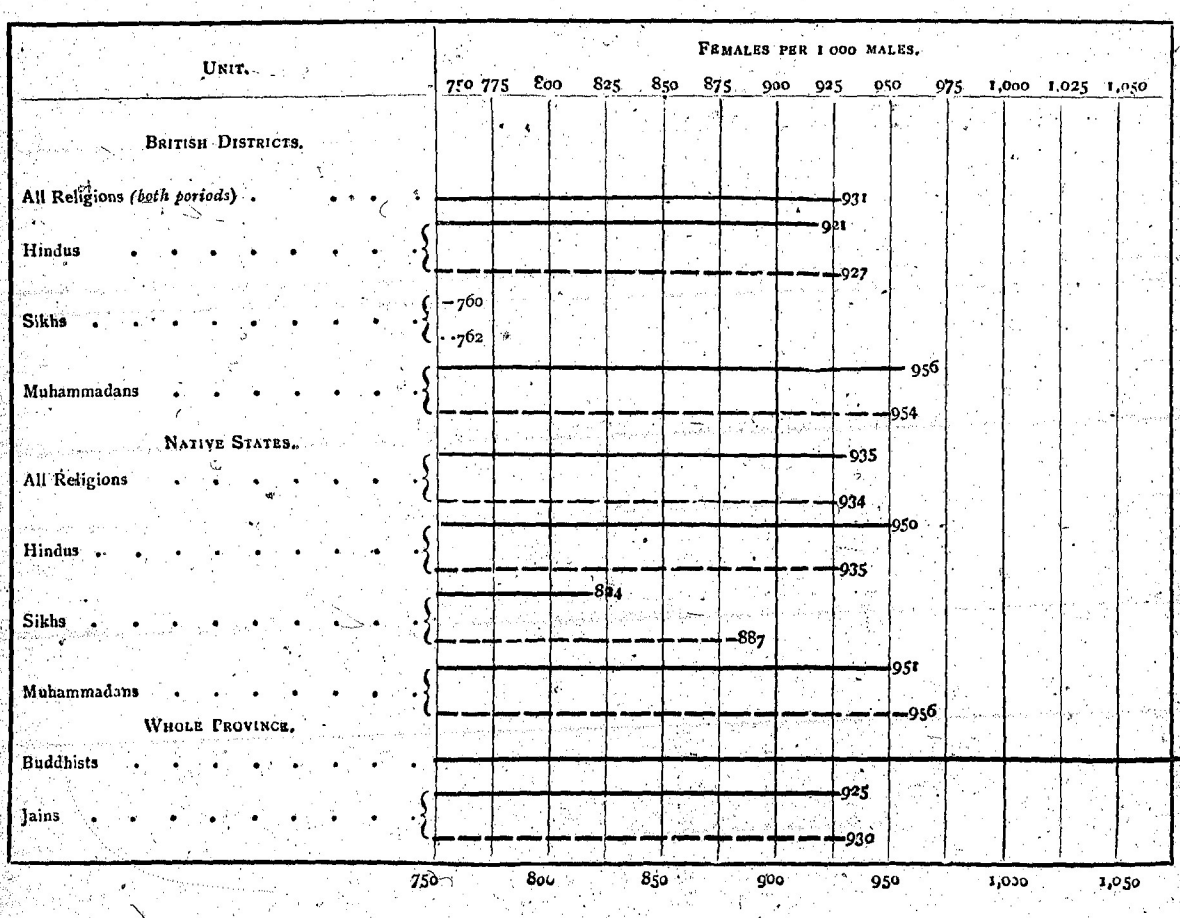
Taking first the main religions, we find that the Mohammadans have more female children than the population taken as a whole. The Hindus have less than the Mohammadans: the Sikhs have conspicuously few female children: while the Buddhists have many more girls than boys; and the Jains are on a level with the Hindus.

DIAGRAM SHOWING THE PROPORTIONS OF THE SEXES BY CHIEF RELIGIONS:

Children under 5——————

" " 1— — — — —

Scale 100 to 1".



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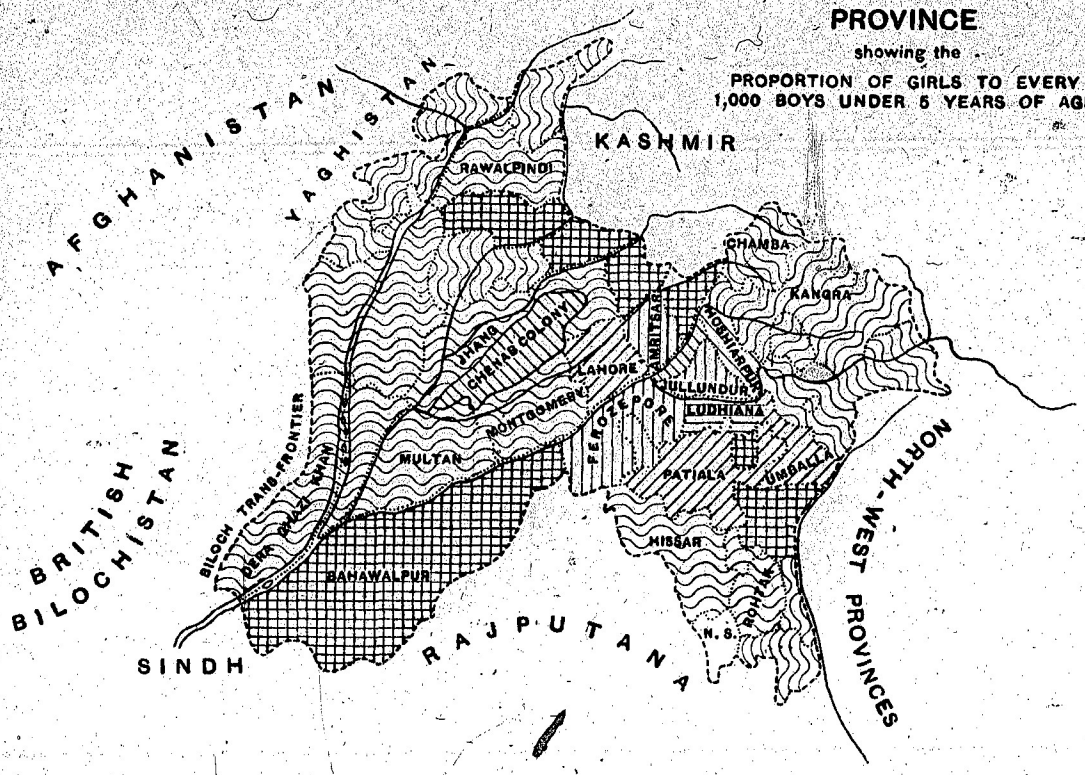
I. ALL RELIGIONS.

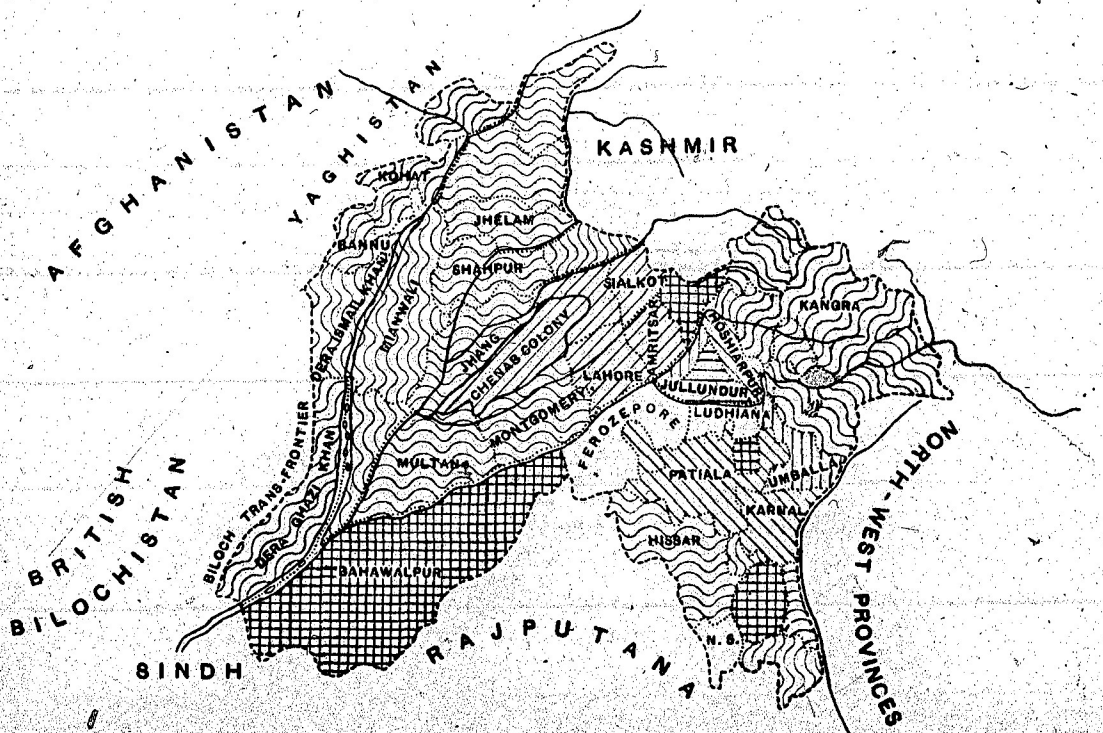
MAPS OF THE PUNJAB AND NORTH-WEST FRONTIER PROVINCE

showing the

PROPORTION OF GIRLS TO EVERY 1,000 BOYS UNDER 5 YEARS OF AGE.



II. HINDUS.



0-820	820-845	845-870	870-895	895-920	920-945	945-970	970-995	995-1020	1020-1045	1045-1070	Over 1070

Photo-Litho. T. C. Press, Rochester, Kent.

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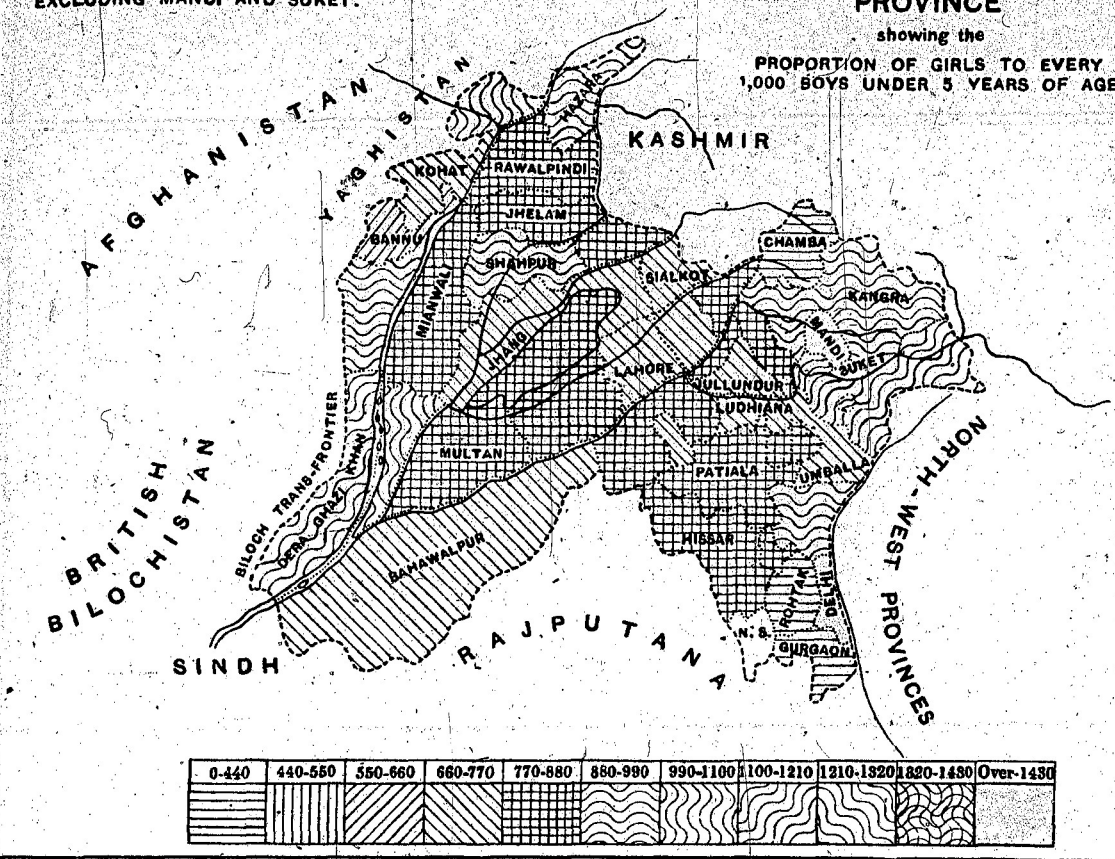
III. SIKHS.

EXCLUDING MANDI AND SUKET.

MAPS OF THE PUNJAB AND NORTH-WEST FRONTIER PROVINCE

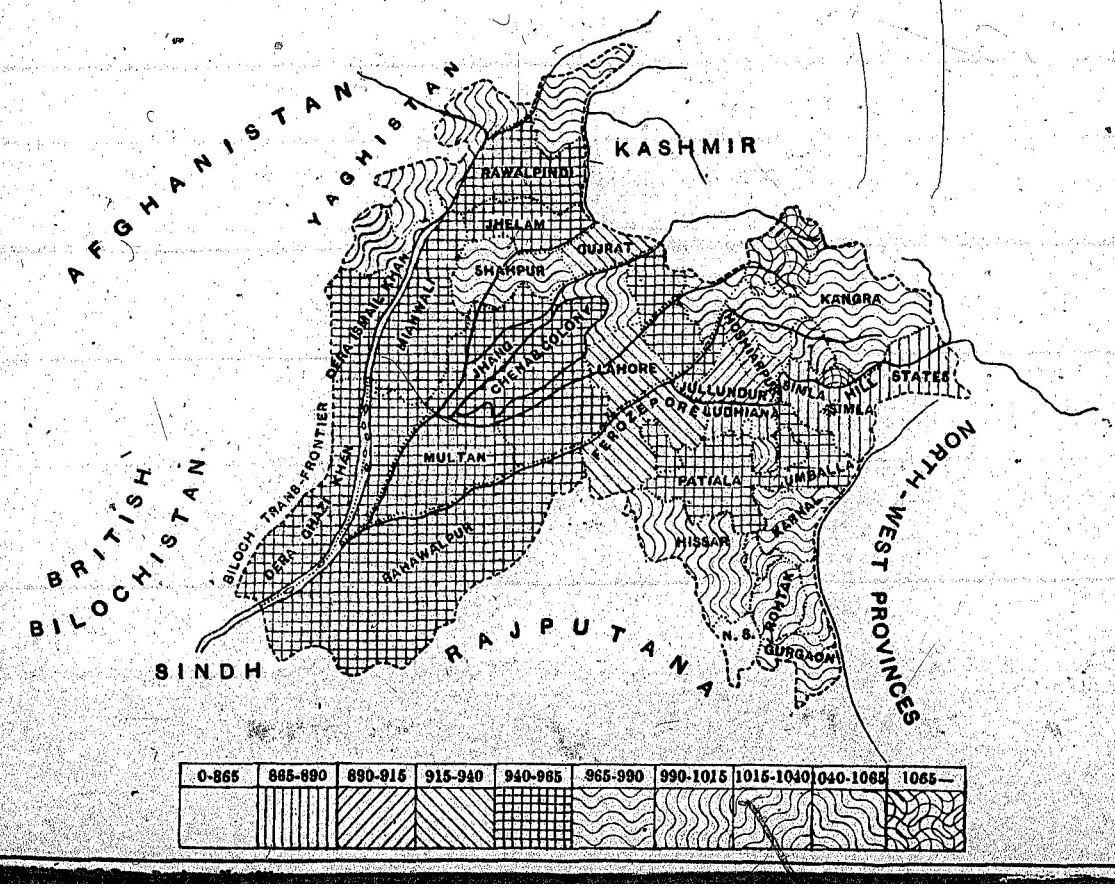
showing the

PROPORTION OF GIRLS TO EVERY 1,000 BOYS UNDER 5 YEARS OF AGE.



0-440	440-550	550-660	660-770	770-880	880-990	990-1100	100-1210	1210-1320	1320-1430	Over-1430

IV. MOHAMMADANS.



0-865	865-890	890-915	915-940	940-965	965-990	990-1015	1015-1040	040-1065	1065—

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It is interesting to compare the data with those given in paragraph 24 above. As the marginal figures show the ratio of females is higher among children than among females of all ages, *except* amongst the Sikhs in British Territory. Speaking generally, there is a noticeable tendency for the ratio to decrease as the age increases, which accords with the mortality data (*vide* paragraph 3 *supra*). When we come to consider the figures for the 18 Districts and States which contain a strong Sikh element, it is found that (*i*) Mohammadans always have more female infants under 1 than Hindus or Sikhs, except in Amritsar and Gujrat, but that in Hissar, Ambala, Patiala, Jullundur, Ferozepur, Gurdaspur, Sialkot, Gujranwala and Gujrat they have fewer male infants in every 10,000 of the population: (*ii*) that in the 0—5 age-period the Mohammadans still have more females, except in Faridkot and Gujrat, but they have fewer males in Hissar, Ambala, Ferozepur, Sialkot, Gujrat, Patiala and Nabha and (*iii*) that, on the other hand, in the 5—10 age-period Mohammadans have generally fewer males than Hindus or Sikhs, but generally far more females. The inference is that, generally speaking, less care is taken of girl children among Hindus, and still less among Sikhs, than among Mohammadans, but there are local exceptions which it is all but impossible to explain. The paucity of male children among the Mohammadans in Ambala, Ferozepur, Faridkot, Patiala and Nabha is marked in the ages 0—10, and points possibly to a depressed condition of the Mohammadan population in those tracts. A still more puzzling feature of the return is the falling off in the proportion of Mohammadan boys between 5 and 10, which is inexplicable.

Females per 1,000 males.

		All ages.	Under 5.	Under 1.
British Territory	*Hindus*	841	921	927
	Sikhs	766	760	762
	Mohammadans ...	879	956	954
Native States	*Hindus*	843	950	935
	Sikhs	781	824	887
	Mohammadans ...	848	951	956
Total Sikhs in both Provinces ...		770	776	793

Subsidiary Table VII-D.

28. The proportion of females under 5 in each District by religion.—To simplify matters it will be best to consider only the proportions of the sexes among children under 5 years of age, on the total population and for the three main religions, as illustrated by the four maps which precede this page.

District.	Female per 1,000 male children.
Ludhiana	820
Jullundur	848
Faridkot	856
Amritsar	863
Ferozepur	867
Maler Kotla	870
Lahore	876
Ambala	884
Patiala	893

I. Total population.—The ratio of female children is low in the Districts shown in the margin, in which it is less than 895 females per 1,000 males or under 90 per cent.

District.	Female per 1,000 male children.
Ludhiana	814
Ferozepur	816
Jullundur	821
Maler Kotla	855
Ambala	865
Kapurthala	867
Lahore	882
Amritsar	882
Chenab Colony	889
Gujranwala	891
Sialkot	894
Patiala	902
Hoshiarpur	902
Faridkot	909
Karnal	912

II. Hindus.—Taking the Hindu population alone, the Districts in which the proportion is lowest are those shown in the margin. In these the ratio is again lowest in Ludhiana, but it is also very low in Ferozepur and Jullundur, and is about 90 per cent. in the remainder.

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III. Sikhs.—The Sikhs show an abnormally low proportion of female to male children under 5 in most, but not in all, Districts. On the outskirts of the Provinces, where the Sikh population is small they usually show an extremely low ratio, but in Muzaffargarh and Dera Ghazi Khan they have actually more female than male children. In most of the main Sikh Districts the female children are less than 80 per cent. of the male, and in all the other Sikh Districts between 80 and 90 der cent. Only in Delhi, Simla, Shahpur, Peshawar, Dera Ismail Khan and the two Districts mentioned above does the ratio exceed 90 per cent. and in these Districts the Sikh population is small, not exceeding 20,000 souls in any one District.

Districts.	Female per 1,000 male children.
Rohtak } Gurgaon }	333
Chamba	429
Kurram	500
Nahan	650
Bannu	653
Lahore	669
Amritsar	699
Gujranwala	702
Jullundur	709
Maler Kotla	712
Ambala	724
Ludhiana	747
Bahawalpur	757
Faridkot	757
Jhang	761
Kohat	765
Sialkot	767
Chenab Colony	773

IV. Mohammadans.—In only two tracts is the ratio of female children less than 90 per cent., *viz.*, in the Simla States and Ludhiana; and in only four others does it fail to be well over that figure.

Districts.	Female per 1,000 male children.
Simla Hill States	882
Ludhiana	879
Jullundur	913
Hoshiarpur	914
Lahore	919
Ferozepur	925

The variations in the figures for Districts call for brief mention. The proportion of females to males under 5 ranges from 820 in Ludhiana to 1,072 per mille in Suket: amongst Hindus it ranges from 814 in Ludhiana to 1,073 in Loharu: amongst Mohammadans from 882 in the Simla States to 1,114 in Nahan: while among the Sikhs we find the wide range of from 333 in Rohtak and Gurgaon to 1,444 in Delhi. I can suggest no plausible explanation of these vagaries in the figures.

The only general conclusion to be drawn from the figures appears to be that the proportions of the sexes among children is not altogether a question of religion, for in spite of the remarkable and almost universal paucity of girls under 5 among the Sikhs it will be observed that, generally speaking, the Districts which show a low proportion of female children have a low proportion in each religion. Instances of this rule are afforded by Ludhiana, Jullundur, and Ferozepur.

29. The proportion of female infants under 1.—I do not propose to discuss these figures at any length. There is too much uncertainty about the accuracy of the figures for the first year of life to base any far-reaching conclusions upon the data, although we have no reason to suppose that the ages of girl infants were less accurately recorded than those of boys. For all religions the order of demerit is that given in the margin. It will be observed that the ratios are nearly always much better than those obtained for the 0—5 age-period, Ludhiana returning 856 *per mille* as against 820 *per mille* 0—5. Even Ferozepur, the worst District, returns 854, which is not nearly as bad as the ratio returned for the 0—5 period by Ludhiana. Only four important Districts fall much below 90 per cent.

FEMALES PER 1,000 MALES UNDER 1.

Ferozepur	854
Ludhiana	856
Jullundur	861
Amritsar	869
Loharu	870
Lahore	881
Nahan	889
Kapurthala	895
Gujranwala	899
Ambala } *Patiala* } *Maler Kotla*	910
Sialkot	913
Hoshiarpur	922
Punjab	927
Kalsia	928
Jind	930
Karnal	931
Faridkot	939

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The Districts with less than 90 *per cent.* of female infants to males amongst the Hindus are given in the margin in order of demerit. Ferozepur is here conspicuously the worst, but Jullundur, Amritsar, Ludhiana, and Gujranwala are the only important Districts which show a really low ratio. Amongst the Sikhs Amritsar is very bad indeed, as are six other important Districts with a ratio of less than 80 per cent.

The Mohammadans invariably show better ratios. In the petty States of Loharu, Dujana, and Pataudi, in the Simla District, *in Ludhiana* and in Jind alone does the ratio fall below 90 *per cent.* and in Ludhiana it is 898 *per mille*, a veryfair ratio.

THE HINDUS.

Ferozepur ...	818
Jullundur	840
Amritsar ...	852
Kalsia ...	868
Ludhiana ...	872
Nahan ...	876
Gujranwala } *Kapurthala* }	878
Hazara ...	880
Ambalia ...	890
Maler Kotla ...	893
Patiala ...	896
Karnal ...	907
Sialkot ...	909

THE SIKHS.

Amritsar ...	699
Jullundur ...	709
Lahore ...	712
Ambala ...	742
Ludhiana ...	766
Kapurthala ...	771
Gujranwala	772
Montgomery	778
Ferozepur	789
Maler Kotla	790
Sialkot	792
Gurdaspur	824
Hoshiarpur	852
Faridkot ...	880
Patiala ...	899

I am at a loss for any real explanation of these figures. Granted that our age-returns are inaccurate, there is no reason whatever for thinking that the ages of girl infants under 1 have been exaggerated and that there are really more girls under 1 than our figures show. The considerations which affect the age-data would, in the case of infants, affect both sexes equally, so that the relative value of the figures must be the same. Consider the figures for Gujrat and Gujranwala.

Here we have two adjacent Districts, similar in climate, in race, and, as far as I am aware, with the same social system, yet we find an extraordinary difference in the proportions of the sexes among Hindus and Sikhs, though the Mohammadan ratio is nearly the same in both and there is not very much difference in the ratios for the total population of all religions. These facts defy explanation. Or we may take the contiguous Districts of Ludhiana and Ferozepur, where we find that the total population gives almost exactly the same ratio, and that the Ludhiana Hindus show a better ratio than those of Ferozepur, while in Ludhiana the Sikhs and Mohammadans have a worse ratio than those of Ferozepur. This is contrary to all expectation for the Ferozepur Sikh Jats of certain tribes have been suspected of female infanticide on a extensive scale.

—	Gujrat.	Gujranwala.
All religions ...	938	899
Hindus ...	1,033	878
Sikhs ...	936	772
Mohammadans ...	923	927

—	Ludhiana.	Ferozepur.
All religions ...	856	854
Hindus ...	872	818
Sikhs ...	766	789
Mohammadans ...	898	914

30. The proportions of the sexes among children in certain castes.—In the case of children under 5 it is highly improbable that emigration affects the figures, and so we may assume their accuracy. Here again we find, almost without exception, that Sikhs have by far fewer female children than Hindus, and the latter again far fewer than Mohammadans. The Jats, as a body, furnish an excellent example of this, for while Sikh Jats have only 694 girls to every 1,000 boys, under 5, Hindus have 839, and Mohammadans 940: yet the Sikh Khatris have 931, and the Hindu Khatris only 914.

Taking the most important individual castes, in the order given in Subsidiary Table VII. E. the following remarks may be offered:—

The Ahirs.—Tribal hypergamy is said not to exist. Some families avoid widow re-marriage and so presumably stand high, while one *got*, or section, the

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Aphiria, is looked up to. The result of this general absence of hypergamy is that the Hindu Ahirs show the very fair ratio of 964 girls per 1,000 boys under 5.

The Aroras.—We find the Aroras, as a caste, fairly well off for women, the Hindus having 848 females per 1,000 males, and the Sikhs 790. This is what we should expect, for the Aroras stand lower than the Khatris in status and have but a faint imitation of their hypergamous system. They are, however, much given to purchasing wives, and these women have doubtless been, for the most part, returned as Aroras. The Hindu Aroras have a very fair ratio of girls (967 per 1,000 boys): but the Sikhs only return 886 per 1,000. In the South-West Aroras doubtless neglect their girl children, but taking the caste as a whole the figures are not unsatisfactory.

The Bhatias.—We should expect the Bhatias, as an immigrant foreign caste to show fewer women than the Aroras, but as their average wealth is far higher, we find that the Bhatias return more women than the Aroras. They have, however, a slightly lower proportion of girl children, but the numbers are too small for any conclusion to be drawn.

The Biloch.—As the Biloches are Mohammadans we should expect to find a good proportion of girl children among them and we are not disappointed, for the ratio is 949 per 1,000 boys for the whole race.

The Chuhras.—It is just conceivable that the Chuhra may, locally, be tempted to commit female infanticide, but it is in the highest degree improbable, yet we find the Mohammadan Chuhras with only 923, the Hindus with 917 and the Sikhs with 827 girls per 1,000 boys. These figures should be borne in mind when discussing those for the Jats.

The Gujars and Jats.—We now come to the two castes whose sex-proportions are an unsolved problem. As far as we know, there is no tribal hypergamy in either of these castes. The Mohammadan Gujars of Gujrat have no doubt a social system which *might* lead to female infanticide, but the Mohammadan Gujars in these Provinces show 940 girls per 1,000 boys. On the other hand, the Hindu Gujars only show 868. The Sikh figures in this caste are too small for any inferences.

The Jat figures may be contrasted with those of the Rajputs on the one hand and those of the Mahtams and Lobanas on the other.

Here we have utterly inexplicable variations. The Hindu Jats show a very low ratio, but the Mohammadan Mahtams are almost as bad. The Jat Sikhs afford data which find no parallel in any other caste, for even the Sikh Khatris have 766 girls per 1,000 boys under 5, as compared with 694, the Sikh Jat figure. It would be useless to attempt to discuss all the Jat tribes. It is sufficient here to say that all the tribes of repute show a very low ratio of girl children, whether the Hindu or the Sikh figures be taken. The Sikh figures are in most tribes worse than those for Hindus, but there are many exceptions, as the figures in the margin show.

GIRLS PER 1,000 BOYS UNDER 5.

Caste.	Hindus.	Sikhs.	Mohammadans.
Jat	839	694	940
Rajput	869	869	951
Lobana	898	850	...
Mahtam	1,001	950	849

GIRLS PER 1,000 BOYS UNDER 5.

Jat tribe.	Hindus.	Sikhs.	Mohammadans.
Dhariwal	673	773	714
Dhillon	822	638	850
Garewal	727	524	1,081
Gil	540	691	948
Man	812	719	879
Randhawa	757	753	969
Sidhu	554	707	962
Sindhu	842	574	884
Virk	769	618	897

These variations do not follow the dominant religion in the tribe, because the Dhariwal, Gil and Sidhu are mainly Sikhs, yet in these tribes the Hindus show the lowest proportion of girls: while in the Dhillon, Garewal, Man, Randhawa, Sidhu and Sindhu Sikhism has most adherents and the Sikhs show a lower ratio than the Hindus.

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These low proportions of girl children again are not confined to Sikhs and Hindus, for instances are given in the margin of tribes with a strong Mohammadan element which has as low a ratio of girls as the Hindus or even the Sikh part of the tribe.

Tribe.	Hindu.	Sikh.	Mohammadan.
Ghumman	812	772	772
Hinjra	793	714	788
Chima	774	655	795

In conclusion I may point out one fact of importance. We have found that, the Sikhs and the Hindu Jats, as a whole, have a low ratio of girl children, and that many of their tribes have exceedingly low ratios. But if we eliminate all those tribes and take the figures for other Jats, we find that much the same results are obtained. The Jat tribes tabulated include, I think, every tribe of any pre-eminence, and so "Other" Jats do not include any tribes of importance, social or otherwise, yet in this, the lower stratum of the Jat caste or race, we find nearly the same paucity of female children under 5, as we do among the higher tribes.

—	Hindu.	Sikh.	Mohammadan.
Jats	839	694	940
"Other" Jats	854	715	960

The Khatris.—In dealing with the Khatris we are at a disadvantage because the figures are usually small.

Khatri section.	Hindu.	Sikh.
Bedi	883	668
Kakkar	851	...
Kapur	839	686
Khanna	800	1,267
Malhotra	876	1,029
Seth	870	900
Others	926	952

Thus the Bedis come out badly, but the whole of this section only numbers some 5,000 souls, of whom nearly half are Hindus. The Sikhs among the Kapurs, Khannas and Seth Malhotras are too few for any conclusions to be drawn, but it is noticeable that as far as they go they are better than those for the Hindus, which is indeed usually the case among the Sikh Khatris as a body. All that can be said is that the Hindu Khatris only come out fairly well, and that in the highest sections we find a proportion of female children which is distinctly below the average of the caste, 914 (for Hindus).

Rajput tribes.	Hindu.	Mohammadan.
Total	869	951
Baria	...	782
Bhatti	*694	922
Chauhan	826	973
Dadwal	846	...
Dehia	*736	832
Dhamial	...	688
Ghorewaha	700	891
Goleria	657	...
Joia	...	879
Katoch	685	...
Kotlehria	*696	...
Laddu	600	...
Mandahar	561	1,051
Manhas	777	853
Manj	...	903
Pathania	737	...
Patial	901	...
Punwar	969	956
Salehria	627	980

The Rajputs.—The Rajput tribes are ill-defined units and our figures, especially for the Hindu tribes, are probably inaccurate. Many tribes too return such small numbers that nothing certain can be deduced from them. The figures of most interest are given in the margin and show the general low ratio of children in the Hindu tribes or in the Hindu element in each tribe.

* Under 3,000 souls, all told.

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31. The causes of the paucity of females.—The foregoing paragraph will, I imagine, have shown that, though the paucity of females of all ages is very marked in these Provinces, we are as far as ever from being able to assign it to any one definite cause. Indeed it appears impossible to draw any but the most general conclusions from the figures for the sexes in the returns of this and of previous censuses. Hitherto we have been considering figures for large areas, for religions and for castes containing considerable numbers, yet from these data, which allow full scope to the law of great numbers, no universal rules can be deduced. If smaller units were taken the more interesting, as Mr. Maclagan justly observed, would the results be, but at the same time the narrower the field the less trustworthy must our conclusions become. The utmost therefore that can be done in a general report of this kind is to indicate the most probable general conclusions, and any such conclusion must of necessity remain more or less a matter of personal opinion. That the causes of the low proportion of females in these Provinces are in the main social is, I think, fairly certain. If they were climatic our data for seasonal birth-rate would surely show some traces of the influence of climate. If they were economic we should certainly find that the lower and poorer castes had invariably a lower ratio of females than the higher, but the converse is generally the case. The social system of these Provinces will be dealt with, as far as our imperfect information allows, in Chapter VIII, in describing the organization of the different castes, but I may anticipate to some extent by saying that the law of hypergamy undoubtedly accounts, in some degree, for the paucity of females. That law compels a man to marry his daughter in a group of higher, or at least of equal, social status to his own, and thus narrows the circle of possible matrimonial alliances. But hypergamy is not the only law which has this effect. For example, there is the very important law which forbids the taking to wife of the daughter of a sacred group, or conceivably of a sacred village. It is not merely that a Sayad could not give his daughter in marriage to a layman, but that a layman would deem it sacrilege to contract such an alliance, even if the Sayad were willing that it should take place. This feeling that certain groups are sacred is common to all the great religions and is deeply-rooted, so much so that it appears to have been extended so as to forbid the taking to wife of a girl born in a village which has become sanctified by the birth of a holy personage within it. At least this is the only supposition on which the facts in certain cases seem to be explicable, but whether this conjecture is correct, or, if so, to what extent the prejudice prevails I am unable to say. This much is, however, clear that the restrictions on marriage are to a great extent religious and not merely social.

Punjab Census Report, 1892, § 171.

It cannot, however, be maintained for a moment that hypergamy, and the objection to taking a wife from a sacred group, are the sole causes which lead to the great deficiency of females in these Provinces. Of this the Jats furnish an excellent illustration, for, if we assume that the higher groups of the Jâts are hypergamous and that they therefore practise infanticide, we are still confronted with the fact that the lower tribes have just as bad a ratio of female children as the higher. But we know that the Jats of the lower stratum have no objection to selling daughters, and indeed marriage by sale, or at least exchange, is exceedingly common amongst them. This ought to result in a good proportion of girl children being found among the mass of the Jats, but the proportion returned is very far from satisfactory. It is therefore, I think, clear that there are other causes at work, but what those causes are is a matter of mere conjecture.

Again we may regard the question from another aspect and discuss the data for the Sikhs, considered as a religious body distinct from the Hindus. The Sikhs no doubt come out badly as a whole, as they did in 1881 and again in 1891, and it is impossible to give any plausible explanation of the figures. The Sikh doctrine of equality should operate against hypergamy, and doubtless it does so to a great extent, though it has not succeeded in abolishing that social rule. Moreover female infanticide is strongly condemned in the Granth as the greatest of the four deadly sins, and Sikhism has undoubtedly raised, not lowered, the position of women. It would in truth be safer to say that female infanticide, if it exists, is practised by Sikhs in direct contravention of their religion, for everything in Sikhism leads, or ought to lead, to its absolute avoidance.

Trumpp's Adi-Granth, page 97.

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Vaguely we may say that in a rude, half civilized society, the weaker sex will go to the wall, and probably the general conditions of existence in these Provinces are as a whole inimical to female life, but this does not explain why the Sikhs should have a lower ratio of females than the Hindus, and the Mohammadans a higher ratio than either. Alike among Mohammadans, Hindus and Sikhs there are no rejoicings on the birth of a girl. On the Frontier women can hardly be said to occupy a high position for a wife has nearly always to be purchased, though occasionally a dowry is given with the bride and she is not sold. Yet the Frontier Districts have a very fair proportion of women and compare favourably with the central Districts of the Punjab. All that can be said is that various causes, religious, social and economic, combine to render female life more precarious than male, and these operate with greater force in some sections of the community than in others. That the Mohammadan social system with its disregard of many artificial restrictions on intermarriage is favourable to female life seems almost certain, while amongst the Hindus the social organization of the higher castes undoubtedly accentuates the depreciation of women and female children which is common to all the communities. The Sikhs remain an unsolved puzzle, though it is clear that the causes of their small proportion of females are not to be sought in their religious dogmas.

There remains the crucial question whether infanticide is practised, and, if so, in what manner and to what extent, but infanticide is a wide term and its meanings must first be defined. I shall then discuss briefly certain forms and possible causes of infanticide.

32. The degrees of infanticide.—Infanticide, properly speaking, is the deliberate murder of a child at its birth, but there are other forms of the practice which consist in permitting a child to die, without any direct act towards that end. The degrees of guilt in these forms vary enormously. There may be the fullest intention to cause death, or only a half-conscious hope that the child may not live, but it is impossible to draw any hard and fast line of distinction between these degrees and all may be included in the term infanticide in the second degree.

33. Infanticide.—Infanticide is not a new custom, nor is the practice confined to India. It would appear that savage races take to the crime in order to escape the irksome duties of parentage, or are driven to it by actual want. Thus amongst the most backward races, suckling is continued for, it may be, several years, and a child is killed, *immediately on birth*, if the mother is, or thinks she is, unable to rear it owing to there being a young child whom she is still feeding.* The sex of the child seems immaterial. The Spartans exposed weakly children in the Apothetæ and the Greeks (with the exception of the Thebans) did not forbid infanticide, which was common, specially in the case of female children. It was 'probably not uncommon,' in the earlier ages of the State—in Rome.

Female has thus always been more common than male infanticide, but there is a form of the latter still practised in these Provinces, and apparently throughout Northern India, which may throw some light on the causes of female infanticide.

34. Male infanticide.—The killing of a male child is, in the Punjab, believed to be a certain remedy for barrenness and is, as the Police records show, not infrequently perpetrated by a woman who has no children, or on her behalf. Various accounts of the ceremonies to be performed, in order to achieve the purpose of the murder, are given, but it is usually alleged that the woman who desires a child should bathe over the child's body or in water in which it has been washed. And according to one account the life should be taken with a bronze knife, and as much pain as possible caused, to make the remedy

* Native Tribes of Central Australia: Spencer and Gillen, 1899, page 51.

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efficacious. The use of bronze points to the idea of sacrifice as underlying the custom, but possibly the fundamental idea is that the life or soul of the murdered child* may be transferred to the woman, as the bathing rite would seem to indicate.

There is a curious point to notice in this connection, and that is the necessity for killing a *male* child. In the reported cases there is only one in which a girl was the victim and in that the parties concerned were Mohammadan faqirs. Nevertheless, it appears to be certain that there is a prevalent superstition that the murder of a child of either sex may, by certain rites, lead to the transmigration of its life to another human being.

This belief in the metempsychosis also finds expression in the following form of divination:—

'Hindu women, when they lose a female child during infancy, or while it sucks milk, take the baby into the jungle and put it in a sitting position under a tree. *Gur* (sugar) is put into its mouth, and a *batti*, or corded roll of cotton, between its fingers. Then the mother says in Panjabi:—

Gur khâen, púni katte;	Eat the gur, spin the cotton;
Ap na áen, birá nún ghalle.	Don't come back, but send a brother.

The following day they return to the place. If the dogs or jackals have dragged the body towards the mother's home, she considers it a bad omen, saying: "Ah! she is coming back—that means another girl." But if it is dragged away from the home, she is glad, saying: "The brother will come."†

This can only mean that the return of the child's life was expected.

A somewhat similar idea underlies a case, described by Lieutenant-Colonel Temple, C.I.E., in 1884, in which a dead child was buried by its parents under the threshold "in order that in constantly stepping over it they might run no risk of losing any subsequent children that might be born.‡ They said it was the custom of the caste (Jaiswara) so to bury all children that died within 15 days after birth." That is to say, the life is kept in the house and not allowed to leave it lest it should not return.

On this theory the practice, alluded to in Sir H. Edwardes' report of 1852,§ of burying the female children, when killed, under the door, becomes perfectly intelligible. The belief was that subsequent children (sons it was hoped) would be born in their place, and this is possibly the explanation of the custom of burying, instead of burning, young children amongst the Hindus.

The tribes of Central Australia believe "that the spirit part of the child goes back at once to the particular spot whence it came and can be born again at some subsequent time even of the same woman."‖

35. Unlucky children.—There are various ideas and superstitions which led, possibly in former times, to the sacrifice of children, or to their exposure, and a survival of these usages is probably still to be found in the custom of giving male children to *faqirs*. It is also within the bounds of possibility that superstition is even yet strong enough to cause infanticide in a few cases.

* But the victim was not necessarily a very young child as the following verse shows:—

Mátá pitá dhanki lobhí:	My father and mother are greedy of wealth,
Rájá kat kadární:	The king regards himself alone:
Devodevta bal ka lobhí,	The gods are greedy for a *sacrifice*,
Arz kis ke pás pugární.	To whom shall I make my plaint.

(A certain king had no son and was advised to make a human sacrifice to obtain one. A man and a woman were found who were willing to give up for the purpose their deaf and dumb son, who, as he was led to the sacrifice, found voice, and gave utterance to the above.)

(The above is a saying current in Outer Saraj. The number of words of pure Sanskrit origin is noteworthy. A H. Diack, Kulu Dialect of Hindi, Lahore, 1896, p. 41.)

† See Punjab Notes and Queries, Volume I, paragraph 450. The writer is Mrs. F. A. Steele. I have received confirmation of this.

‡ Punjab Notes and Queries, Volume I, paragraph 925. Possibly the idea is that a *subsequent* child will be born.

cf. Tylor, Primitive Culture, II, p. 3. North American Indians of the Algonquin districts, when the children died, would bury them by the wayside that their souls might enter into mothers passing by, and so be born again.

§ Page 403 of Selections, Punjab, Old Series, No XVI. The practice is said to have prevailed about Sirhali (in the Manjha) at the time of Ranjit Singh's first conquest of that tract.

‖ Native Tribes of Central Australia, Spencer and Gillen, 1899, page 264.

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A child (unlike a calf) born in Bhadon is lucky, while one born in Katak is inauspicious, and the mother of such a child should be turned out of the house, though she may be given to a Brahmin and then redeemed from him. Children born under certain asterisms are peculiarly liable, not only to misfortune themselves, but to cause evil to others, and various rites are performed to avert the consequences of their birth.

The innumerable beliefs regarding auspicious and ill-omened births depend mostly on astrology, which must still be a very powerful factor in popular religion. It is, however, exceedingly difficult to reduce these beliefs to rule. In the first place there is the primitive confusion of thought which makes no distinction between that which is holy and that which is accursed, so that a child born under certain conditions may bring grievous misfortune or the greatest happiness, but the chances appear to be that misfortune will ensue.

Very important also is the order in which the children in a family are born. Thus the first-born son of a wife is peculiarly uncanny, subject to magical influences, and invested with supernatural powers. On the one hand his hair is useful in witchcraft, and on the other its possession gives a wizard power over him, so that he must not leave the house on the night of the Diwali. Snakes become torpid in his presence, and he can stop hail by throwing a stone backwards from him, or by cutting a hail stone with a knife. He (or she) should not be married in Jeth, nor should the mother eat first-fruits in that month.

The position of the first-born is probably due to the fact that, if a son, his father is born again in him, so that the father is supposed to die at his birth, and in certain Khatri sections, *e.g.*, the Kochhar, his funeral rites are actually performed—in the fifth month of the mother's pregnancy. Probably herein lies an explanation of the *dev-kâj*, or divine nuptials, a ceremony which consists in a formal remarriage of the parents after the birth of their first son. The wife leaves her husband's house, and goes, not to her parents' house, but to the house of a relative, whence she is brought back like a bride. This custom prevails among the Khanna, Kapur, Malhotra, Kakar and Chopra; the highest sections of the Khatris. These ideas are an almost logical outcome of the doctrine of the metempsychosis, and it as inevitably results that if the first-born be a girl, she is peculiarly ill-omened, so that among the Khatris of Multan she is used to be put to death. And so too it is said of the Peshawar District that it is considered a misfortune, almost a disgrace, for a woman to bear a daughter, especially if it is a first child.

In the south-west of the Punjab, among a Hindu population which has preserved some ideas of great antiquity, the third conception or *trikhal* is peculiarly unlucky and every effort is made to cause abortion; but elsewhere the term *trikhal* [or *t(r)elar*, *tretar*, or *cholar**] is applied to a child of one sex born after three of the other, and, as a rule, such a child is specially unlucky, but not always, for the Khatris and Aroras of Attock consider it an auspicious birth, and in some places a girl born after three boys is even called *bukhal* or 'lucky.' Of three successive male children the second is fortunate; while of three girls the second is ill-starred; and so too a boy following and preceding a girl is inauspicious, while in the converse case the girl is fortunate.

The eighth child is dangerous to the mother, or, if a son, to the father, according to different local accounts. Apparently this belief is based on an analogy, birth in the eighth month of pregnancy being so often fatal.

Thus superstition to some extent familiarizes the people with the practices of abortion and infanticide. Folk-lore does the same, as in the story of Raja Sarkap who summarily directed a daughter born at an unlucky moment, (he was losing his head at *chaupur*, the game forbidden to the Sikhs), to be executed. We must bear in mind that, assuming it to be the case that superstition still brands some children as unlucky from birth, males can be handed over

Legends of the Punjab, Raja Rasalu, Volume I, page 50.

* In Kangra a *cholar* is so propitious that he (or she) is given away to a Barar or a Chuhra, and taken back again — apparently to avert any jealousy of his good fortune.

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to the religious orders, which are not open to females, save in the case of the Buddhists.

36. Does infanticide prevail?—That cases of infanticide occur is, I am afraid, a certainty. The idea is too familiar and the tradition regarding it are too numerous to permit of much doubt upon the point. Various tribes such as the Bedi Khatris, the Sidhu-Barar Jats, and the Kharrals have variants of the stock legend that once upon a time a daughter of the tribe was given in marriage to an inferior, as in the case of the daughter of the Raja of Nabha, in consequence of a trick, or that some slight was put upon the family of the girl, or that disgrace ensued through her abduction. Such legends are not confined to Hindu peoples or to India, and they show that at one time deliberate infanticide may have been regularly practised in the case of girl children. But it is very probable that the legend would survive the practise, the story being told as a proof of exalted social status in the past, like a claim to Rajput origin, when female infanticide had long ceased to be at all customary, so that these legends prove nothing as to present practice.

Indian Infanticide, Cave Brown, 1857, page 2, Nos. 116, 122.

On the whole, I should be inclined to think that deliberate female infanticide is rare, and that when perpetrated it is due to a combination of causes. If it was felt that the child was likely to cause misfortune, *and* that her marriage would be difficult, it may be that she would be killed. But such cases cannot be numerous. To this the Jats, Hindu and Sikh, are a possible exception, and the only solution of the problem which in their case is that infanticide is a barbarous form of Malthusian practices. This idea was suggested many years ago by Major Goldney as Deputy Commissioner of Ludhiana, the District in which the data are the most inexplicable. Even less easy is it to account for the mortality amongst girl children after the age of infancy. No one who has seen the peasantry, especially the Jat peasantry, in their villages, at fairs and the like, could for a moment suggest that women and girls in this Province are treated, generally, with cruelty or intentional neglect. Sikhs, especially, treat women well. One can only say that ignorance and an unconscious ill-treatment of females at all ages may result from the low estimation in which savage and backward races hold women. Of all the data obtained the most significant is the mortality among female infants in years of famine.

37. Traffic in Women.—The disparity in the numbers of the sexes leads, beyond all doubt, to one evil on which a few notes may be of interest. There exists within these Provinces a traffic in women which is carried on by what has been described as a kind of disreputable matrimonial agency, and Punjabi women are also exported to Sindh, in which Province the paucity of females is very marked, according to the returns of 1891.

In the Punjab the traffic is assigned to the scarcity of women, to the difficulty and expense attendant on the regular negotiations required for obtaining a wife within the caste, especially if the first wife has died, and to the restrictions imposed by Hindu custom on marriage within certain *gots*. The purchasers of women are mainly Jats (both Sikh and Hindu), Aroras or Kirars, and, in a less degree, Kambohs and Khatris. As regards the Kirars of the Thal, Captain Crosthwaite significantly says:—'The ordinary Kirar family has few children and female children are treated with culpable neglect.' The traffic has many ramifications, but the main sources of supply appear to be the Himalayan and sub-montane Districts, whose women are well favoured, of somewhat easy virtue, and incredibly ignorant. Women are also imported from the east of the Jumna. It is interesting to observe, as bearing on the question, how far the Punjab castes are endogamous, that the women so purchased are not infrequently married, either by the regular ceremonies, or by the *karewa* rite, and though a wife so married is looked down upon by her regularly betrothed and married neighbours, there is, as a rule, no dispute as to the legality of the relationship. A faint pretence is kept up that the girl is of the purchaser's caste, but he usually allows himself to be very easily deceived, and thus women of the lowest castes or Mohammadans are frequently sold and become the wives of Hindu Jats or Aroras. It is worthy of note that

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Mohammadans in the Punjab Province are never mentioned as purchasing women in this way, except in the case of the Janglis of the Chenab Colony, but the administration of the Sakhi Sarwar shrine in Dera Ghazi Khan appear to carry on a thriving matrimonial agency business.

On the Frontier the trade appears to be declining. In former times part of the revenue of Chitral was taken in women of the Rati or Lal (Red) Kafir tribes, who were brought down to Peshawar by Kakka Khels. These women were sold by height, Rs. 20 a span, equal to Rs. 50 or 60 per foot, being the average price. This traffic is said to have ceased, though Powindahs continue to bring down Kafir women occasionally. The Mohmand Pathans sell women to the Khattaks of Peshawar and Kohat. As a general rule, the women sold by Pathans are those who have been unfaithful, and who, instead of being murdered, are sold as a punishment. It would appear that amongst the higher tribes, who are jealous of the honour of their women, adultery is usually punished with death, or by mutilation, especially the cutting of the foot, but if the guilty couple escape, the husband must be paid compensation in cash and a girl given to his family. This giving of a girl in exchange is called *swarrah*.

PART III.

CIVIL CONDITION.

38. Betrothal.—As a general rule, it may be said that betrothal is a contract, which, being a preliminary of the religious rite of marriage, cannot be annulled. Thus among the Hindus of the south-west of these Provinces it is a fundamental principle that only impotency, leprosy or an incurable disease can make a betrothal void, and some curious customs arise out of this idea that betrothal is indissoluble. For example, if either the boy or girl becomes dangerously ill, the ceremony of *mathe lagáwan* (touching the forehead) is performed to cancel the betrothal. The ceremony is simple: the boy goes to the girl's death-bed (or *vice versâ*) with some sweetmeat, which he gives her saying 'dear sister, take this sweetmeat," and she accepts it as from a brother. Every effort is made by the sick child's relatives to prevent the other child from coming to perform this ceremony at their house, because, if once performed, no Kirar family will marry with them, while on the other side strenuous efforts, which sometimes result in severe affrays, are made to get at the sick child, and occasionally, in order to obtain access to the house, disguise is resorted to. If these efforts fail, it is sufficient to effect *sawan* or striking the head against the wall of the sick child's house, and, if the child die, this may be done up to within four days after the death. If neither ceremony be performed, the surviving child cannot get a second spouse. After this breaking off of the contract the betrothal may, however, be renewed if the sick boy or girl recovers and the parents wish it. The ideas underlying these rites appear to be that the betrothal is virtually a marriage, that the death of one party, before the contract is cancelled, makes the other a widower or a widow, and that the survivor as such is so ill-starred that he or she cannot obtain a new alliance.

39. Marriage.—Strictly speaking there are two distinct forms of marriage in vogue amongst Hindus in these Provinces. The first is a religious rite, which is in theory indissoluble, for Hinduism recognizes no legal form of divorce, while the second is celebrated without any religious observances. In the case of a woman the former rite can only be solemnized once in a life-time, so that widow re-marriage, if permitted at all, can only be celebrated by the lower rite.

The characteristics of a religious marriage, apart from the ritual, are that the bride should be given, not sold for a price or exchanged, and that she should not have reached puberty, though the latter condition does not appear to be at all essential in this part of India. A marriage at which the bride has been purchased is *usur*, *dwathi*, or *bata* (lit: price), and this is a degree lower than the exchange-betrothal (*sata*). When no consideration has been paid, the marriage is *pun*, *kania-dan*, or *Brahm-puj*, all three terms denoting the religious character of the gift of the bride. This form of marriage is confined to the higher classes of the higher castes, for in every caste there are groups of lower status who more or less

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openly sell their daughters in marriage, or effect exchange betrothals. Marriage when *pun* is usually celebrated at an early age, but this is not an invariable rule. When the girl is sold or exchanged marriage is often deferred, partly in the hope that a better price or alliance will be obtained by the parents, and partly because it is difficult to find a purchaser for a very young girl. In the ordinary sale or exchange marriage there is no betrothal, and the bride goes at once to her husband's house. Exchange marriages are probably most common amongst Aroras, and are the rule amongst Ghirths. The Jats also favour them, but amongst the lower classes of Jats sales must be exceedingly common.

Monogamy.—The religious character of the regular form of marriage renders it equally binding upon both parties, so much so that among the higher castes there is a strong prejudice against a man's taking a second wife during the life-time of the first. Thus the Khatris of the Chopra section* only permit a second wife to be taken if the first be childless: the Bhargava Dhusars claim that polygamy is unknown amongst them: the Bhabras retain their rules against the taking of a second wife, while the first is alive, under any circumstances, and the Mohammadan Khojas of Bhera, in Shahpur, who are converted Khatris, claim to be strictly monogamous, so much so that as a rule a Khoja cannot obtain a second wife within the caste, even if the first has died, though he may marry a second wife from outside it. And, generally speaking, it is difficult for any Hindu of good status to obtain a second wife even if the first has died, in his own caste, for there is a prejudice against giving a daughter in marriage to a man already married, and every effort is made to avoid the risk of her becoming a co-wife. Thus in Bahawalpur the boy's hand is examined by the Brahman before his marriage and if the lines show that he is fated to have a second wife, he is first married with full ceremonies to an earthen pot (*matki*) and then to his betrothed.

Widowers.—The difficulty which a widower has in obtaining a second wife cannot be a very real one, for, proportionately, there are twice as many widows as there are widowers, there being 1,363 widows in 10,000 females (of all ages) as against 623 widowers in 10,000 males. And after the age of 15 the proportion of widowed females is much higher, as a comparison of the marginal figures with those in the inset in the next paragraph shows, hardly any males under 15 being widowers. The aversion to a widower's re-marrying is on the whole highest in the south-east of the Punjab where Jain influence is presumably strongest, and it is precisely in this part that we find that the proportion of widows is generally high. There is also an apparent avoidance of re-marriage by widowers in Chamba, Ambala and Hoshiarpur, in which tracts widow re-marriage is also infrequent, though repugnance to the latter practice is shown also by the figures for Kangra and the Himalayan Area generally.

Percentage of males who are widowers (all ages).

—	1901.	1891.	1881.
All religions	6·2	6·4	6·2
Hindus	7·1	7·	7·
Sikhs	6·6	7·8	
Mohammadans	5·5	5·6	5·4

Subsidiary Table XV, columns 4 and 19.

On the whole, then, we may say that widow re-marriage is very generally counter-balanced by a repugnance to the re-marriage of widowers. This can be best seen by marking off the figures which exceed 700 *per mille* in column 4 and those which exceed 1,500 in column 19 of Subsidiary Table XV.

40. **Widow re-marriage.**—It is usual to translate the words *karewa, dharewa jhanjhrara*, by 'widow re-marriage,' but in fact these terms appear to denote all the forms of marriage not celebrated with the full religious rites, and of these, owing to the universal practice of early marriages, the most common is widow re-marriage. In other words, the theory that marriage is a religious rite, which cannot be solemnized more than once in a woman's life-time, leads to re-marriage of a widow being viewed as a form of concubinage. This may explain the rule against widow re-marriage which is found among all the higher classes of Hindus.

* Probably this rule is also observed by other sections of good status among the Khatris.

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It also exists, though not as an absolute prohibition, however, among certain Mohammadan castes, such as the Sayads and Pathans, by whom it cannot be said to have been borrowed from the Hindus, for the same dislike to widow re-marriage exists in the country-towns and villages of Arabia. The prejudice indeed appears to point to a time when marriage was regarded as a sacrament and so inviolable, even death not breaking the bond.

Another explanation is however suggested. It is said that the object of the prohibition of widow re-marriage was to suppress the practice of *nyoga* which at one time permitted the husband to call in a man of any caste to beget a son on his behalf, though the Hindu jurists restricted the choice to his *gentiles*, justifying the custom thus modified by the argument that the bride was given not to the husband alone, but to his family. The *nyoga* thus closely resembled the levirate, which permitted a similar course if the husband had died and left no issue. But in neither case was there a *marriage*, and none of the legal consequences of a marriage ensued. On the contrary, the *nyoga* left the wife married to her husband as before, and no prohibition of widow re-marriage was needed to suppress the custom.

Apastamba II. 27. 2—7.

The probability appears to be that re-marriage of a widow was forbidden in order to prevent any possibility of polyandry being instituted or maintained. It was felt that if it were lawful to marry a brother's widow there was a risk of intrigue in anticipation of the husband's death, and on this theory it is possible to explain why widow re-marriage is sometimes allowed, but the widow must *not* marry her husband's brother: of this rule instances are afforded by the Aroras (in Bannu) and, I believe, by Hindu Tarkhans. There appears to be no absolute rule in any caste in these Provinces forbidding re-marriage to the elder brother, though, as a general rule, the younger brother is regarded as the more suitable, and it is in the nature of things far more usual.

Widow re-marriage is not a question of caste, but of status within the caste. Thus Jats almost always allow widow re-marriage, but families of high social standing and, locally, certain tribes disallow it. Some Ahir families also disallow it. On the other hand, Brahmans in certain localities practise it, and so do the lower grades of Khatris.

In consequence our statistics do not show very marked differences in civil condition by age in the various castes. If we take the ages up to 20 we shall find that the Khatri and the Chuhra, castes which stand at opposite poles of the social scale, have much the same proportion of widows. Even when we take the Sikh Khatris of the Khanna section we find only 2·3 per cent. of widows under 20, and the Chuhras (Hindus and Sikhs) show 1·2 per cent. Between 20 and 40 the latter again have nearly as many widows as the Khatris, and they have a good many more than the Jats. If we could obtain data for the status groups in each caste and tribe, which would be in practice an impossibility, we should doubtless find a very much larger proportion of widows among the higher than in the lower groups, but while we have only figures for castes in the lump, the toleration of widow re-marriage in the lower groups reduces the caste-averages in the higher castes to the level which obtains in the lowest castes. How far the movement in favour of widow re-marriage has led to the re-marriage of young widows amongst the higher castes I cannot say, but the proportion of widowed females is now less than it was in 1891, and this is the case in each of the main religions. If the proportion of widows is a clue to the restrictions on their re-marriage, the Sikhs clearly do not prohibit it much more than the Mohammadans.

Subsidiary Table III of Chapter VIII.

	Percentage of women over 15 who are widows.		
	1901.	1891.	1881.
All religions	22·	23·2	24·8
Hindus	24·7	25·7	25·8
Sikhs	20·9		
Mohammadans	20·1	21·1	21·3

Subsidiary Table XI. *Cf.* Punjab Census Report, 1892, § 177.

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The prevailing view that widow re-marriage is a lower form of marriage, hardly better than legalized concubinage, leads to a curious violation of the law of endogamy. Thus in Karnal a Gujar may marry a Jat or Ror widow, or even a woman of a menial caste, but the woman is then called *heri-kui*, though it is still a real marriage. At the same time any marriage out of one's own caste, even if with a higher one, is thought disgraceful.

Karnal Settlement Report, section 339, page 136.

The idea appears to be that if a widow marry at all it does not much matter whether she be married inside the caste or without it, as the social disgrace will be much the same in either case.

41. The sale of wives.—When the lower form of marriage is recognized and widow re-marriage is allowed, there appears to be a difficulty in preventing marriage from degenerating into a temporary arrangement which can be determined at the caprice of either party, though if the husband does not divorce the wife, he is entitled to compensation for her loss. This has led, among many of the Frontier tribes and among the Kanets and lower castes of the Himalayan Area, to a custom under which wives are sold like chattels.

Among the Pathans of the Narra Ilaqa in Pindi Gheb Tahsil, the sale of wives has been reduced to a regular system. A bride is invariably purchased for a sum varying from Rs. 40 to Rs. 200, and the cost of the marriage feast falls on the boy's parents. If a woman, married or unmarried, is abducted, she and her abductor cannot return to the territory of the Pathans, unless the latter agrees to pay Rs. 420 as *vani* or compensation to her husband and parents. When this sum has been paid the girl is considered to be the abductor's wife, and this form of marriage is called *rogha*, a term also applied to the sum paid. Of this sum, a sum of Rs. 40, called *tikra*, goes to the parents even if the girl be married, and if she be unmarried, they take the whole sum. If the girl abducted be of a menial caste, only half these amounts are payable.

Precisely the same custom prevails amongst the people of the Simla Hills, where this form of marriage by sale is called *rit*, the term also applied to the sum paid.

42. Polygamy.—An attempt has been made to obtain data to show the castes which practise polygamy, and the figures are not devoid of interest. It will be observed that the institution is not a matter of caste or status, for it is very common amongst the lower castes, such as the Chamars, Chuhras, Dagis, Nais and several other menial and artizan castes. Among the lower agricultural tribes, especially those of the hills, it is also common, for the Kanets, Ghirths, Gujars and Jats practise it somewhat extensively. In all the above classes the probability is that polygamy is really a result of the institution of widow-remarriage, man taking his brother's widow as he takes the rest of his chattels, but among the Kulu Kanets at least polygamy is a form of investment, as most of the field-work is done by the women, and a man's wealth depends on the number of his wives. This also applies to the Kangra Ghirths, but in a less degree, and probably the short lives of the women in Kangra are in a great measure due to the hard field-labour done by them.

Subsidiary Table XVII.

Amongst the higher Hindu castes polygamy is rare. The Khatris only return 224 cases, but the Brahmans admit no less than 792, a considerable number in proportion to their numbers. Amongst Mohammadans, as might be expected, polygamy is relatively much more common, yet only 11 *per mille* of the married males among Mohammadans are returned as polygamous, as against 6 *per mille* among Sikhs and Hindus, so that polygamy, fostered as it is by widow-remarriage, is quite exceptional in all religions.

Polygamists per mille of married males.	
Hindus	6·1
Sikhs	6·
Mohammadans	11·1

POLYANDRY.

43. Forms of Polyandry.—There are two recognized forms of the custom of polyandry: (i) the lower or Nair form in which the husbands need not be (and, as a rule, are not) brothers, and (ii) the higher or Tibetan in which they must be brothers.

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In the Punjab the latter form is almost the only one which exists, but instances of the lower form occur. In Spiti, a purely Tibetan country, a case occurred in my own experience in which two men, not brothers, took a common wife, and in consequence made their land joint *and became brothers.* A precisely similar case is reported from the trans-Giri part of Sirmaur, where the custom is said to be that only real brothers ('sons of one and the same *mother*') may take a joint wife, cousins or step-brothers being unable to do so. But in Kanawar (Tahsil Chini of Bashahr) step-brothers or cousins may marry one wife and specific instances of these practices are quoted. Indeed in rare cases men not related become *dharm-bhais* or ritual brothers and take a joint wife, usually making their property also joint, but the children of such marriages are considered to be of inferior status. In this tract instances of brothers marrying sisters as joint wives are not rare.

Polyandry as an avowed institution may be said to be confined to the Spiti and Lahul *parganas* of Kangra, to Chamba-Lahul, Kanawar and the Saraj or highlands of Kulu and Mandi, though it is doubtless also practised more or less openly by the lower castes throughout the Himalayan Area, and, as a matter of fact, though the custom is not admitted, by the Jats of the plains. Of these tracts Spiti contains a purely Tibetan population, while Lahul, (as some recent anthropometrical data show), and Kanawar have a population with strong Tibetan characteristics, though the former is being rapidly Hinduized.

The practice however is not altogether a matter of locality, but of status, and it is not a little remarkable that, though Tibet has given its name to the higher form of polyandry, in Spiti, which has a purely Tibetan population, monogamy is, as Mr. Diack has pointed out, the rule,* and a system of primogeniture prevails, the eldest son succeeding in the life-time of the father, while younger sons are sent to the monasteries: polyandry is only "practised among the *dutalpas* (or land-less class) and the *bushans*, or descendants of the monks of the Pin monastery, which requires no vow of celibacy from its members, and these have adopted the custom admittedly for prudential reasons, because they are a land-less class."

On the other hand, the data now obtained for Kangra and Kanawar (in Bashahr) show that, though polyandry is essentially a Kanet practice, it is also not uncommon among Brahmans, and it occasionally occurs among the so-called Rajputs. No attempt was made to obtain data for any other localities, and the Rawalpindi entries are open to considerable doubt.

Subsidiary Table XVIII.

44. Succession through females.—It is curious that in Kanawar there is no trace of succession through females, for the children take the clan-name of the father, and there is no tradition of their ever having taken the mother's clan-name. Succession of a sister's son is unknown.

In Spiti however there are traces, possibly, of such succession, for in that *pargana* the Chhota Nono had two families by different wives, and his eldest son contended that they formed one family of which he was the head and sole heir, but the eldest son of the second wife urged that the two families were distinct, and that he as the eldest son of the second family ought to succeed to a moiety of the property.

In the Kulu Valley *chheti* or a share of land is constantly assigned to a second wife for her separate maintenance and it is claimed that such land is exempt from partition between the husband and his brothers. The term *chheti* is also applied to land inherited through a female, *e.g.*, by a man who marries an only daughter. In that case her land is not merged in that of her husband but remains distinct, even when he is joint with his brothers, and it devolves, even after two or three generations, only on the descendants of the heiress.†

* Gazetteer of Kangra (Kulu), Part IV, page 84. A very similar prohibition (against the marriage of any but the eldest son), with impartible property, exists in Southern India among the Nambudri Brahmans of Kerala.—*Calcutta Review*, 1901, page 132.

† Indian Notes and Queries, 1894, section 362.

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By a possible extension of this custom a widow retains her husband's land *as long as she remains in his house*, and among the Kangra Gaddis this rule is even further extended, so that 'a child born within the four walls of the husband's house' is called a *chau-khandu* and succeeds to his land however long a period may have elapsed since his death.

45. Succession in polyandrous families.—The rules of succession in cases where a wife is taken by two or more brothers ought to throw light on the ideas underlying polyandry and, on its origin, but unfortunately our information is often conflicting. In Spiti there is, as already noted, a system of monogamy and primogeniture amongst the landed classes, and those which practise polyandry have as a rule no property, or so little that partition is not possible, and there appear therefore to be no rules of custom which would govern it.

In Lahul 'among the subordinate landholders all sons are considered entitled to equal shares of their father's holding, but in practice they seldom divide and live on with wife, land, house and chattels in common,' but in the fertile part many have married separately and divided house and lands. In the joint families the custom is that the share of a brother who dies, without issue, goes to the brothers with whom he lived in unison or to his issue, to the exclusion of all claim on the part of a *separate* branch of the family. In Kanawar brothers with a joint wife are joint tenants; that is to say, the survivors succeed to the share of a deceased brother until all are dead, when their sons succeed. The rules as to partition of a polyandrous group are obscure and probably there is no fixed or definite custom. Thus Mr. G. G. Minniken writes:—'When, on account of some cause or causes, the brothers agree to have the joint property divided, the law of inheritance is as follows:—

Gazetteer of Kangra (Kulu), Part III, page 13.

(*a*) For landed property, the eldest brother is entitled, before the division is made, to a good piece of land, the younger brothers getting the house. The balance is then divided among all the brothers including the eldest and youngest.

(*b*) Property, other than landed, is divided equally among the brothers and the State (the Raja).'

As a rule, partition *must* be effected if one brother takes a separate wife, and Mr. Minniken notes:—'In such cases, unless the new wife brought by one of the brothers (who had previously a share in a joint wife), consents to be a joint wife of all the brothers, the brother who has married her, and has brought her, is made to live separately from the polyandric household. But the brother, who has taken a separate wife, is not barred from sharing in the joint wife. The joint wife will however always object to live with the brother who has a separate wife, and jealousy is said to be the cause.

A brother taking a separate wife retains his right to share in the family property; but the property must be divided. The law of division of property is as follows:—If he be the eldest brother he gets a good piece of land in addition to his equal share in the estate, but this is over and above the equal share made to him when dividing the property. The younger brother would get the house in addition to an equal part or share in land and property with the other brothers. If he be neither of these, he gets part, which is equal to the whole property minus a good piece of land, and the house divided into as many parts as there are brothers.'

As regards paternity Mr. Minniken adds:—'In Bashahr,* all the brothers are recognized as father of each of the children born of the common wife, but, for distinction sake, the eldest brother is called (*teg babach*) or eldest father, the younger brother (*gato babach*) or younger father, and so on. But ordinarily the eldest living brother is spoken of as father of the children born of the common wife. When disunion among the brothers takes place, and they break up the joint family, the joint wife names the fathers of the different children.'

* Amongst the lower classes, in Kanawar, the children, Mr. Minniken tells me, are often assigned *by lot*.

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In Kulu the custom has come into contact with the courts of law, and it is hardly open to doubt that legal fictions have been set up in order to make the institution fit in with our revenue system. Thus Mr. A. Anderson, C.I.E., notes that formerly the woman was deemed the wife of the eldest brother alone and thus all the children were held to be his, but it was proved that this custom was no longer recognized, the wife being allowed to state who the father was in each case and the succession following her allegations. Mr. Diack found that the eldest brother was deemed to be the father of the first born, the second brother, the father of the next-born, and so on. It is thus impossible to say what the actual custom was, if indeed any real or uniform custom ever existed, before our rule.

It is almost impossible to doubt that these customs of polyandry amongst the lower classes and enforced celibacy of all but one son amongst the higher are prudential restraints on over-population. In Sirmaur the custom of polyandry, among the Kanets, is considered a valuable one because it prevents division of the land. So limited is the culturable area in the Himalayas that various other devices are resorted to, to prevent extreme *morcellement*. Thus the Kanets of Bangahal have impartible *vands* or lots, and if a man has only one *vand* it devolves on the youngest son: if he holds two, the other goes to the next youngest, and so on.

Lyall, Kangra Settlement Report, § 74. *Cf.* also § 31.

In Kanawar the State used undoubtedly to directly encourage polyandry by penalizing the division of moveable property, and no doubt indirectly by refusing to allow partition of the holdings.

These conditions find their counterpart in Europe. '*Il faut que la maison fume*,' is an Auvergnat saying and to ensure this everything is sacrificed. The cadets of the family remain unmarried and forego their legal shares in favour of the heir appointed by the father.

46. The fertility of married women.—The average number of births registered in the two years 1899—1900* was 918,985 *per annum*, and the number of married women between the ages of 15 and 45 according to the census returns was 4,007,999 in 1901, giving an average of 229 children per 1,000 wives of the child-bearing ages, as against 198 in 1889-90. The birth returns may now be accepted as fairly accurate, but while they exclude births in cantonments, they include illegitimate births, though the latter are probably a negligible factor in these Provinces, owing to the universality of marriage and the extended sense in which 'marriage' is understood. Unfortunately marriages are not yet registered in these Provinces, so that no data can be given as to the number of marriages in each year and its relation to the birth-rate.

By religions we find that the Mohammadan population in 1899—1900 was appreciably more prolific than the Hindus and Sikhs combined. The former had 237 children born to every 1,000 married women aged 15—45, whereas the Hindus and Sikhs had only 220 per 1,000. It is unfortunate that we have no separate figures for Sikh births, which are now returned as Hindu. These data include the North-West Frontier Province with its predominating Mohammadan population in which the registration of births is most defective, so that the Mohammadan element is undoubtedly even more prolific than these figures show.

Taking the births by sexes, in these two religions, we obtain the somewhat curious result that Mohammadans have, proportionately, more male children than the Hindus. The difference is not great and may be explained by imperfect registration among the Mohammadan population. The figures too are only for two years, 1899—1900. It is much to be regretted that these data are not compiled year by year in the Sanitary Commissioners' office.

Births per 1,000 married women, aged 15-45.

	Male.	Female.
Hindus	115	105
Mohammadans	125	112

*1899 was a year of high birth-rate.

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SUBSIDIARY TABLE I-A.—*Unadjusted age return of 100,000 of each sex (Rohtak).*

Ages.	Actual figures.	
	Males.	Females.
1	2	3
Under 1 year ...	2,300	2,732
1 and under 2 years ...	1,350	1,668
2 „ 3 „ ...	2,533	2,712
3 „ 4 „ ...	2,550	2,907
4 „ 5 „ ...	2,675	2,859
5 „ 6 „ ...	3,123	3,439
6 „ 7 „ ...	2,871	3,069
7 „ 8 „ ...	2,595	3,020
8 „ 9 „ ...	3,231	3,087
9 „ 10 „ ...	2,221	2,245
10 „ 11 „ ...	3,377	3,419
11 „ 12 „ ...	1,667	1,727
12 „ 13 „ ...	4,212	3,567
13 „ 14 „ ...	1,761	1,647
14 „ 15 „ ...	2,360	2,165
15 „ 16 „ ...	2,947	2,827
16 „ 17 „ ...	2,398	2,302
17 „ 18 „ ...	1,302	1,222
18 „ 19 „ ...	2,592	2,354
19 „ 20 „ ...	646	596
20 „ 21 „ ...	3,975	5,127
21 „ 22 „ ...	462	290
22 „ 23 „ ...	2,262	1,976
23 „ 24 „ ...	720	537
24 „ 25 „ ...	1,019	879
25 „ 26 „ ...	4,393	4,601
26 „ 27 „ ...	916	861
27 „ 28 „ ...	694	510
28 „ 29 „ ...	1,270	1,245
29 „ 30 „ ...	265	199
30 „ 31 „ ...	5,198	6,522

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SUBSIDIARY TABLE I-A.—*Unadjusted age return of 100,000 of each sex (Rohtak)*—contd.

Ages.	Actual figures.	
	Males.	Females.
1	2	3
31 and under 32 years ...	157	100
32 „ 33 „	1,267	956
33 „ 34 „ ...	280	164
34 „ 35 „ ...	290	228
35 „ 36 „ ...	3,723	3,456
36 „ 37 „ ...	493	376
37 „ 38 „ ...	253	114
38 „ 39 „ ...	516	115
39 „ 40 „ ...	172	551
40 „ 41 „ ...	5,778	6,443
41 „ 42 „ ...	133	59
42 „ 43 „ ...	689	349
43 „ 44 „ ...	277	188
44 „ 45 „ ...	235	164
45 „ 46 „ ...	2,980	2,449
46 „ 47 „ ...	352	175
47 „ 48 „ ...	186	81
48 „ 49 „ ...	379	315
49 „ 50 „ ...	113	111
50 „ 51 „ ...	4,624	4,299
51 „ 52 „ ...	93	47
52 „ 53 „ ...	434	210
53 „ 54 „ ...	103	32
54 „ 55 „ ...	112	54
55 „ 56 „ ...	1,436	1,041
56 „ 57 „ ...	190	123
57 „ 58 „ ...	152	52
58 „ 59 „ ...	155	122
59 „ 60 „ ...	71	55
60 „ 61 „ ...	1,661	3,145
61 „ 62 „ ...	58	42
62 „ 63 „ ...	179	123

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SUBSIDIARY TABLE I-A.—*Unadjusted age-return of 100,000 of each sex (Rohtak)*—contd.

Ages.	Actual figures.	
	Males.	Females.
1	2	3
63 and under 64 years ...	68	32
64 „ 65 „ ...	53	26
65 „ 66 „ ...	747	523
66 „ 67 „ ...	87	32
67 „ 68 „ ...	72	40
68 „ 69 „ ...	82	39
69 „ 70 „ ...	35	24
70 „ 71 „ ...	862	791
71 „ 72 „ ...	10	6
72 „ 73 „ ...	40	34
73 „ 74 „ ...	11	3
74 „ 75 „ ...	13	7
75 „ 76 „ ...	148	89
76 „ 77 „ ...	12	9
77 „ 78 „ ...	12	3
78 „ 79 „ ...	14	4
79 „ 80 „ ...	6	2
80 „ 81 „ ...	215	226
81 „ 82 „ ...	1	3
82 „ 83 „ ...	6	6
83 „ 84 „ ...	6	2
84 „ 85 „ ...	7	3
85 „ 86 „ ...	17	13
86 „ 87 „ ...	1	1
87 „ 88 „ ...	...	1
88 „ 89 „ ...	1	...
89 „ 90 „ ...	1	...
90 „ 91 „ ...	36	22
91 „ 92 „ ...	1	...
92 „ 93 „ ...	...	1
93 „ 94 „ ...	...	...

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SUBSIDIARY TABLE I-A.—*Unadjusted age-return of 100,000 of each sex (Rohtak)*—concld.

Ages.	Actual figures.	
	Males.	Females.
1	2	3
94 and under 95 years ...	...	...
95 „ 96 „ ...	4	1
96 „ 97 „ ...	1	...
97 „ 98 „ ...	1	1
98 „ 99 „ ...	1	1
99 „ 100 „ ...	...	...
100 and over	3	5
Total ...	100,000	100,000

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SUBSIDIARY TABLE I.B.—*Adjusted age-return of 100,000 of each sex.*

Age.	MALES.		FEMALES.	
	Actuals.	Smoothed.	Actuals.	Smoothed.
1	2	3	4	5
0—1	2,957	2,940	2,951	2,951
1—2	1,445	2,909	1,569	2,921
2—3	2,735	2,871	2,627	2,900
3—4	2,054	2,822	2,923	2,870
4—5	2,843	2,781	2,941	2,840
5—6	3,357	2,740	3,278	2,812
6—7	2,805	2,700	3,047	2,778
7—8	2,612	2,660	3,011	2,710
8—9	3,037	2,618	2,911	2,622
9—10	2,123	2,576	2,086	2,524
10—11	3,100	2,520	3,242	2,440
11—12	1,573	2,468	1,573	2,369
12—13	4,163	2,424	3,757	2,318
13—14	1,768	2,375	1,660	2,270
14—15	2,150	2,324	2,032	2,230
15—16	2,509	2,260	2,437	2,180
16—17	2,140	2,220	2,174	1,980
17—18	965	2,085	903	1,881
18—19	2,576	1 962	2,426	1,805
19—20	613	1,828	570	1,785
20—21	3,666	1,720	4,491	1,764
21—22	448	1,705	294	1,740
22—23	1,724	1,690	1,973	1,727
23—24	612	1,670	465	1,706
24—25	957	1,652	1,056	1,685
25—26	4,271	1,638	4,668	1,666
26—27	1,607	1,620	1,029	1,645
27—28	761	1,602	618	1,625
28—29	1,582	1,581	1,556	1,598
29—30	354	1,562	352	1,560
30—31	4,725	1,540	5,383	1,505
31—32	180	1,502	132	1,452
32—33	1,772	1,460	1,558	1,400
33—34	349	1,460	257	1,360
34—35	412	1,378	381	1,300
35—36	3,911	1,335	3,709	1,260
36—37	801	1,285	690	1,200
37—38	235	1,245	143	1,140
38—39	591	1,204	583	1,100
39—40	239	1,162	194	1,065
40—41	4,675	1,122	5,631	1,036
41—42	152	1,100	118	1,000
42—43	669	1,061	524	970
43—44	191	1,029	81	941
44—45	159	1,000	164	900
45—46	2,946	975	2,665	870
46—47	240	940	207	840
47—48	155	912	76	810
48—49	463	871	455	760
49—50	131	835	120	724
50—51	3,912	800	3,885	696
51—52	118	765	64	661
52—53	447	742	317	622
53—54	89	710	45	595
54—55	117	681	102	556
55—56	1,575	658	1,287	512
56—57	214	623	147	486
57—58	123	600	47	448
58—59	155	566	130	410
59—60	67	540	66	390
60—61	2,670	510	2,877	380
61—62	62	480	52	362
62—63	227	445	158	353
63—64	47	410	14	344
64—65	73	382	44	330
65—66	812	345	673	300
66—67	85	320	49	260
67—68	48	291	26	240
68—69	80	259	56	190
69—70	36	224	43	180
70—71	1,063	195	1,069	170
71—72	16	170	15	160
72—73	81	160	63	142
73—74	12	144	7	135
74—75	17	135	9	120
75—76	200	120	285	104
76—77	22	102	11	96
77—78	8	95	4	80
78—79	20	78	22	66
79—80	5	62	9	60
80—81	417	58	491	55
81—82	9	50	16	50
82—83	21	45	22	46
83—84	2	42	3	42
84—85	8	40	4	35
85—86	43	37	52	29
86—87	4	30	3	23
87—88	5	26	...	19
88—89	6	23	...	16
89—90	...	20	4	13
90—91	84	19	69	12
91—92	2	17	6	11
92—93	5	15	3	10
93—94	...	12	...	9
94—95	5	10	4	9
95—96	22	7	23	8
96—97	5	5	2	6
97—98	2	3	3	4'5
98—99	1	2	2	4
99—100	3	1	1	3'5
100 and over	131	...	25	...
TOTAL	100,000	...	100,000	...

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SUBSIDIARY TABLE II.—*Age-distribution of 10,000 of each sex.*

Age-period.	1901.		1891.		1881.	
	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7
0 and under 1	304	332	409	467	313	351
1 „ „ 2	159	177	291	318	180	202
2 „ „ 3	258	277	297	335	209	239
3 „ „ 4	259	291	298	317	253	288
4 „ „ 5	277	297	325	330	274	295
Total 0—5	*1,257*	*1,374*	*1,620*	*1,767*	*1,229*	*1,375*
5 and under 10	1,366	1,380	1,383	1,371	1,374	1,372
10 „ „ 15	1,225	1,080	1,045	905	1,206	1,054
15 „ „ 20	907	836	1,040	1,078	892	853
20 „ „ 25	795	851	922	939	854	915
25 „ „ 30	840	872	949	1,005	850	877
30 „ „ 35	830	869	647	597	846	878
35 „ „ 40	548	536	659	708	509	480
40 „ „ 45	641	672	351	320	650	701
45 „ „ 50	350	331	497	497	345	311
50 „ „ 55	463	457	197	160	493	471
55 „ „ 60	179	155	369	361	170	142
60 and over	599	587	321	292	582	571
Mean age	24·9	24·7	22·8	22·4	24·9	24·6

SUBSIDIARY TABLE III-A.—*Age-distribution of 10,000 of each sex by religion.*

Age.	HINDUS.		SIKHS.		JAINS.		MOHAMMADANS.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
0 and under 1	280	309	204	302	304	332	324	353
1 „ „ 2	143	160	151	150	125	131	174	194
2 „ „ 3	237	254	233	227	245	256	278	301
3 „ „ 4	242	275	231	236	233	258	278	308
4 „ „ 5	250	271	236	238	241	270	304	324
Total 0—5	*1,152*	*1,269*	*1,145*	*1,153*	*1,148*	*1,247*	*1,358*	*1,480*
5 „ „ 10	1,300	1,350	1,236	1,190	1,240	1,272	1,440	1,428
10 „ „ 15	1,230	1,100	1,207	1,040	1,146	1,108	1,228	1,072
15 „ „ 20	948	862	999	864	958	913	864	813
20 „ „ 25	834	871	837	876	943	977	750	832
25 „ „ 30	867	876	804	883	854	833	815	867
30 „ „ 35	832	863	744	841	804	772	842	878
35 „ „ 40	563	549	550	591	610	579	537	519
40 „ „ 45	679	706	643	710	677	694	618	643
45 „ „ 50	367	338	397	416	450	377	330	314
50 „ „ 55	482	481	494	518	443	472	445	432
55 „ „ 60	186	155	251	216	260	209	162	146
60 and over	566	580	723	702	467	547	611	576
Mean age	25·3	25·1	26·1	26·7	25·4	25·3	24·4	24·2

NOTE.—The figures in Subsidiary Tables II and III are calculated on the totals for both Provinces, including the Native States.

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SUBSIDIARY TABLE III. B.—*Distribution of 10,000 of each sex in the District (excluding the City) : and in the City of Delhi.*

	All religions.		Hindus.		Jains.		Mohammadans.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
District Population	257,049	223,415	212,774	183,341	2,337	2,123	41,306	37,524
Age.								
0 and under 1	334	361	326	352	445	457	369	404
1 " " 2	116	137	115	136	145	165	116	138
2 " " 3	246	261	245	258	248	221	254	282
3 " " 4	274	321	274	319	181	306	282	331
4 " " 5	279	319	275	312	303	306	303	353
Total 0 to 5	1,249	1,399	1,235	1,377	1,322	1,455	1,324	1,508
5 and under 10	1,377	1,381	1,373	1,376	1,288	1,333	1,406	1,404
10 " " 15	1,147	1,011	1,147	1,010	993	947	1,160	1,019
15 " " 20	963	820	976	816	924	815	899	838
20 " " 25	832	874	839	871	967	994	787	883
25 " " 30	913	898	915	901	852	843	892	885
30 " " 35	852	912	849	922	890	871	864	863
35 " " 40	576	560	585	569	625	542	528	516
40 " " 45	680	749	683	759	693	636	659	707
Total 45 and over	1,411	1,396	1,398	1,399	1,446	1,564	1,481	1,377
45 and under 50	361	318	360	326	407	306	361	285
50 " " 55	468	495	470	497	419	297	463	495
55 " " 60	154	122	155	122	248	334	146	115
60 and over	428	461	413	454	372	627	511	482
Mean age	24·4	24·5	24·2	24·5	24·7	24·9	24·4	23·9
City Population	134,815	93,760	64,319	50,098	1,817	1,449	47,244	41,216
Age.								
0 and under 1	299	360	281	342	275	235	328	388
1 " " 2	114	137	98	131	72	76	137	147
2 " " 3	200	232	177	211	176	159	233	262
3 " " 4	200	259	188	255	154	186	223	265
4 " " 5	209	255	177	220	204	179	255	299
Total 0 to 5	1,022	1,243	921	1,159	881	835	1,176	1,361
5 and under 10	1,021	1,180	968	1,137	820	649	1,109	1,240
10 " " 15	1,101	1,030	1,058	952	996	925	1,173	1,119
15 " " 20	948	968	959	951	1,040	1,118	938	979
20 " " 25	1,060	1,060	1,078	1,124	980	1,235	1,015	978
25 " " 30	1,004	868	1,045	914	897	980	914	808
30 " " 35	1,003	905	1,074	961	1,024	856	904	840
35 " " 40	520	430	560	454	704	690	462	387
40 " " 45	772	725	853	770	743	656	667	680
Total 45 and over	1,549	1,591	1,484	1,578	1,915	2,056	1,642	1,608
45 and under 50	337	279	342	283	435	434	325	268
50 " " 55	546	572	551	571	533	683	548	576
55 " " 60	154	124	137	129	369	242	169	115
60 and over	512	616	454	595	578	697	600	649
Mean age	26·2	25·5	26·6	25·9	28·3	28·8	25·7	24·9

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SUBSIDIARY TABLE III-C.—*Distribution of 10,000 of each sex in the District (excluding the City) : and in the City of Lahore.*

ALL RELIGIONS.		HINDUS.		SIKHS.		JAINS.		MOHAMMEDANS.	
Males.	Females.	Males.	Females.	Males.	Females.	Males	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10
520,453	438,692	113,067	93,112	87,308	65,370	347	280	318,788	279,130
334	344	324	358	310	291	259	464	344	351
199	209	206	217	186	158	115	143	200	219
267	261	267	271	251	201	202	214	271	272
272	283	291	321	244	206	231	179	273	289
292	300	309	309	252	241	317	179	297	311
1,364	1,397	1,397	1,476	1,243	1,097	1,124	1,179	1,385	1,442
1,434	1,416	1,487	1,511	1,357	1,188	1,124	1,286	1,437	1,437
1,293	1,138	1,256	1,118	1,338	994	1,239	1,000	1,295	1,179
988	917	966	892	1,078	907	692	786	974	927
792	869	808	868	821	921	865	893	778	856
805	878	816	863	767	918	979	714	811	875
800	842	807	820	705	882	922	1,036	824	841
459	486	445	471	470	570	856	678	460	471
591	650	624	641	541	753	749	678	593	629
1,474	1,407	1,400	1,340	1,680	1,770	1,470	1,750	1,443	1,343
286	296	284	300	327	382	403	535	276	275
423	425	430	406	445	515	317	358	416	411
163	135	144	131	224	176	231	286	154	127
602	551	542	503	684	697	519	571	597	530
23·9	24·	23·5	23·4	24·6	26·7	26	26·3	23·8	23·5
119,996	82,968	42,969	27,227	4,772	2,251	248	172	68,478	51,123
277	381	236	355	197	404	282	407	314	399
100	153	95	149	82	169	202	174	104	155
180	240	159	225	130	248	282	291	200	251
182	249	167	240	105	244	323	233	196	255
188	253	164	241	113	258	121	232	210	261
927	1,276	821	1,210	627	1,323	1,210	1,337	1,024	1,321
940	1,254	873	1,225	662	1,048	1,492	1,162	1,000	1,262
1,019	1,042	1,004	974	767	866	1,129	930	1,047	1,074
1,081	913	1,098	959	1,075	1,040	887	1,047	1,087	924
1,167	981	1,238	1,023	1,549	1,044	726	1,279	1,053	948
1,144	893	1,150	910	1,371	1,031	1,048	1,163	1,070	870
1,045	922	1,136	895	1,171	982	685	1,163	993	936
601	500	665	505	742	520	806	698	551	488
736	743	731	777	687	822	605	291	754	731
1,340	1,446	1,284	1,522	1,349	1,324	1,412	930	1,421	1,446
311	271	322	311	312	289	484	174	301	244
434	480	417	508	446	471	444	233	453	474
131	124	138	145	147	71	161	174	125	115
464	571	407	558	444	493	323	349	542	613
26·1	25·0	26·3	25·5	27·7	25·2	24·3	23·1	25·9	24·9

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SUBSIDIARY TABLE III-D.—*Distribution of 10,000 of each sex in the District (excluding the City) and in the City of Amritsar.*

	All religions.		Hindus.		Sikhs.		Jains.		Mohammedans.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
	1	2	3	4	5	6	7	8	9	10
District Population	466,656	394,743	117,382	98,486	137,717	108,750	529	378	210,512	186,669
Age.										
0 and under 1 ...	366	370	377	369	349	304	227	450	372	409
1 „ „ 2 ...	235	242	234	253	218	197	94	211	246	263
2 „ „ 3 ...	268	270	284	290	253	216	189	344	269	290
3 „ „ 4 ...	278	284	301	321	260	226	416	132	278	299
4 „ „ 5 ...	285	279	291	310	261	229	265	106	298	291
Total 0 to 5 ...	1,432	1,445	1,487	1,543	1,341	1,172	1,191	1,243	1,463	1,552
5 and under 10 ...	1,375	1,269	1,488	1,398	1,308	1,110	1,532	1,561	1,358	1,293
10 „ „ 15 ...	1,340	1,047	1,289	1,052	1,385	954	945	1,270	1,341	1,099
15 „ „ 20 ...	969	867	945	843	1,004	856	832	635	959	885
20 „ „ 25 ...	707	822	717	819	679	836	907	926	719	816
25 „ „ 30 ...	743	865	763	874	675	871	567	873	777	857
30 „ „ 35 ...	689	797	714	769	614	838	624	556	724	787
35 „ „ 40 ...	499	568	469	554	491	617	794	661	520	546
40 „ „ 45 ...	559	655	581	646	526	741	794	556	568	11
Total 45 and over...	1,686	1,665	1,547	1,502	1,977	2,005	1,814	1,719	1,571	1,554
45 and under 50 ...	320	364	282	334	373	450	510	370	307	330
50 „ „ 55 ...	454	466	452	436	489	557	473	476	431	429
55 „ „ 60 ...	199	185	174	153	259	234	321	265	173	172
60 and over ...	713	650	639	579	856	764	510	608	660	623
Mean age ...	24·4	25·2	23·7	24·2	25·4	27·5	26·0	24·9	24·0	24·4
City Population...	93,199	69,230	37,416	27,701	10,340	7,520	283	249	44,563	33,232
Age.										
0 and under 1 ...	270	352	246	334	265	316	318	401	292	377
1 „ „ 2 ...	100	125	84	116	113	112	141	...	110	136
2 „ „ 3 ...	217	266	200	241	218	235	389	201	231	296
3 „ „ 4 ...	195	260	190	239	178	249	424	201	204	281
4 „ „ 5 ...	213	250	193	229	160	198	353	442	241	280
Total 0 to 5 ...	995	1,253	913	1,159	934	1,110	1,625	1,245	1,078	1,370
5 and under 10 ...	1,049	1,212	1,032	1,185	1,072	1,134	1,237	1,486	1,062	1,247
10 „ „ 15 ...	1,144	990	1,137	948	1,160	867	1,131	1,165	1,148	1,038
15 „ „ 20 ...	993	824	1,043	829	954	808	954	1,084	963	811
20 „ „ 25 ...	959	867	1,102	882	825	846	1,025	1,044	863	855
25 „ „ 30 ...	957	930	999	965	809	769	883	642	934	943
30 „ „ 35 ...	1,003	973	978	943	890	1,000	707	723	1,055	993
35 „ „ 40 ...	536	531	509	526	525	701	565	442	559	499
40 „ „ 45 ...	840	866	804	913	890	1,109	530	924	867	810
Total 45 and over...	1,524	1,554	1,483	1,650	1,941	1,656	1,343	1,245	1,471	1,434
45 and under 50 ...	316	280	310	294	389	313	283	201	306	261
50 „ „ 55 ...	543	563	558	631	647	597	389	522	511	505
55 „ „ 60 ...	126	118	127	103	168	108	212	40	115	103
60 and over ...	539	593	488	622	737	638	459	482	539	565
Mean age ...	26·3	25·9	26·2	26·6	27·7	27·5	23·3	23·7	26·0	25·0

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SUBSIDIARY TABLE IV.—*Age-distribution of 10,000 of the population in British Territory by (i) religions, (ii) selected Districts and (iii) for certain unhealthy tracts.*

(I) By religions. Age-periods.	All religions.			Hindus.			Sikhs.			Mahammedans.		
	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.
0 and under 1	170	158	328	158	147	305	172	130	302	176	168	344
1 „ „ 2	90	85	175	84	78	162	99	75	174	93	91	184
2 „ „ 3	142	129	271	132	118	250	131	97	228	149	141	290
3 „ „ 4	141	135	276	133	126	259	131	101	232	148	145	293
4 „ „ 5	151	139	290	138	125	263	134	103	237	163	153	316
Total 0 and under 5	694	646	1,340	645	594	1,239	667	506	1,173	729	698	1,427
5 and under 10	744	639	1,383	717	620	1,337	693	505	1,198	768	669	1,437
10 „ „ 15	662	497	1,159	672	502	1,174	685	436	1,121	656	501	1,157
15 „ „ 20	486	384	870	513	392	905	560	374	934	461	381	842
20 „ „ 25	424	390	814	452	397	849	468	381	849	398	386	784
25 „ „ 30	452	402	854	473	401	874	455	388	843	433	405	838
30 „ „ 35	446	399	845	448	389	837	419	367	786	441	409	850
35 „ „ 40	295	247	542	305	251	556	315	261	576	287	244	531
40 „ „ 45	338	305	643	359	317	676	335	308	643	324	298	622
Total 45 and over	849	701	1,550	847	706	1,553	1,065	812	1,877	824	688	1,512
45 and under 50	187	152	339	197	157	354	223	185	408	177	148	325
50 „ „ 55	244	208	452	252	216	468	274	226	500	234	201	435
55 „ „ 60	96	72	168	101	72	173	144	93	237	87	70	157
Total 60 and over	322	269	591	297	261	558	424	308	732	326	269	595
60 and over 65	168	144	312	163	148	311	204	154	358	168	142	310
65 „ „ 70	46	33	79	47	32	79	76	45	121	43	34	77
70 „ „ 75	57	48	105	51	46	97	79	56	135	58	42	100
75 „ „ 80	12	10	22	11	10	21	20	15	35	12	12	24
80 „ „ 85	28	25	53	20	21	41	31	28	59	31	28	59
85 „ „ 90	3	3	6	4	3	7	5	3	8	4	3	7
90 „ „ 95	5	4	9	1	...	1	6	5	11	6	5	11
95 „ „ 100	1	1	2	...	...	...	2	1	3	2	1	3
100 „ „ 105	2	1	3	...	1	1	1	1	2	2	2	4

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All Religions.

(ii) Selected Districts.	Hissar District.			Rohtak District.			Karnal District.			Ambala District.			Kalsia State.		
Age-period.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.
0 and under 1	105	101	206	127	125	252	137	127	264	141	128	269	146	133	279
1 " " 2	55	55	110	78	76	154	68	63	131	78	70	148	75	70	145
2 " " 3	120	104	224	132	124	256	124	109	233	122	102	224	141	115	256
3 " " 4	113	113	226	132	130	262	128	125	253	111	103	214	114	113	227
4 " " 5	117	116	233	143	130	273	138	128	266	128	110	238	128	122	250
Total 0 and under 5	510	489	999	612	585	1,197	595	552	1,147	580	513	1,093	604	553	1,157
5 and under 10	725	647	1,372	733	666	1,399	720	630	1,350	648	544	1,192	667	599	1,266
10 " " 15	737	613	1,350	672	556	1,228	696	522	1,218	676	502	1,178	712	536	1,248
15 " " 20	567	444	1,011	509	425	934	544	412	956	535	384	919	556	374	930
20 " " 25	497	463	960	435	409	844	487	418	905	493	403	896	468	381	849
25 " " 30	439	372	811	417	381	798	503	427	930	536	423	959	488	416	904
30 " " 35	424	374	798	401	395	796	460	407	867	484	396	880	472	408	880
35 " " 40	280	221	501	285	239	524	304	260	564	319	260	579	270	232	502
40 " " 45	380	339	719	368	353	721	386	337	723	393	331	724	416	327	743
Total 45 and over	791	688	1,479	850	709	1,559	728	612	1,340	871	709	1,580	853	668	1,521
45 and over 50	192	139	331	203	156	359	183	145	328	215	160	375	181	133	314
50 " " 55	240	220	460	269	235	504	245	213	458	268	231	499	303	244	547
55 " " 60	101	69	170	105	68	173	74	53	127	94	65	159	73	46	119
60 and over	258	260	518	273	250	523	226	201	427	294	253	547	296	245	541

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(III) Unhealthy tracts.	12 unhealthy villages in Hissar.			24 unhealthy villages in Rohtak.			54 unhealthy villages in Karnal.			14 unhealthy villages in the Kharar Naili of Ambala.			58 unhealthy villages in Delhi.		
Age-periods.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.
Under 1 year	137	168	305	136	141	277	165	145	310	150	128	278	182	161	343
1 and under 5 years	436	414	850	517	470	987	466	412	878	368	274	642	488	466	954
5 „ „ 10 „	692	600	1,292	692	650	1,342	715	621	1,336	536	437	973	718	597	1,315
10 „ „ 15 „	670	535	1,205	617	511	1,128	685	479	1,164	633	435	1,068	601	454	1,055
15 „ „ 20 „	598	459	1,057	502	393	895	558	420	978	598	394	992	515	401	916
20 „ „ 30 „	974	865	1,839	930	844	1,774	1,005	830	1,835	1,275	819	2,094	982	817	1,799
30 „ „ 40 „	752	642	1,394	714	671	1,385	788	715	1,503	1,061	602	1,663	800	681	1,481
40 „ „ 50 „	550	516	1,066	579	527	1,106	562	500	1,062	724	451	1,175	587	517	1,104
50 „ „ 60 „	315	269	584	370	300	670	297	266	563	388	251	639	334	287	621
60 years and over	206	202	408	217	219	436	185	186	371	245	231	476	202	210	412
Total ...	5,330	4,670	...	5,274	4,726	...	5,426	4,574	...	5,978	4,022	...	5,409	4,591	...
Females per 1,000 males	...	...	876	...	...	896	...	...	843	...	...	673	...	...	849

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SUBSIDIARY TABLE. V. A.—*Showing the death-rates for each age-period per mille, of each sex living, at each age.*

Year	0—1.		1—5.		5—10.		10—15.		15—20.		20—30.		30—40.		40—50.		50—60		60—70.	
	Males.	Females.	Males.	Females	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
1890	318	305	115	113	22	25	11	12	11	12	16	18	20	23	31	29	51	49	135	138
1891	166	152	45	45	10	11	7	8	9	10	12	13	16	17	26	23	40	34	108	102
1892	259	250	96	104	22	23	15	17	16	17	19	20	24	26	37	35	56	50	155	157
1893	177	169	43	44	9	10	7	7	7	8	11	11	14	15	23	21	36	31	102	101
1894	257	244	65	67	13	14	8	9·5	8	10	12	14	16	18	24	23	38	34	114	118
1895	218	210	41	43	9	9	7	8	8	9	11	12	14	15	22	19	34	29	96	95
1896	229	123	48	53	11	11	8	10	9	11	12	13	15	16	22	19	34	29	98	94
1897	223	228	58	67	10	11	7	9	7	10	9	11	12	14	19	17	29	26	90	92
1898	215	210	63	69	10	12	7	8	7	9	9	11	13	15	19	18	29	27	88	92
1899	231	229	48	51	8	9	6	8	7	9	10	11	13	15	19	18	29	26	87	90
1900	273	276	95	106	20	22	13	16	13	18	15	18	20	23	31	30	50	45	146	154
Mean, 1896-1900 ...	234·3	233·2	62·5	69·2	11·9	12·9	8·2	10·1	8·8	11·2	9·1	11·5	14·7	16·5	21·9	20·3	34·3	30·5	101·7	104·5

Extracted from the Sanitary Administration Reports, Punjab, 1890—1900.

SUBSIDIARY TABLE V.-B.—*Showing the deaths by sexes of children under one year of age and between one and five years, month by month, in the Punjab during the five years 1896 to 1900.*

Month.	1896.				1897.				1898.				1899.				1900.			
	Under one year.		1—5.		Under one year.		1—5.		Under one year.		1—5.		Under one year.		1—5.		Under one year.		1—5.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females	Males	Females.	Males.	Females.	Males.	Females.	Males.	Females	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
Total ...	**104,436**	**98,849**	**55,121**	**55,187**	**101,648**	**100,929**	**67,103**	**69,206**	**98,076**	**92,991**	**72,401**	**71,083**	**105,228**	**101,366**	**55,095**	**53,154**	**124,492**	**122,085**	**109,079**	**110,136**
January	**12,054**	**10,714**	5,091	4,632	7,147	7,710	2 828	2,897	8,604	8,150	5,168	4,955	8 615	8,809	4,090	3.731	9,490	9,192	3,735	3,420
February	9,304	8,271	3,611	*3,333*	5,907	6,339	*1,940*	*1,999*	6,584	6,241	*3,422*	*3,179*	7.572	6,905	*3.456*	*2 974*	*7,440*	*7,430*	*2,700*	*2,495*
March	8,550	7,609	3,970	3,590	6,048	6.258	2 269	2,249	6,672	6,450	3,807	3.48:	7,985	7.315	3.948	3.546	7.573	7,469	3,167	2,815
April	*7,641*	*6,738*	4,341	4,120	*5,906*	*5.758*	2,791	2,541	7,007	*6,122*	4.957	4,406	*7,183*	*6,566*	4.671	4,195	7,778	7,054	4 455	4,083
May	8,355	7,425	**5,628**	5 271	7,270	6.555	4,214	3,783	7 928	6,818	*7,760*	7.254	8,489	7,647	5,701	5.312	9,090	8,024	6,139	5,730
June	7,854	7,225	5,284	4,991	7.024	6.301	4.333	4.116	7.477	6,848	8,026	7,421	7.792	7.149	4,865	4.535	8,312	7,822	6,372	5.916
July	7,840	7,582	4,545	4,580	6,615	6 383	3,847	3 804	*6,572*	6,498	6,193	6,280	7,940	7,635	4.570	4,625	8,053	7.879	6,557	6,338
August	8,722	8,571	4.837	5,250	7,612	7,308	3,888	3 942	8,036	7,761	6,431	6,304	**11,221**	**10,830**	**6,355**	**6,298**	9,038	8,726	6,478	6,477
September	8,886	8,979	5 389	**5,782**	9 816	9.525	6,254	6.454	9,381	8,971	7,146	7.446	9.734	9,918	5,282	5,604	12,995	12,723	11,759	12,381
October	8,495	8,544	5,041	5,493	13.309	13.548	11,787	12,865	**10,327**	**10,145**	**7,825**	**8,476**	9,309	9,429	4 399	4.509	**18,875**	**19,302**	**22,728**	**24,342**
November	8,495	8,474	3.956	4,456	**13,630**	**14,251**	**13,997**	**15,187**	10 077	9,837	6,405	6.686	9,786	9.850	3,856	4,031	15,110	15 677	21,977	22,633
December	8,330	8,717	*3,428*	3,689	11,364	10,588	8,955	9.369	9.411	9,150	5,291	5.195	9,597	9,613	3.902	3.794	10,738	10,797	12,922	13,550

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SUBSIDIARY TABLE VI.—*General proportions of the sexes by Natural Divisions, Districts, and Cities.*

Natural Division, District, City or State.	Females to 1,000 males.		
	1901.	1891.	1881.
Total for both Provinces	852	851	844
British Territory :—			
(i) including North-West Frontier Province ...	855	854	847
(ii) excluding " " " ...	858	855	850
Total Native States	836	834	828
Total North-West Frontier Province	834	843	826
Total Punjab	854	851	845
Indo-Gangetic Plain West	842	838	833
Hissar	869	870	847
Loharu	866	829	824
Rohtak	893	884	869
Dujana	937	921	869
Gurgaon	911	910	894
Pataudi	905	909	877
Delhi, including city	853	852	870
Delhi excluding city	869	866	874
Karnal	844	841	849
Jullundur	847	841	830
Kapurthala	851	834	822
Ludhiana	823	830	822
Maler Kotla	849	859	843
Ferozepur	827	825	820
Faridkot	802	800	802
Phulkian States ... *Patiala*	820	817	818
Phulkian States ... *Nabha*	802	814	804
Phulkian States ... *Jind*	839	825	825
Lahore, including city	815	816	811
Lahore, excluding city	842	843	834
Amritsar, including city	829	828	820
Amritsar, excluding city...	846	843	835
Gujranwala	846	820	849
Himalayan	892	890	877
Nahan	798	792	775
Simla *and Simla Hill States*	849	840	817
Kangra	925	922	919
Mandi and Suket	908	922	902
Chamba	923	921	917
Sub-Himalayan	879	863	857
Umballa	807	815	803
Kalsia	817	824	835
Hoshiarpur	882	873	872
Gurdaspur	844	838	848
Sialkot	891	871	876
Gujrat	927	900	903
Jhelum	979	918	880
Rawalpindi	879	854	826
Hazara	869	855	862
North-West Dry Area	834	849	833
Montgomery *	862	852	831
Shahpur	919	912	901
Mianwali	895	886	874
Chenab Colony	744	...	...
Jhang*	889	870	844
Multan	829	819	812
Bahawalpur...	822	830	824
Muzaffargarh	842	841	835
Dera Ghazi Khan§	838	825	813
Peshawar	840	838	799
Malakand, Dir, Swat and Chitral	11	...	...
Kohat	783	796	788
Kurram	825	...	...
Bannu§	828	859	838
Dera Ismail Khan§	832	860	862
Cities.			
Delhi	817	822	861
Lahore	692	689	705
Amritsar	743	736	752

* Excluding the Chenab Colony. § New Districts.

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SUBSIDIARY TABLE VII-A.—*Number of Females to 1,000 Males at each age by Natural Divisions and Religions.*

Age period.	INDO-GANGETIC PLAIN WEST.					HIMALAYAN.						SUB-HIMALAYAN.					NORTH-WEST DRY AREA.				
	All religions.	Hindus.	Sikhs.	Jains.	Muhammadans.	All religions.	Hindus.	Sikhs.	Jains.	Buddhists.	Muhammadans.	All religions.	Hindus.	Sikhs.	Jains.	Muhammadans.	All religions.	Hindus.	Sikhs.	Jains.	Muhammadans.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
0—1	906	911	787	965	941	586	982	738	625	1,470	1,060	934	918	824	764	951	961	972	780	500	965
0—5	905	909	762	934	949	1,011	1,012	738	1,160	1,165	989	932	906	831	869	952	957	948	815	783	963
5—10	848	854	735	890	880	980	980	718	893	869	994	864	860	792	785	871	856	873	722	952	857
10—15	755	751	667	832	792	802	803	728	867	1,073	750	750	729	678	795	766	734	731	600	500	739
15—20	754	737	676	820	808	891	896	550	833	974	779	819	762	700	775	851	790	747	517	760	811
20—25	883	865	841	929	934	954	970	428	417	990	730	977	906	875	734	1,247	897	782	498	741	954
25—30	871	840	894	866	917	931	950	362	379	1,198	673	938	862	838	708	1,008	847	743	568	600	891
30—35	887	868	918	814	906	928	943	562	667	979	795	946	893	876	868	981	843	757	569	773	871
35—40	852	831	876	811	872	811	819	332	882	1,186	639	869	839	783	781	893	766	719	555	1,286	786
40—45	897	882	924	881	910	873	892	551	688	996	589	932	884	868	845	956	856	780	663	818	879
45—60	810	792	799	790	841	748	757	367	778	1,025	554	866	838	754	739	895	767	743	602	850	778
60 and over...	855	874	784	1,005	863	875	884	5 3	462	1,187	671	853	882	678	1,018	860	768	800	559	1,000	770

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SUBSIDIARY TABLE VII-B.—*Showing the number of females by religions in Sikh families in the 7 Districts of Jullundur, Ludhiana, Ferozepore, Lahore, Amritsar, Gurdaspur and Gujranwala.*

No.	Caste.	Number of Females.			Percentage of Hindus to total females.
		Total	Returned as.		
			Hindus.	Sikhs.	
1	2	3	4	5	6
1	Arya	1	...	1	...
2	Arora	249	22	227	8·8
3	Bania	44	3	41	6·8
4	Banjara	3	...	3	...
5	Bawaria	28	13	15	46·4
6	Bazigar	53	5	48	9·4
7	Brahman	50	1	49	2·
8	Chamar	1,330	51	1,279	3·8
9	Chhimba	1,906	57	1,849	3·
10	Chuhra	788	25	763	3·2
11	Darzi	5	...	5	...
12	Faqir	151	6	145	4·
13	Gujar	20	1	19	5·
14	Jat	153,922	5,321	148,601	3·5
15	Jhinwar	185	17	168	9·2
16	Julaha	20	...	20	...
17	Kalal	225	...	225	...
18	Kamboh	201	1	200	·5
19	Khattri	1,367	83	1,284	6·1
20	Kumhar	393	7	886	1·8
21	Lobana	2	...	2	...
22	Lohar	834	27	807	3·2
23	Mahajan	2	...	2	...
24	Mahtam	143	...	143	...
25	Mazhabi	101	...	101	...
26	Nai	942	18	924	1·9
27	Rahtia	145	2	143	1·4
28	Raj	48	1	37	2·6
29	Rajput	51	1	50	2·
30	Rathor	19	...	19	...
31	Saini	135	10	125	7·4
32	Saiqligar	4	...	4	...
33	Sud	9	2	7	22·2
34	Sunar	472	8	464	1·7
35	Tarkhan	6,488	126	6,362	1·9
	Total	170,326	5,808	164,518	3·4

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SUBSIDIARY TABLE VIIC :—*Showing the proportion of girls under 5 and 1 to every 1,000 boys under 5 and 1 years of age.*

District or State.	Children under 5.				Infants under 1.			
	All Religions.	Hindus.	Sikhs.	Mohamedans.	All Religions.	Hindus.	Sikhs.	Mohamedans.
1	2	3	4	5	6	7	8	9
Hissar	957	949	846	999	965	963	795	1,004
Loharu	1,036	1,073	...	839	870	959	...	565
Rohtak	956	943	333	1,022	982	970	...	1,033
Dujana	981	962	...	1,038	1,011	1,116	...	835
Gurgaon	990	994	333	982	978	984	...	970
Pataudi	960	957	...	975	951	962	..	896
Delhi	979	964	1,444	1,002	953	934	1,667	1,012
Karnal	928	912	889	972	931	907	1,029	990
Ambala	884	865	724	952	910	890	742	1,001
Kalsia	917	914	843	945	928	868	816	1,064
Nahan	945	938	650	1,114	889	876	385	1,212
Simla	1,023	1,005	1,200	1,088	995	1,029	...	836
Simla Hill States	1,035	1,039	1,133	882	1,034	1,032	1,308	970
Kangra	1,003	1,005	961	968	995	991	667	1,065
Mandi	1,017	1,016	...	1,039	965	963	...	1,000
Suket	1,072	1,072	...	1,077	948	948	...	917
Hoshiarpur	902	902	833	914	922	914	852	949
Jullundur	848	821	709	913	861	840	709	924
Kapurthala	939	867	855	943	895	878	771	933
Ludhiana	820	814	747	879	856	872	766	898
Maler Kotla	870	855	712	958	910	893	790	966
Ferozepur	867	816	818	925	854	818	789	914
Faridkot	856	909	757	950	939	943	880	1,024
Phulkian States — *Patiala*	893	902	824	942	910	896	899	954
Phulkian States — *Nabha*	931	938	864	1,004	1,003	1,013	934	1,069
Phulkian States — *Jind*	966	970	869	1,015	930	941	946	891
Montgomery	946	956	824	949	947	938	778	962
Lahore	876	882	669	919	881	921	712	903
Amritsar	863	882	699	941	869	852	699	973
Gurdaspur	942	936	845	965	938	942	824	958
Chamba	1,040	1,039	429	1,068	954	942	...	1,224
Sialkot	925	894	767	948	913	909	792	921
Gujranwala	949	891	702	991	899	878	772	927
Gujrat	936	974	852	936	934	1,033	936	923
Shahpur	977	960	915	981	987	986	891	991
Jhelum	942	959	872	942	955	920	864	961
Rawalpindi	951	952	855	955	958	938	813	663
Mianwali	960	970	845	959	949	917	548	958
Chenab Colony	910	889	773	941	926	982	761	932
Jhang	951	966	761	950	987	1,017	688	983
Multan	945	947	811	945	935	900	800	944
Bahawalpur	944	940	757	947	945	940	746	948
Muzaffargarh	947	984	1,015	941	964	1,051	1,000	951
Dera Ghazi Khan	960	1,007	1,143	954	983	998	882	982
Hazara	987	959	928	989	967	880	903	970
Peshawar	992	1,001	1,054	991	984	1,115	956	979
Kohat	1,003	1,000	765	1,005	1,004	995	657	1,007
Bannu	1,022	1,011	653	1,024	986	1,027	462	984
Dera Ismail Khan	956	989	988	952	959	992	707	957

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SUBSIDIARY TABLE VII-D.—*The number of children of each sex of ages 0—1, 0—5, and 5—10 in 10,000 of the population of each main religion in the Districts and States which contain a Sikh population exceeding 20,000 souls.*

District, State and Religion.	0—1.		0—5.		5—10.	
	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7
Punjab including the Native States. *Hindus* ...	152	141	627	580	707	618
Sikhs ...	166	132	650	504	702	521
Mohammaad ...	171	162	715	678	756	658
Hissar ... *Hindus* ...	103	100	496	471	703	629
Sikhs ...	126	100	597	505	824	625
Mohammadans ...	103	104	529	528	774	699
Ambala ... *Hindus* ...	144	128	594	516	660	547
Sikhs ...	131	96	512	371	603	431
Mohammadans ...	137	137	571	545	639	571
Hoshiarpur ... *Hindus* ...	187	171	657	593	681	596
Sikhs ...	173	147	594	494	556	459
Mohammadans ...	194	184	669	612	665	592
Jullundur ... *Hindus* ...	196	165	724	595	730	547
Sikhs ...	191	135	686	486	660	426
Mohammadans ...	192	177	698	638	684	590
Kapurthala ... *Hindus* ...	216	189	729	631	750	588
Sikhs ...	202	155	678	580	686	501
Mohammadans ...	208	193	731	689	704	605
Ludhiana ... *Hindus* ...	164	143	658	536	732	565
Sikhs ...	166	128	643	481	677	496
Mohammadans ...	178	160	659	580	707	614
Ferozepore ... *Hindus* ...	142	117	676	551	840	653
Sikhs ...	135	107	592	484	688	560
Mohammadans ...	129	118	621	574	795	707
Faridkot ... *Hindus* ...	128	120	701	636	799	696
Sikhs ...	136	120	667	505	778	559
Mohammadans ...	126	130	634	603	776	729
Patiala ... *Hindus* ...	134	120	548	495	689	604
Sikhs ...	148	134	570	469	718	559
Mohammadans ...	138	132	535	504	688	625
Nabha ... *Hindus* ...	132	133	589	553	701	606
Sikhs ...	150	141	607	525	676	552
Mohammadans ...	154	164	587	589	686	599
Jind ... *Hindus* ...	99	93	523	507	719	656
Sikhs ...	118	112	534	465	646	534
Mohammadans ...	128	115	544	553	710	651
Lahore ... *Hindus* ...	169	156	699	616	744	630
Sikhs ...	175	125	699	468	762	501
Mohammadans ...	183	165	713	655	733	649
Amritsar ... *Hindus* ...	190	192	743	655	750	607
Sikhs ...	192	134	735	514	723	489
Mohammadans ...	192	187	749	706	701	596
Gurdaspur ... *Hindus* ...	182	171	766	660	725	628
Sikhs ...	196	162	707	597	678	522
Mohammadans ...	192	184	735	709	739	627
Sialkot ... *Hindus* ...	176	160	721	644	726	625
Sikhs ...	201	159	791	606	730	536
Mohammadans ...	187	173	782	741	737	632
Gujranwala ... *Hindus* ...	202	177	759	676	752	631
Sikhs ...	179	138	777	546	748	501
Mohammadans ...	199	184	779	771	719	580
Gujrat ... *Hindus* ...	167	173	680	662	736	656
Sikhs ...	189	177	786	670	781	638
Mohammadans ...	156	144	695	651	749	636
Rawalpindi ... *Hindus* ...	160	154	600	571	658	572
Sikhs ...	161	131	605	518	671	571
Mohammadans ...	162	156	686	654	771	676

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SUBSIDIARY TABLE VII. E.—*Proportions of the sexes at all ages and among children under 5 years old, by selected castes.*

Caste or Tribe.	Population (1901).		Females per 1,000 males.	Children under 5. Females per 1,000 males.
	Males.	Females.		
1	2	3	4	5
Ahir—				
Hindus	110,891	91,725	827	964
Muhammadans	1,523	1,371	900	1,000
Arora—				
Hindus	351,575	298,270	848	967
Sikhs	39,948	31,576	790	886
Bhatia—				
Hindus	10,201	8,801	863	934
Sikhs	3,707	2,991	807	801
Biloch—*Muhammadans*	266,000	225,768	849	949
Biloch, Laghari	10,411	8,803	845	938
Biloch, Lishari	15,036	12,990	864	999
Biloch, Rind	16,759	13,574	810	967
Chuhra—				
Hindus	513,957	440,748	858	917
Sikhs	12,520	10,207	815	827
Muhammadans	116,705	102,291	876	957
Gujar—				
Hindus	94,175	75,074	797	868
Sikhs	1,052	818	778	697
Muhammadans	307,030	261,473	852	940
Jat—				
Hindus	889,592	705,699	793	839
Sikhs	798,128	599,510	751	694
Muhammadans	1,096,215	933,579	852	940
Jat, Athwal—				
Hindus	4,298	2,786	648	748
Sikhs	2,530	2,071	819	811
Muhammadans	2,116	1,511	714	867
Jat, Aulakh—				
Hindus	2,067	1,591	770	784
Sikhs	10,617	7,628	718	718
Muhammadans	3,308	2,719	822	888
Jat, Baidwan—				
Hindus	2,968	1,212	408	571
Sikhs	680	372	547	578
Jat, Bains—				
Hindus	7,892	5,819	737	831
Sikhs	3,996	3,264	817	817
Muhammadans	7,972	6,651	834	935
Jat, Bajwa—				
Hindus	5,780	4,296	743	691
Sikhs	6,502	4,504	693	739
Muhammadans	14,790	12,838	868	875

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Caste or Tribe	Population (1901). Males.	Females.	Females per 1,000 males.	Children under 5. Females per 1,000 males.
1	2	3	4	5
Jat, Bal—				
Hindus ...	1,831	1,240	677	738
Sikhs ...	5,747	4,320	752	664
Muhammadans ...	551	388	704	578
Jat, Bhainiwal—				
Hindus ...	5,700	4,326	759	919
Sikhs ...	961	813	846	693
Muhammadans ...	1,193	984	825	1,000
Jat, Bhangu—				
Hindus ...	2,663	1,995	749	643
Sikhs ...	3,915	2,781	710	787
Muhammadans ...	832	373	448	251
Jat, Bhullar—				
Hindus ...	1,469	945	643	593
Sikhs ...	13,617	10,029	737	674
Muhammadans ...	1,989	1,920	965	953
Jat, Bhuttar—				
Hindus ...	1,072	839	774	795
Sikhs ...	4,598	3,616	786	623
Muhammadans ...	2,681	2,245	837	710
Jat, Chahil—				
Hindus ...	14,989	11,574	772	827
Sikhs ...	22,449	18,083	806	725
Muhammadans ...	2,464	2,002	813	977
Jat, Chattha—				
Hindus ...	1,727	1,321	764	824
Sikhs ...	2,146	1,332	621	580
Muhammadans ...	6,032	5,451	904	901
Jat, Chhaddar—				
Hindus ...	280	167	596	1,107
Sikhs ...	897	649	724	767
Muhammadans ...	15,003	12,636	842	962
Jat, Chima—				
Hindus ...	7,159	5,151	720	774
Sikhs ...	7,235	5,300	733	655
Muhammadans ...	21,255	18,113	852	795
Jat, Dagar—*Hindus* ...	8,095	6,409	792	1,065
Jat, Dalal—*Hindus* ...	9,575	8,930	933	961
Jat, Dehia—				
Hindus ...	15,926	13,840	869	944
Muhammadans ...	1,295	1,001	773	1,121
Jat, Deo—				
Hindus ...	2,260	1,559	690	822
Sikhs ...	2,423	1,764	728	769
Muhammadans ...	1,978	1,571	794	767
Jat, Deswal—*Hindus* ...	7,988	6,644	832	845
Jat, Dhankar—*Hindus* ...	5,073	4,509	888	

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Caste or Tribe.	Population (1901).		Females per 1,000 males.	Children under 5. Females per 1,000 males.
	Males.	Females.		
1	2	3	4	5
Jat, Dhariwal—				
Hindus	10,658	7,478	702	673
Sikhs	33,146	26,352	795	773
Muhammadans ...	2,660	2,233	839	714
Jat, Dhillon—				
Hindus	9,306	7,069	760	822
Sikhs	33,255	26,288	790	632
Muhammadans	7,081	5,833	824	850
Jat, Dhindsa—				
Hindus	5,287	3,984	754	791
Sikhs	3,399	2,772	816	728
Muhammadans	636	396	623	407
Jat, Dhotar—				
Hindus	637	487	765	664
Sikhs	473	362	765	818
Muhammadans	1,551	1,127	727	879
Jat, Garewal—				
Hindus	3,179	2,534	797	727
Sikhs	8,132	6,068	746	524
Muhammadans	554	505	912	1,081
Jat, Ghatwal—				
Hindus	10,530	8,439	801	980
Muhammadans	303	254	838	1,061
Jat, Ghumman—				
Hindus	6,750	5,391	799	812
Sikhs	2,229	1,792	804	772
Muhammadans	9,896	7,000	707	772
Jat, Gil—				
Hindus	13,126	8,406	640	540
Sikhs	47,410	38,273	807	691
Muhammadans	10,584	9,324	881	948
Jat, Golia—*Hindus*	4,543	3,253	716	986
Jat, Goraia—				
Hindus	2,920	1,828	626	741
Sikhs	3,125	2,328	745	800
Muhammadans	7,954	6,248	786	946
Jat, Harral—*Muhammadans*	5,066	4,343	857	968
Jat, Her—				
Hindus	6,294	4,740	753	856
Sikhs	5,247	3,612	688	675
Muhammadans	3,857	3,202	830	913
Jat, Hinjra—				
Hindus	1,107	736	664	793
Sikhs	2,654	2,007	756	714
Muhammadans	8,801	7,151	813	788
Jat, Jakhar—				
Hindus	4,955	4,060	819	837
Muhammadans	1,452	1,286	886	708

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Caste or Tribe.	Population (1901).		Females per 1,000 males.	Children under 5. Females per 1,000 males.
	Males.	Females.		
1	2	3	4	5
Jat, Kahlon—				
Hindus	2,709	1,872	691	855
Sikhs	4,804	3,287	672	660
Muhammadans	5,586	5,223	935	890
Jat, Kang—				
Hindus	3,266	2,167	664	714
Sikhs	5,097	3,576	702	596
Muhammadans	3,210	2,687	837	902
Jat, Langah—*Muhammadans* ...	5,938	5,105	860	1,029
Jat, Langrial—*Muhammadans* ...	4,369	3,621	829	770
Jat, Mahil—				
Hindus	2,392	1,749	731	1,004
Sikhs	3,104	2,003	645	703
Muhammadans	1,089	772	709	787
Jat, Man—				
Hindus	10,522	7,604	723	812
Sikhs	20,214	15,864	785	719
Muhammadans	3,242	2,698	832	879
Jat, Mangat—				
Hindus	1,833	1,575	859	960
Sikhs	3,300	2,155	653	638
Muhammadans	2,439	2,060	845	831
Jat, Nain—				
Hindus	5,055	3,972	786	769
Sikhs	1,073	838	781	787
Jat, Pannun—				
Hindus	1,364	882	647	872
Sikhs	6,299	4,820	765	736
Muhammadans	844	924	1,095	917
Jat, Pawania—				
Hindus	10,734	8,316	775	697
Sikhs	1,977	1,455	736	853
Jat, Phogat—*Hindus*	3,663	3,562	972	1,038
Jat, Randhawa—				
Hindus	4,299	3,062	712	757
Sikhs	19,477	14,111	724	753
Muhammadans	5,295	4,322	816	969
Jat, Rathi—*Hindus*	8,000	6,431	804	867
Jat, Sahi—				
Hindus	2,120	1,494	705	992
Sikhs	1,328	1,190	896	908
Muhammadans	6,224	5,322	855	893
Jat, Sahota—				
Hindus	1,264	954	755	576
Sikhs	2,164	1,641	758	700
Muhammadans	1,626	1,275	784	693

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Caste or Tribe.	Population (1901).		Females per 1,000 males.	Children under 5. Females per 1,000 males.
	Males.	Females.		
1	2	3	4	5
Jat, Sahrawat—*Hindus*	9,035	6,953	769	873
Jat, Sangwan—*Hindus*	9,052	8,218	904	848
Jat, Sarah—				
Hindus	1,497	1,153	770	337
Sikhs	5,485	4,491	819	677
Jat, Sarai—				
Hindus	4,268	2,828	663	985
Sikhs	6,970	5,197	746	710
Muhammadans	3,235	2,523	780	805
Jat, Sidhu—				
Hindus	9,955	7,337	737	554
Sikhs	91,816	74,384	810	707
Muhammadans	6,232	5,091	817	962
Jat, Sindhu—				
Hindus	12,440	9,556	768	842
Sikhs	67,380	50,052	743	574
Muhammadans	14,119	11,681	827	884
Jat, Sipra—				
Hindus	711	476	669	1,220
Sikhs	501	263	525	732
Muhammadans	7,112	5,648	794	813
Jat, Sohal—				
Hindus	1,863	1,196	642	517
Sikhs	2,599	1,984	763	708
Muhammadans	1,303	1,080	829	1,011
Jat, Sumra—				
Hindus	1,700	1,155	679	826
Sikhs	2,860	2,249	786	724
Muhammadans	6,616	4,991	754	989
Jat, Tahim—				
Hindus	162	121	748	833
Muhammadans	6,031	5,211	864	1,012
Jat, Tarar—				
Hindus	497	460	926	1,187
Muhammadans	13,984	11,622	831	983
Jat, Váraich—				
Hindus	3,874	2,780	718	709
Sikhs	4,367	3,138	719	762
Muhammadans	32,039	26,972	842	983
Jat, Virk—				
Hindus	3,975	3,030	762	769
Sikhs	12,650	7,438	588	618
Muhammadans	10,767	8,936	830	887
Jat, other Jats—				
Hindus	583,685	472,306	809	854
Sikhs	305,901	222,374	727	715
Muhammadans	809,570	695,389	859	960

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Caste or Tribe.	Population (1901).		Females per 1,000 males.	Children under 5. Females per 1,000 males.
	Males.	Females.		
1	2	3	4	5
Kahut—*Muhammadans*	5,464	5,306	971	999
Kaiath—*Hindus*	6,786	5,651	832	1,000
Karral—				
Hindus	1,008	845	838	840
Sikhs	1,383	1,217	880	689
Khanzada—*Muhammadans*	2,009	1,973	982	943
Kharral—*Muhammadans*	32,599	27,583	845	915
Khattar—*Muhammadans*	4,084	4,394	1,076	1,215
Khattri—				
Hindus	227,421	182,416	802	914
Sikhs	34,006	26,061	766	931
Khatri, Bedi—				
Hindus	1,358	1,157	852	883
Sikhs	1,615	1,178	729	668
Khatri, Kakkar—*Hindus*	1,672	1,417	847	851
Khatri, Kapur—				
Hindus	9,980	8,264	827	839
Sikhs	626	474	757	686
Khatri, Khanna—				
Hindus	6,894	5,892	855	800
Sikhs	269	218	810	1,267
Khatri, Malhotra—				
Hindus	9,594	8,197	854	876
Sikhs	384	320	833	1,029
Khatri, Seth—				
Hindus	2,108	2,015	956	870
Sikhs	103	89	864	900
Khatri, Others—				
Hindus	195,806	155,474	794	926
Sikhs	30,879	23,713	768	952
Khoja—*Muhammadans*	52,615	50,291	956	978
Khokhar—*Muhammadans*	60,766	50,406	830	937
Kori—*Hindus*	14,278	11,794	826	928
Kunjra—*Muhammadans*	3,504	3,344	954	1,091
Lobana—				
Hindus	15,518	14,023	904	898
Sikhs	12,334	10,839	879	890
Mahtam—				
Hindus	25,276	23,310	922	1,001
Sikhs	10,515	8,668	824	950
Muhammadans	8,188	6,868	839	849

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Caste or Tribe.	Population (1901).		Females per 1,000 males.	Children under 5. Females per 1,000 males.
	Males.	Females.		
1	2	3	4	5
Rajput, Dhamial—*Muhammadans* ...	1,546	1,421	919	688
Rajput, Dhanial—*Muhammadans* ...	2,114	1,940	918	1,141
Rajput, Dhudhi—*Muhammadans* ...	7,310	6,246	854	1,064
Rajput, Gaurwa—				
Hindus	4,227	3,282	776	1,010
Muhammadans	1,375	1,147	834	1,092
Rajput, Ghorewaha—				
Hindus	1,688	1,246	738	700
Muhammadans	17,388	15,916	915	891
Rajput, Goleria—*Hindus*	1,716	1,822	1,058	657
Rajput, Gondal—*Muhammadans* ...	19,139	16,400	857	914
Rajput, Hon—*Muhammadans* ...	818	678	829	969
Rajput, Jadu—*Hindus*	1,693	1,053	623	1,417
Rajput, Jalap—*Muhammadans* ...	377	572	1,517	2,791
Rajput, Jamwal—*Hindus*	454	562	1,238	846
Rajput, Janjua—*Muhammadans* ...	13,357	11,965	896	849
Rajput, Jasrota—*Hindus*	85	143	1,682	538
Rajput, Jaswal—*Hindus*	2,978	2,969	997	800
Rajput, Jatu—				
Hindus	4,670	3,361	720	781
Muhammadans	9,908	8,972	906	1,039
Rajput, Jodha—*Muhammadans* ...	227	141	621	706
Rajput, Jodhra—*Muhammadans* ...	1,004	798	795	887
Rajput, Joia—*Muhammadans* ...	33,200	28,316	853	879
Rajput, Kanial—*Muhammadans* ...	1,813	1,542	851	1,114
Rajput, Katil—*Muhammadans* ...	1,172	1,000	853	1,007
Rajput, Katoch—*Hindus*	2,258	2,225	985	685
Rajput, Ketwal—*Muhammadans* ...	1,213	1,143	942	1,010
Rajput, Khichi—*Muhammadans* ...	5,338	4,749	890	923
Rajput, Kutlehria—*Hindus*	776	766	987	696
Rajput, Lar—*Muhammadans* ...	809	684	845	933
Rajput, Luddu—*Hindus*	2,119	1,721	812	600
Rajput, Mair—*Muhammadans* ...	7,945	8,001	1,007	870

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Caste or Tribe.	Population (1901).		Females per 1,000 males.	Children under 5. Females per 1,000 males.
	Males.	Females.		
1	2	3	4	5
Mazhabi—*Sikhs*	5,875	4,130	703	943
Megh—*Hindus*	23,189	21,125	911	962
Meo, Chirklot—*Muhammadans* ...	15,137	12,363	817	968
Meo, Dahangal—*Muhammadans* ...	15,138	13,465	889	931
Meo, Dulot—*Muhammadans* ...	2,028	2,378	1,173	916
Meo, Landawat—*Muhammadans* ...	2,781	2,939	1,057	817
Moghal—*Muhammadans*	60,974	50,911	835	850
Moghal, Chugatta—*Muhammadans* ...	6,671	5,048	757	870
Moghal, Dhamial—*Muhammadans* ...	4,040	573	142	112
Nai—				
Hindus	78,241	65,138	843	892
Sikhs	13,849	11,559	834	770
Muhammadans	123,121	108,693	883	958
Pachhada, Bhaneka—*Muhammadans* ...	949	869	916	1,012
Pachhada, Hinjraon—*Muhammadans* ...	1,206	1,159	961	1,134
Pachhada, Sohu—*Muhammadans* ...	651	586	900	651
Pachhada, Sukhera—*Muhammadans* ...	2,268	1,767	779	1,139
Phiphra—*Muhammadans*	351	281	801	1,333
Rajput—				
Hindus	240,032	195,297	814	869
Sikhs	11,596	8,259	712	869
Muhammadans	723,251	637,258	879	951
Rajput, Alpial—*Muhammadans* ...	4,981	4,418	887	938
Rajput, Indauria—*Hindus*	712	559	785	456
Rajput, Bargujar—				
Hindus	1,481	1,116	753	762
Muhammadans	767	735	958	1,105
Rajput, Baria—*Muhammadans* ...	11,458	10,531	919	782
Rajput, Bhagial—*Muhammadans* ...	3,014	2,774	920	1,089
Rajput, Bhakral—*Muhammadans* ...	5,828	5,592	960	935
Rajput, Bhatti—				
Hindus	1,463	1,089	744	694
Muhammadans	134,511	116,937	869	922
Rajput, Chauhan—				
Hindus	24,880	18,150	730	826
Muhammadans	60,572	54,575	901	973
Rajput, Chib—*Muhammadans* ...	5,589	6,145	1,099	1,008

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Caste or Tribe.	Population (1901).		Females per 1,000 males.	Children under 5. Females per 1,000 males.
	Males.	Females.		
1	2	3	4	5
Rajput, Dadwal—*Hindus*	3,732	4,514	1,210	846
Rajput, Dehia—				
Hindus	774	553	714	736
Muhammadans	2,044	1,593	779	832
Rajput, Mandahar—				
Hindus	3,859	2,158	558	561
Muhammadans	11,322	10,414	920	1,051
Rajput, Manhas—				
Hindus	8,162	6,577	806	777
Muhammadans	7,532	6,046	803	853
Rajput, Manj—*Muhammadans* ...	10,771	9,976	926	903
Rajput, Mankotia—*Hindus* ...	393	401	1,020	718
Rajput, Mikan—*Muhammadans* ...	4,753	4,170	878	917
Rajput, Naru—*Muhammadans* ...	18,599	15,557	836	964
Rajput, Nun—*Muhammadans* ...	2,566	2,300	896	994
Rajput, Pathania—*Hindus*	3,947	3,575	906	737
Rajput, Pathial—*Hindus* ...	2,986	2,986	1,002	901
Rajput, Pundir—				
Hindus	485	1,553	3,202	413
Muhammadans	464	967	2,084	830
Rajput, Punwar—				
Hindus	5,276	4,029	764	969
Muhammadans	29,254	25,970	888	956
Rajput Ragbansi—*Muhammadans* ...	2,257	1,776	787	1,025
Rajput, Rawal—*Muhammadans* ...	438	907	2,071	2,500
Rajput, Ranjha—*Muhammadans* ...	6,245	5,526	885	972
Rajput, Rathi—*Hindus*	26,902	24,433	908	1,001
Rajput, Rathor—				
Hindus	1,923	1,313	683	1,126
Sikhs	3,219	2,824	877	940
Muhammadans	355	230	648	1,400
Rajput, Salehria—				
Hindus	3,805	2,613	687	627
Muhammadans	14,873	13,721	923	980
Rajput, Satti—*Muhammadans* ...	962	226	235	600
Rajput, Sial—*Muhammadans* ...	57,391	47,894	835	951
Rajput, Tanwari—*Muhammadans* ...	149	124	832	750
Rajput, Thakkar—*Hindus*... ...	10,693	8,379	783	1,002

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Caste or Tribe.	Population (1901).		Females per 1,000 males.	Children under 5. Females per 1,000 males
	Males.	Females.		
1	2	3	4	5
Rajput, Tiwana—*Muhammadans* ...	3,234	3,131	968	1,043
Rajput, Wattu—*Muhammadans* ...	14,185	12,270	865	1,039
Ror—*Hindus* with *Sikhs* ...	24,415	20,238	829	890
Saini—*Hindus*	57,403	48,608	847	886
Satti—*Muhammadans*	8,517	8,577	1,007	974
Sayad—*Muhammadans*	163,358	151,674	928	970
Sayad, Bukhari—*Muhammadans* ...	14,308	13,053	912	913
Sayad, Mashhadi—*Muhammadans* ...	7,235	6,520	901	942
Selnai—*Hindus* with *Sikhs*	490	446	910	942
Sepi—*Hindus*	874	956	1,094	958
Sud, all religions	11,352	9,484	835	892
Tagah—				
Hindus	4,541	3,835	845	960
Muhammadans	2,754	2,460	893	1,258
Thakar—*Hindus*	4,765	3,927	824	733

NOTE.—The figures columns 2 and 3 in this Sub-Table are for both Provinces, including the Native State and the ratios in column 4 are calculated in those figures. The figures in column 5 are excerpted from Sub-Table III of Chapter VIII.

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SUBSIDIARY TABLE. VIII.—*Actual excess or defect of Females by Natural Divisions and Districts.*

NATURAL DIVISION, DISTRICT AND STATE.	NUMBER OF FEMALES IN EXCESS (+) OR IN DEFECT (—).			Population 1901.
	1901.	1891.	1881.	
1	2	3	4	5
Total for both Provinces	—2,143,423	—2,030,027	—1,924,805	26,880,217
Total British Territory (i) including North-Western Frontier Province.	—1,748,293	—1,645,125	—1,491,882	22,455,819
Total British Territory (ii) excluding North-Western Frontier Province.	—1,555,071	—1,487,343	—1,512,926	20,339,339
Total North-Western Frontier Province... ...	— 253,532	— 157,782	— 148,956	2,125,400
Total Native States	— 395,220	— 384,902	— 302,023	4,424,398
Total Punjab	—1,950,291	—1,872,245	—1,775,849	24,754,737
Indo-Gangetic Plain West including Khangah Dogran ...	—1,044,146	—1,005,382	— 931,756	12,110,880
Indo-Gangetic Plain West excluding Khangah Dogran ...	—1,027,200	...	...	11,977,140
Hissar	— 54,617	— 53,812	— 55,772	781,717
Lahore	— 1,091	— 1,881	— 1,324	15,229
Rohtak	— 35,702	— 36,409	— 38,839	630,072
Jhajjar	— 788	— 1,092	— 1,634	24,174
Gurgaon	— 34,078	— 31,549	— 39,986	746,208
Rohtak	— 1,089	— 934	— 1,173	21,935
Delhi	— 54,099	— 50,033	— 44,517	686,939
Karnal	— 74,881	— 74,250	— 69,526	883,223
Jullundur	— 78,763	— 76,171	— 73,315	617,587
Kapurthala	— 25,173	— 24,656	— 24,059	314,356
Ludhiana	— 63,235	— 60,960	— 60,391	973,897
Ferozepore	— 6,354	— 5,727	— 6,949	77,506
Ferozepore	— 90,549	— 84,524	— 73,709	658,052
Patiala	— 13,126	— 14,776	— 10,602	224,011
Phulkian States { Female	— 177,782	— 159,413	— 148,535	1,580,862
Phulkian States { Total	— 32,923	— 27,854	— 28,456	247,949
Lahore	— 118,289	— 106,207	— 96,960	1,102,169
Amritsar	— 93,782	— 93,471	— 88,142	1,023,588
Gurdaspur	— 71,943	— 67,899	— 50,318	862,537
Gurdaspur excluding part in Chenab Colony ...	— 62,097	...	...	756,721
Himalayan	— 96,476	— 92,750	— 97,935	1,092,006
Simla and Simla States	— 36,963	— 31,968	— 37,531	420,709
Kangra	— 31,288	— 31,062	— 30,829	768,124
Mandi and Suket	— 10,959	— 8,898	— 10,235	228,721
Chamba	— 5,114	— 5,890	— 4,991	127,834
Sub-Himalayan	— 431,693	— 409,143	— 474,380	6,732,475
Ambala	— 87,282	— 87,050	— 90,599	815,886
Kaithal	— 6,779	— 6,607	— 6,084	67,182
Hoshiarpur	— 61,930	— 68,437	— 61,671	980,782
Gurdaspur	— 70,508	— 82,636	— 67,901	940,334
Sialkot	— 62,600	— 76,983	— 67,174	1,083,990
Gujrat	— 28,250	— 40,153	— 35,209	750,548
Jhelum	— 6,324	— 26,110	— 27,523	594,018
Rawalpindi	— 52,821	— 69,720	— 78,062	930,535
Hazara	— 39,128	— 40,242	— 39,157	560,288
North-West Dry Area excluding Khangah Dogran ...	— 507,356	— 431,212	— 420,734	6,310,338
North West Dry Area including Khangah Dogran ..	— 584,302	...	...	6,444,118
Montgomery including part in Chenab Colony ...	— 39,506	— 39,701	— 39,365	497,706
Montgomery excluding part in Chenab Colony ...	— 34,078	...	...	493,583
Shahpur	— 22,209	— 22,706	— 28,844	524,529
Mianwali	— 23,428	— 24,107	— 24,037	424,586
Chenab Colony	— 115,861	...	...	791,861
Jhang including part in Chenab Colony	— 115,634	— 29,979	— 33,468	1,002,656
Jhang excluding part in Chenab Colony	— 22,147	...	...	378,695
Multan	— 66,514	— 63,230	— 57,070	710,026
Bahawalpur	— 70,491	— 60,264	— 55,296	720,877
Muzaffargarh	— 34,758	— 32,753	— 30,415	405,650
Dera Ghazi Khan	— 41,013	— 40,018	— 39,840	471,149
Peshawar	— 68,457	— 62,033	— 66,838	788,709
Malakand, Dir, Swat and Chitral	— 7,046	...	...	8,128
Kohat	— 26,483	— 22,102	— 20,734	217,865
Kurram	— 5,211	...	...	54,257
Bannu	— 21,835	— 15,509	— 16,142	231,485
Dera Ismail Khan	— 23,151	— 17,296	— 15,085	252,379

(1) This Table includes *data* for all Districts as now constituted.

(2) A part of the Chenab Colony (Khangah Dogran) forms a part of Indo Gangetic Plain while the rest belongs to North West Dry Area.

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Subsidiary Table IX.—*Distribution of 10,000 of each Sex by age and civil condition.*

Age.	10,000 Males.			10,000 Females.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7
0 and under 1	303·5	...	...	331·8	·1	...
1 „ 2	159·5	...	...	177·3	·1	...
2 „ 3	257·7	·2	...	277·1	·2	...
3 „ 4	259·2	·3	...	289·9	·5	...
4 „ 5	276·3	·4	...	296·	·8	...
Total 0—5	1,256·2	·9	...	1,372·1	1·7	...
5 and under 10	1,351·7	13·4	·4	1,332·4	46·3	1
10 „ 15	1,122·5	99·9	2·8	783·5	292·4	4·5
15 „ 20	643·5	254·2	9·6	198·	623·4	14·9
20 „ 25	361·5	411·	22·2	38·2	781·4	31·
25 „ 30	227·2	574·8	37·9	13·7	806·3	52·
30 „ 35	129·1	647·7	53·2	8·8	765·1	95·2
35 „ 40	57·4	447·1	44·1	3·6	447·2	85·4
40 „ 45	57·1	511·8	7·2·	4·3	476·4	191·4
45 „ 50	25·7	276·5	47·9	1·6	215·6	113·8
50 „ 55	31·5	345·	86·6	2·	217·6	237·7
55 „ 60	11·6	127·5	39·8	·7	73·5	80·5
60 and over	35·7	355·8	207·2	2·7	128·5	455·6
Total ...	5,310·7	4,065·6	623·7	3,761·6	4,875·4	1,363·

Subsidiary Table X.—*Distribution by civil condition and main age-periods of 10,000 of each sex.*

Age.	Unmarried.		Married.		Widowed.		Females per thousand males (for each age and civil condition).		
	Males.	Females.	Males.	Females.	Males.	Females.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10
0—1	303·5	331·8	...	·1	...	...	931·9	1507·5	2,000·
1—2	159·5	177·3	...	·1	...	...	947·6	1775·	...
2—3	257·7	277·1	·2	·2	...	...	916·7	1,333·3	2200·
3—4	239·2	285·9	·3	·5	...	...	953·6	1,445·2	666·6
4—5	276·3	296·	·4	·8	...	...	913·1	1,644·1	900·
0—5	1,256·2	1,372·1	·9	1·7	...	...	931·1	1,528·8	1093·
5 and under 10 years	1,351·7	1,332·4	13·4	46·3	·4	1·	840·2	2,950·9	1,820·4
10 „ 15 „	1,122·5	783·5	99·9	292·4	2·8	4·5	565·	2,495·1	1,398·3
15 „ 40 „	1,418·7	262·3	2,934·8	3,423·4	167·	278·5	157·5	1,249·8	1,422·5
40 and over	161·6	11·3	1,616·6	1,111·6	453·5	1,079·	60·	586·1	2,028·1
All ages	5,310·7	3,761·6	4,065·6	4,875·4	623·7	1,363	603·8	1,022·2	1,863·1

Note.—The figures in columns 8—10 are based on the actual returns, (for both Provinces), in Table VII, and not on the rations given in columns 2—7.

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SUBSIDIARY TABLE XI.—*Distribution by civil condition and main age-periods of 10,000 of each sex at the last three Censuses.*

AGE.	MALES.									FEMALES.								
	UNMARRIED.			MARRIED.			WIDOWED.			UNMARRIED.			MARRIED.			WIDOWED.		
	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
ALL RELIGIONS.																		
0—10	2,608	2,970	2,583	14	32	19	...	2	1	2,705	3,039	2,681	48	97	64	1	2	1
10—15	1,122	892	1,072	100	148	130	3	4	3	784	499	680	292	398	368	5	8	7
15—40	1,419	1,248	1,379	2,335	2,743	2,407	165	225	166	262	145	192	3,424	3,721	3,486	278	461	325
40 and over ...	162	121	185	1,617	1,209	1,607	454	405	448	11	8	11	1,111	700	1,071	1,079	922	1,114
All ages ...	5,311	5,231	5,219	4,066	4,132	4,163	623	637	618	3,762	3,691	3,564	4,875	4,916	4,989	1,363	1,393	1,447
HINDUS.																		
0—10	2,429	2,786	2,379	22	48	27	1	2	1	2,542	2,866	2,480	76	144	94	2	2	2
10—15	1,077	859	1,026	149	213	181	4	5	5	671	376	568	422	549	485	7	10	10
15—40	1,340	1,209	1,364	2,504	2,894	2,580	201	259	207	129	57	100	3,539	3,801	3,619	353	559	412
40 and over ...	212	156	227	1,556	1,134	1,515	505	435	488	5		6	1,055	631	994	1,199	1,001	1,230
All ages ...	5,058	5,010	4,996	4,231	4,289	4,303	711	701	701	3,347	3,303	3,154	5,092	5,125	5,192	1,561	1,572	1,654
SIKHS.																		
0—10	2,370	2,792	2,379	10	34	18	...	13	1	2,317	2,700	2,433	3	91	55	1	14	1
10—15	1,095	883	1,011	110	179	144	2	10	3	732	478	644	305	443	377	3	21	5
15—40	1,470	1,220	1,417	2,318	2,596	2,407	147	259	154	186	74	134	3,636	3,804	3,668	233	509	268
40 and over ...	266	218	292	1,700	1,301	1,661	512	495	513	5	11	6	1,402	883	1,286	1,155	972	1,123
All ages ...	5,201	5,113	5,099	4,138	4,110	4,230	661	777	671	3,230	3,263	3,217	5,378	5,221	5,386	1,392	1,516	1,397
MOHAMMADANS.																		
0—10	2,788	3,154	2,787	9	19	12	1	1	...	2,879	3,221	2,872	29	61	42	...	2	1
10—15	1,165	923	1,122	61	91	87	2	3	2	872	597	772	197	275	276	3	5	4
15—40	1,450	1,261	1,366	2,214	2,650	2,270	144	194	135	367	222	269	3,311	3,649	3,357	231	376	264
40 and over ...	106	79	134	1,654	1,258	1,679	406	367	406	17	11	17	1,112	728	1,102	982	853	1,024
All ages ...	5,509	5,417	5,409	3,938	4,018	4,048	553	565	543	4,135	4,051	3,930	4,649	4,713	4,777	1,216	1,236	1,293

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SUBSIDIARY TABLE XII.—*Distribution by main age-periods of 10,000 of each civil condition.*

Age.	Males.			Females.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7
0—10	4,911	35	7	7,190	98	7
10—15	2,113	246	44	2,083	600	33
15—40	2,672	5,743	2,676	697	7,022	2,043
40 and over	304	3,976	7,273	30	2,280	7,917

SUBSIDIARY TABLE XIII.—*Distribution by civil condition of 10,000 of each main age-period for each sex.*

Age.	Males.			Females.		
	Unmarried.	Married.	Widoedw.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7
0—10	9,944	54	2	9,823	174	3
10—15	9,162	815	23	7,252	2,706	42
15—40	3,619	5,956	425	661	8,636	703
40 and over	724	7,244	2,032	52	5,048	4,900

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SUBSIDIARY TABLE XIV.—*Proportion of the sexes by Civil Condition for Religions and Natural Divisions.*

Religion or Natural Division.	NUMBER OF FEMALES PER THOUSAND MALES, AT EACH AGE.																				
	AT ALL AGES.			0—1			0—5			0—10			10—15			15—40			40 AND OVER.		
	Married.	Unmarried	Widowed.	Married.	Unmarried.	Widowed.	Married.	nmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
RELIGIONS.																					
1. Hindu	1,012·6	556·6	1,848·1	1,333·3	928·8	...	1,221·1	926·5	1,045·4	2,879·2	880·2	2,021	2,384·8	524·3	1,418·4	1,189·4	80·9	1,479·1	570·1	20·3	1,998·4
2. Sikh	1,001·2	478·4	1,619·9	2,000	792·9	...	1,828·5	775·6	2,000	2,621·4	749·7	1,142·8	2,136·1	514·7	1,116·2	1,208·4	97·7	1,220·2	635·3	14·4	1,737·1
3. Jain	1,007	596·7	1,411·9	...	930·4	...	...	924·5	..	2,137·9	893·6	1,000	1,555·5	672·7	1,625	1,120·1	73·6	1,276·5	680·4	24·3	1,467·4
4. Buddhist	917	1,027	2,606·8	...	1,442·3	...	1,000	1,151·6	...	187·5	1 000	...	294·1	1,167·2	500	1,020·8	1,032·9	2,789·4	856·5	846·1	2,596·7
5. Mohammadan	1,033·9	657·2	1,177·9	1,571·4	953·9	500	2,51·9	954·9	1,050	2·879	904·5	1,597	2,812·5	655·6	1,421	1,303·3	221·7	1,358·2	589·3	134·8	2,118·9
NATURAL DIVISIONS.																					
1. Indo-Gangetic Plain, West ...	1,015·5	582·3	1,709·6	1,357·1	906·1	...	1,985·2	904·4	1,764·7	2,679·6	861·4	1,594·9	2,094·9	582·	1,000·	1,193·1	131·3	1,273·7	618·5	31·7	1,878·1
2. Himalayan	1,019·5	570·	2,451·8	...	986·1	...	801·6	1,012·7	1,333·3	2,791·4	965·3	2,702·1	3 621·9	492	2,996·5	1,303·5	88	2,083·3	443·4	61·7	2,603·2
3. Sub-Himalayan	1,067·2	612·1	1,962·8	1,250	933·8	1,000	1,847·9	931·7	533·3	3,597·6	886·1	1,761·9	2,831·3	588·6	1,752·6	1,323·6	166·3	1,525·2	609·1	62·9	2,116·9
4. North-West Dry Area	987·6	638·4	1,930·7	1,941·2	961·8	...	2,031·4	956·8	625·	2,612·1	902·6	2,166·7	3,600·9	650·1	2,153·4	1,276·8	205·2	1,437·1	544·5	129·4	2,108·6

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SUBSIDIARY TABLE XV.—*Distribution by Civil Condition of 10,000 of each Sex at each age period for Natural Divisions, Districts and States.*

Natural Division, District or State.	(i) CIVIL CONDITION OF 10,000 MALES AT															(ii) CIVIL CONDITION OF 10,000 FEMALES AT												
	ALL AGES.			0—10.			10—15			15—40.			40 AND OVER.			ALL AGES.			0—10.			10—15			15—40.			40 AND OVER.		
	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
Total for both Provinces.	4,066	5 311	623	54	9.944	2	815	9,162	23	5.956	3.619	425	7,244	724	2,032	4,875	3.762	1,363	174	9,823	3	2 706	7.252	42	8,636	661	703	5.048	52	4.900
Total British Territory:—																														
(i) including North-West Frontier Province.	4,038	5.351	611	47	9,951	2	781	9,198	21	5.956	3.625	419	7,294	685	2 021	4,837	3.822	1,341	156	9,841	3	2,579	7,383	38	8,619	690	691	5.080	52	4 868
(ii) excluding North West Frontier Province.	4,068	5.304	628	50	9.948	2	837	9,141	22	6,014	3.569	426	7.231	706	2,063	4 886	3 751	1.363	170	9,827	3	2.713	7.248	39	8,648	653	699	5.067	45	4.886
Total North-West Frontier Province.	3.755	5.798	447	14	9.985	1	212	9.774	14	5.423	4.230	347	7.967	468	1,565	4 363	4 508	1,129	32	9.966	2	1,166	8,806	28	8,336	1.050	614	5.205	131	4.664
Total Native States	4.205	5 109	686	97	9 901	2	991	8,981	28	5.953	3.588	459	7 013	903	2,084	5 073	3.453	1.474	277	9.718	5	3.343	6 598	59	8.720	520	760	4.892	47	5 061
Total Punjab ...	4 093	5.268	639	58	9 940	2	825	9.112	23	6,003	3 565	432	7.190	743	2,067	4 919	3.669	1.382	188	9,808	4	2,825	7.132	43	8,661	629	710	5.037	46	4.917
Indo-Gangetic Plain West.	4.213	5 102	685	74	9 923	3	1,134	8,835	31	6.228	3 308	464	6,975	827	2,198	5,080	3.529	1,391	228	9,768	4	3,146	6,812	42	8 787	514	699	5.094	31	4.875
Hissar ...	4,129	5 196	675	90	9.903	7	898	9,064	58	5.891	3.609	500	7.118	784	2,098	4,906	3.579	1,515	361	9,628	11	2,865	7,063	72	8,428	728	844	4,720	21	5 259
Loharu ...	4,136	5.072	792	183	9,783	34	963	8.949	88	5,842	3,521	637	6,656	1,125	2,219	5 309	3,071	1,620	824	9,146	50	4 276	5 646	78	8 785	389	826	4 589	29	5 382
Rohtak ...	4,547	4,684	769	152	9,843	5	2,273	7,648	79	6,906	2,562	532	6,691	917	2,392	5,414	3.249	1 337	406	9,587	7	4,605	5 347	48	9,148	192	660	5.237	12	4.751
Dujana ...	4 274	5 019	707	56	9.944	...	1,068	8,902	30	6,384	3,156	460	6,980	900	2,120	5.352	3.123	1,525	603	9,383	14	4.634	5,339	27	8,923	270	807	4.975	39	4,986
Gurgaon ...	4.489	4,806	705	74	9 923	3	1,485	8 473	42	7,016	2,483	501	7.168	491	2,341	5,663	3 423	1,514	265	9.731	4	4,158	5 782	60	8 935	205	820	4,753	19	5.228
Pataudi ...	4,426	4,730	844	96	9,901	3	1,682	8 278	40	6,918	2.557	525	6.635	626	2,239	5.076	3.157	1,767	327	9 648	25	4.956	4.956	88	8 942	92	966	4,691	21	5.318
Delhi ...	4.648	4,479	873	131	9,866	3	2,077	7,866	57	6,872	2,466	662	6,723	573	2 704	5.245	3,198	1,557	322	9 671	7	4 868	5.078	54	8,908	210	882	4.553	40	5.407
Karnal ...	4,429	4,766	805	136	9,861	3	1,674	8.277	49	6,591	2,798	611	6,764	611	2,625	5.114	3,288	1,598	363	9,633	4	4,064	5 869	67	8,675	299	1,025	4 387	24	5.589
Jullundur ...	4.459	4,833	708	170	9,828	2	2,127	7,845	28	6,707	2,842	451	6,801	984	2,215	5 497	3,161	1,342	334	9 662	4	4,324	5 643	33	9 125	343	532	5,521	25	4.454
Kapurthala ...	4.285	5 055	660	110	9,890	...	1,457	8,522	21	6,535	3.059	405	6,927	914	2,159	5 206	3,491	1,309	256	9,744	6	3,536	6,437	27	8,952	465	583	5 369	52	4.579
Ludhiana ...	4,143	5,137	720	68	9.929	3	1,222	8,754	24	6,091	3,488	421	6.703	1 035	2.262	5,332	3 258	1,410	236	9,761	3	3,446	6,516	38	9.040	373	587	5 370	29	4.651
Maler Kotla ...	4,109	5,196	695	57	9,941	2	825	9,163	12	5,965	3,723	371	6,795	1,108	2,097	5,287	3,344	1,369	310	9,687	3	3 518	6,451	31	9,009	411	580	5,324	31	4,645
Ferozepore ...	3,868	5,565	567	28	9,971	1	460	9,522	18	5,633	3,974	393	7,302	761	1,937	4,661	4,077	1,262	100	9,897	3	1,463	8 507	30	8,353	1,014	633	5,233	35	4 732
Faridkot ...	3,877	5 591	532	16	9,984	...	467	9,519	14	5 670	3,938	392	7,308	893	1 799	4.578	4,168	1,224	79	9,920	1	1,211	8,768	21	8,315	1,068	617	5.254	24	4,722
Phulkian States. { *Patiala* ...	4,155	5,108	737	59	9,938	3	912	9,064	24	5 883	3,647	470	6 713	1,058	2,229	5,121	3 390	1,489	238	9 758	4	3.086	6,874	40	8,694	575	731	4 974	35	4 991
Nabha ...	4 132	5 195	673	41	9.959	...	891	9,088	21	5,845	3,750	386	6,716	1,212	2,072	5,145	3 370	1,485	257	9 741	2	3,587	6,349	64	8 935	252	723	4 982	13	b,005
Jind ...	4.454	4,820	726	135	9,862	3	1,766	8,233	61	6,417	3,106	477	6,717	1,050	2,233	5,358	3 184	1,458	515	9,480	5	4.415	5,530	55	8,974	270	756	4,978	12	5,010
Lahore ...	4,030	5,395	575	23	9 976	1	462	9,526	12	5 982	3,609	409	7,420	614	1,966	4,860	3,900	1,210	51	9 947	2	1,700	8.281	19	8,684	736	580	5,267	51	4,682
Amritsar ...	4,061	5,314	625	20	9.979	1	642	9 344	14	6.291	3.300	409	7,132	705	2 273	5,072	3.596	1,332	75	9,922	3	2,613	7 359	28	8,963	426	611	5.313	30	4,657
Gujranwala ...	3,908	5,541	551	9	9 990	1	349	9 642	9	5,766	3,974	320	7 417	687	1,896	4,823	4 056	1,121	43	9,954	3	1,487	8,405	18	9,643	873	484	5 681	44	4 275
Himalayan ...	4.450	4,902	648	159	9,839	2	969	9.005	26	5.975	3.559	466	7.517	636	1 847	5,086	3.132	1,782	447	9.547	6	4.376	5.526	98	8 584	345	1,071	4.077	48	5,875
Nahan ...	5.611	3,813	576	1,039	8,932	9	3.217	6,729	54	7.345	2.253	402	7,887	499	1,614	5 931	2,787	1,282	971	9,021	5	5,960	3,979	61	9.342	156	502	5.131	9	4,860
Simla and Simla States.	4 993	4,445	652	179	9,817	4	1,333	8,625	42	6,297	3,200	503	7.756	559	1,685	5,424	2,964	1,612	486	9,506	8	4,800	5,085	115	8,641	490	869	4,741	100	5,159

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Natural Division, District or State.	(i) CIVIL CONDITION OF 10 000 MALES														(ii) CIVIL CONDITION OF 10,000 FEMALES											
	At all ages.			0—10.			10—15.			15—40.			40 and over.			At all ages.			0—10			10—15.			15—40.			40 and over.		
	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
Kangra ...	4,050	5,283	667	35	9 964	1	541	9,444	15	5,655	3,870	475	7,288	702	2,010	4,805	3,209	1,986	405	9,589	6	4,288	5,607	105	8,404	264	1,332	3,461	32	6,507
Mandi and Suket	4,314	5,103	583	55	9 945	...	712	9,267	21	5,814	3 791	395	7,669	571	1,760	5,003	3,267	1,730	332	9,664	4	3,740	6,184	76	8,589	367	1,044	4,065	13	5,921
Chamba ...	4,102	5,083	725	76	9 922	2	489	9,489	22	5,296	4,217	487	7,341	780	1,879	4,996	3 314	1,690	267	9,725	8	3,113	6,826	61	8 704	502	794	4 403	60	5,537
Sub-Himalayan ...	4 022	5.354	624	39	9.959	2	693	9.290	17	5 923	3.655	422	7.334	638	2.028	4 881	3.726	1,393	158	9,839	3	2,671	7,288	41	8 623	669	708	5.076	46	4.878
Umballa ...	4,183	4,946	871	82	9.915	3	1,148	8,823	29	5,959	3.422	619	6,466	901	2,633	5,143	3,182	1,675	282	9,715	3	3.572	6 362	66	8,696	382	922	4,474	26	5,500
Kalsia ...	3,953	5 186	861	56	9.914	...	954	9 019	27	5,730	3 667	603	6,384	969	2,647	4,969	3,504	1,527	303	9,686	11	3 147	6,773	80	8,642	505	853	4,670	39	5,291
Hoshiarpur ...	4,296	4,998	706	1·3	9,884	3	1,500	8,474	26	6,273	3,280	447	6,906	955	2,139	5,333	3,089	1,578	422	9,572	6	4,074	5,266	60	8,992	260	748	4,902	28	5,070
Gurdaspur ...	4,002	5 357	641	30	9,968	2	768	9,269	23	6 098	3,470	432	7,103	756	2,141	4 934	3,630	1,436	180	9 817	3	3,404	6,551	45	8 909	375	716	4,785	28	5,187
Sialkot ...	4,066	5,374	560	16	9,983	1	490	9,496	14	6,215	3,439	346	7,503	588	1,903	4,935	3,774	1,291	78	9,920	2	2,301	7,675	24	8,880	584	539	5,397	25	4,578
Gujrat ...	3,933	5,507	560	18	9 981	1	384	9,606	10	5,647	4 007	346	7,728	421	1,851	4,712	4,069	1,219	59	9,940	1	1,379	8,598	23	8,244	1,231	525	5 626	60	4,314
Jhelum ...	3,874	5.553	573	16	9,984	...	304	9,687	9	5,616	4,618	366	7,710	434	1,856	4,577	3,953	1,470	48	9,950	2	1,442	8,531	27	8,048	1,126	826	5 100	79	4,821
Rawalpindi ...	3,901	5.543	556	23	9.976	1	409	9.580	11	5.524	4,081	395	7,749	492	1,849	4 645	3,962	1,393	114	9 882	4	2,026	7,934	40	8,281	886	833	4,910	77	5,013
Hazara ...	3,723	5,854	423	14	9.985	1	189	9,802	9	5,744	3 920	336	8,171	328	1,501	4,477	4,587	936	41	9,958	1	1,313	8,667	20	8,690	801	509	5,742	77	4,181
North-West Dry Area.	3 740	5.757	503	16	9 983	1	280	9,721	9	5,464	4,191	345	7,598	640	1,762	4,429	4,407	1,164	45	9.953	2	1,372	8,600	28	8,373	1,032	595	5,214	104	4,682
Montgomery ...	3,531	6,006	463	7	9.993	...	180	9 815	5	5,147	4,605	248	7,452	818	1,730	4,123	4,766	1,111	17	9 983	...	674	9,315	11	7,969	1,493	538	5 193	80	4,621
Shahpur ...	3,684	5,880	436	2	9,998	...	129	9,869	2	5,060	4,725	215	7,846	629	1,525	4,230	4,615	1,155	10	9,990	...	603	9,389	8	7,684	1,824	492	5 619	84	4,297
Mianwali ...	3,775	5,712	513	10	9,990	...	263	9,733	4	5 808	3,847	345	7,641	534	1,820	4,511	4 302	1,187	30	9 970	...	1,375	8,610	15	8.547	882	571	5,237	1·3	4,660
Chenab Colony ...	4 042	5,530	428	39	9.959	2	519	9.471	10	5,764	3.956	280	7,880	630	1,490	4,856	4,291	853	108	9,890	2	2,088	7,891	21	8,784	851	365	6,144	69	3,787
Jhang ...	3 536	5,581	483	2	9,998	...	136	9,862	2	5 040	4,735	225	7,383	503	1,714	4,281	4,581	1,138	12	9 988	...	756	9,236	8	8,002	1,506	492	5,528	102	4,370
Multan ...	3 652	5 790	558	12	9,988	...	268	9 728	4	5,522	4 101	377	7,182	778	2,040	4,351	4,422	1,227	41	9 959	...	1,386	8,596	18	8,472	869	659	4 709	119	5,172
Bahawalpur ...	3 653	5,706	641	23	9,976	1	333	9,647	20	5,394	4,121	485	7,190	709	2 101	4 400	4,836	1,374	72	9 923	5	2.009	7,899	92	8,491	694	815	4,747	105	5,148
Muzaffargarh ...	3,742	5,656	602	23	9,977	...	332	9,662	6	5,877	3,684	439	7,271	548	2,181	4,570	4,238	1,192	82	9,900	12	1,832	8 144	24	8,799	588	613	4,861	81	5 058
Dera Ghazi Khan	3,780	5 693	527	13	9,987	...	323	9,669	8	5,811	3,786	403	7,702	499	1,799	4,603	4,232	1,165	48	9,951	1	1,954	8 020	26	8,894	513	593	5,244	63	4,693
Peshawar ...	3,655	5 912	433	8	9.991	1	127	9 854	19	4,970	4 721	309	8,015	508	1,477	4,298	4,501	1,207	18	9,982	2	920	9,043	37	8,061	1,320	619	5,048	165	4,787
Malakand Dir, Swat Chitral.	5,877	3,756	367	227	9,773	...	673	9,038	289	5,754	3,946	302	8,177	760	1,063	4,945	3,187	1,868	...	10,000	...	...	10.000	...	8,444	667	889	3,333	476	6,191
Kohat ...	3,897	5,654	449	28	9,971	1	410	9,572	18	5,596	4,039	365	7,880	500	1,620	4,248	4,571	1,181	61	9,937	2	1,502	8,473	25	8,231	1,021	748	5,052	131	4,817
Kurrum ...	3,771	5,759	470	...	10,000	...	471	9,511	18	5,724	3,837	439	7,851	425	1,724	4,419	4,469	1,112	26	9,974	...	1,569	8,379	52	8,576	785	639	5,108	120	4,780
Bannu ...	3,769	5,751	480	8	9,992	...	306	9,684	10	5,542	4,068	390	7,705	580	1,715	4,313	4,567	1,120	18	9 992	...	1,248	8,731	21	8,400	992	608	5 156	190	4,654
Dera Ismail Khan ...	3,868	5,617	515	25	9.973	2	253	9.737	10	5,783	3,802	415	7,647	531	1,822	4,453	4,254	1,293	46	9 949	5	1,149	8,824	27	8,401	879	720	4,789	90	5,121

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Subsidiary Table XVI.—*Proportion of Wives to Husbands for Religions and Natural Divisions.*

Natural Division, District or State.	Number of Married Females per 1,000 Married Males.					
	All Religions.	Hindus.	Sikhs.	Jains.	Buddhists.	Mohammadans.
1	2	3	4	5	6	7
Total for both Provinces	1,022·2	1,012·7	1,011·4	1,007·1	917·	1,033·8
Total British Territory (*i*) including North-West Frontier Province.	1,025·	1,014·7	993·4	1,015·7	974·8	1,036·4
Total British Territory (*ii*) excluding North-West Frontier Province.	1,030·5	1,022·	1,016·6	1,015·7	974·8	1,039·6
Total North-West Frontier Province ...	992·2	654·4	314·4	1,000	...	1,017·4
Total Native States	1,008·5	1,006·3	1,015·4	969·5	839·2	1,010·7
Total Punjab	1,026·4	1,018·1	1,016·3	1,007 1	917·	1,036·3
Indo-Gangetic Plain West	1,015·5	1,008·4	1033·1	1,011·5	1,000	1,019·
Hissar	1,032·9	1,029·5	1,107·3	1,090·3	....	1,031·1
Loharu	1,112·	1,110·5	...	666·6	...	1,125·2
Rohtak	1,062·7	1,048·9	450	1,031·1	...	1,156·5
Dujana	1,173·0	1,161·6	...	...	...	1,211·3
Gurgaon	1,027·7	1.016·1	361·7	1,057·1	...	1 053·9
Pataudi	1,038·2	1,032·8	...	1,136·3	...	1,064·0
Delhi	952·5	959·0	315·3	980·0	...	976·3
Karnal	974·5	973·0	989·9	975·8	...	978·8
Jullundur	1,044·5	1,045·0	1,037·8	1,015·4	...	1,046·6
Kapurthala	1,032·9	1,055·2	966·0	977·7	1,000	1,039·2
Ludhiana	1,059·4	1,057·9	1,084·3	1,025 1	...	1,044·1
Maler Kotla	1,092·5	1,106·4	1,070·9	951·1	...	1,089 9
Ferozepur	997·0	969·3	1,017·2	1,023·3	...	1,003·2
Faridkot	946·8	946·3	944·8	869·5	...	951·2
Phulkian States. *Patiala*	1,010·9	1,005·2	1,044·1	932·1	...	994·3
Phulkian States. *Nabha*	997·9	1,014·1	1,000 2	952·3	...	953·0
Phulkian States. *Jind*	1,008·8	1,017·5	969·8	995·5	...	988·4
Lahore	970·0	914·4	979·4	1,009·2	...	990·1
Amritsar	1,035·9	1,013·6	1 074·9	1,061·5	...	1,025·0
Gujranwala	1,044·2	1,071·8	1,019·6	1,072·2	...	1,038·4
Himalayan	1,019·5	1,029·4	574 8	900·	916·9	868·1
Nahan	843·0	845·9	488·2	900·	...	831·3
Simla and *Simla States*	947·5	960·2	480·9	942	882·5	614·3
Kangra	1,097 1	1,105·2	817·6	714·3	974·7	988 7
Mandi and Suket	1,053·3	1,057 1	705·9	690·8	...	920·9
Chamba	1,100·1	1,104·5	681·8	...	833·3	1,04,·0
Sub-Himalayan	1,067·2	1,055·9	1,004·	998·7	1,000	1,070·5
Amballa	991 7	1,000·7	934·2	1,011·9	...	988·1
Kalsia	1,026·4	1,027·9	1,044 4	1 064·5	...	1,018·2
Hoshiarpur	1,095·1	1,113·0	1,028·7	924·3	...	1,080 0
Gurdaspur	1,040·4	1 047·4	1,167·2	1,000	...	1,038·8
Sialkot	1,081·1	1,093·3	1,055 4	1,021·7	1,000	1,079·2
Gujrat	1,111·6	1,108·7	1,142·5	1,333·3	...	1,110 2
Jhelum	1.156 5	1,190·4	1,072 2	1,076·9	...	1,156·1
Rawalpindi	1,046·9	875 6	863·4	979·5	...	1,078·7
Hazara	1,045 5	841·1	792·2	...	...	1,058 4
North-West Dry Area	987·6	919·5	747·4	875·	...	1,012·2
Montgomery	1,006·3	1,049·6	865·9	2,000	...	1,001·7
Shahpur	1,055·7	1·096·4	1,075 4	...	...	1,048·5
Mianwali	1,070·	1,063·7	1,152·2	857·1	...	1,070·4
Chenab Colony	891·8	849·1	872·2	333·3	...	919·6
Jhang	1,076·9	1,189·6	925·6	...	...	1,049·3
Multan	987 4	933·7	625·9	800	...	1,005·8
Bahawalpur	1,010·2	950·9	836·9	...	....	1 024·5
Muzaffargarh	1,028·5	965·2	974·6	...	...	1,038·7
Dera Ghezi Khan	1,020·	065·6	560·7	1,090·9	...	1,029·4
Peshawar	986·6	647·1	521 8	...	....	1,025·2
Malakand, Dir, Swat and Chitral ...	9·5	19·5	...	...	....	5·5
Kohat	853·9	393 9	20·	...	...	934·4
Kurram	966·3	758·5	107·3	...	...	998 8
Bannu	947·	719·3	105·8	1,666·6	...	1,002·2
Dera Ismail Khan	965 7	800 3	121·4	...	...	1,035·8

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SUBSIDIARY TABLE XVII.—*Polygamy in the Provinces of the Punjab and North-West Frontier Province by castes.*

CASTE OR TRIBE.	TOTAL.		HINDUS.		SIKHS.		JAINS.		MAHAMMADANS.		CHRISTIANS.	
	Having 2 wives.	Having more than 2 wives.	Having 2 wives.	Having more than 2 wives.	Having 2 wives.	Having more than 2 wives.	Having 2 wives.	Having more than 2 wives.	Having 2 wives.	Having more than 2 wives.	Having 2 wives.	Having more than 2 wives.
1	2	3	4	5	6	7	8	9	10	11	12	13
Grand Total ...	**51,212**	**509**	**14,528**	**197**	**3,019**	**2**	**8**	...	**33,639**	**310**	**18**	...
Agari	2	...	2	...	...	...	...	...	...	...	...	...
Aheri	19	...	19	...	...	...	...	...	...	...	...	...
Ahir	156	...	151	...	...	...	...	...	5	...	...	...
Arab	21	...	...	...	...	...	...	...	21	...	...	...
Arain	1,471	...	...	...	...	...	...	...	1,471	...	...	...
Arora	697	...	617	...	75	...	...	...	5	...	...	...
Awan	2,178	33	...	...	...	...	...	...	2,178	33	...	...
Arya	3	...	3	...	...	...	...	...	...	...	...	...
Baddun	9	1	1	...	...	...	...	...	8	1	...	...
Baghban	48	...	...	...	...	...	...	...	48	...	...	...
Bahrupia	9	...	...	...	9	...	...	...	...	...	...	...
Banjara	19	...	5	...	8	...	...	...	6	...	...	...
Bania	117	...	108	...	2	...	6	...	1	...	...	...
Barar	13	...	9	...	...	...	...	...	4	...	...	...
Barwala	78	...	20	...	...	...	...	...	58	...	...	...
Batera	1	...	1	...	...	...	...	...	...	...	...	...
Batwal	28	...	28	...	...	...	...	...	...	...	...	...
Bawaria	35	...	32	...	2	...	...	...	1	...	...	...
Bazigar	67	...	51	...	3	...	...	...	13	...	...	...
Bhabra	5	...	3	...	...	...	2	...	...	...	...	...
Bhand	4	...	...	...	...	...	...	...	4	...	...	...
Bhatai	62	1	1	...	...	...	...	...	61	1	...	...
Bharbhunja	16	...	15	...	...	...	...	...	1	...	...	...
Bhat	25	19	...	4	...	...	...	...	2	...	...	...
Bhatiara	65	1	...	...	...	...	...	...	65	1	...	...
Bhatia	12	...	9	...	3	...	...	...	...	...	...	...
Brahman	792	15	783	15	9	...	...	...	...	...	...	...
Bhanjra	4	1	4	1	...	...	...	...	...	...	...	...
Bhati	6	...	6	...	...	...	...	...	...	...	...	...
Beldar	80	...	...	...	...	...	...	...	10	...	...	...
Bhojki	10	1	10	1	...	...	...	...	...	...	...	...
Bilech	2,011	...	...	...	...	...	...	...	2,011	...	...	...
Bhatti	185	...	...	...	...	...	...	...	185	...	...	...
Bishnoi	43	...	43	...	...	...	...	...	...	...	...	...
Bodla	3	...	...	...	...	...	...	...	3	...	...	...
Bohra	6	...	6	...	...	...	...	...	...	...	...	...
Chamar	1,901	8	1,605	8	67	...	...	...	229	...	...	...
Changar	42	...	...	...	...	...	...	...	42	...	...	...
Chhimba	135	...	55	...	24	...	...	...	56	...	...	...
Chhimar	1	...	...	...	...	...	...	...	1	...	...	...
Chuhra	1,134	3	841	...	21	...	...	...	272	3	...	...
Chhang	19	...	19	...	...	...	...	...	...	...	...	...
Chanal	15	...	15	...	...	...	...	...	...	...	...	...
Dabgar	2	...	...	...	...	...	...	...	2	...	...	...
Dagi and Koli	563	24	563	24	...	...	...	...	...	...	...	...
Daoli	10	1	3	1	...	...	...	...	7	...	...	...
Darugar	1	...	...	...	...	...	...	...	1	...	...	...
Darzi	71	...	12	...	...	...	...	...	59	...	...	...
Daudpotra	28	...	...	...	...	...	...	...	28	...	...	...
Dhanak	131	...	131	...	...	...	...	...	...	...	...	...
Dhangri	31	3	31	3	...	...	...	...	...	...	...	...
Dhobi	305	2	18	...	...	...	...	...	287	2	...	...
Dhund	221	6	...	...	...	...	...	...	221	6	...	...
Dhusar	2	...	2	...	...	...	...	...	...	...	...	...
Dogar	109	...	1	...	...	...	...	...	108	...	...	...
Desali	1	...	1	...	...	...	...	...	...	...	...	...
Dumna	300	6	298	6	...	...	...	...	2	...	...	...
Darain	17	1	17	1	...	...	...	...	...	...	...	...
Faqirs	477	1	128	1	7	...	...	...	342	...	...	...
Gadaria	38	...	37	...	...	...	...	...	1	...	...	...
Gaddi	32	...	32	...	...	...	...	...	...	...	...	...
Gagra	5	...	...	...	...	...	...	...	5	...	...	...
Gakkhar	57	1	...	...	...	...	...	...	57	1	...	...
Ghai	13	3	13	3	...	...	...	...	...	...	...	...
Ghirath	581	12	581	12	...	...	...	...	...	...	...	...
Ghose	8	...	...	...	...	...	...	...	8	...	...	...
Ghulam	2	...	...	...	...	...	...	...	2	...	...	...
Gorkha	1	...	...	...	...	...	...	...	...	...	...	...
Gujar	1,169	11	219	1	1	...	...	...	938	10	...	...
Harni	10	...	...	...	...	...	...	...	10	...	...	...
Hesi	6	2	6	2	...	...	...	...	...	...	...	...
Hali	1	...	1	...	...	...	...	...	...	...	...	...
Jaujua	81	1	...	...	...	...	...	...	81	1	...	...
Jatswara	1	...	1	...	...	...	...	...	...	...	...	...
Jhabel	30	...	...	...	...	...	...	...	30	...	...	...
Jhinwar	416	1	236	1	24	...	...	...	156	...	...	...
Jogi and Rawal	93	2	47	2	...	...	...	...	46	...	...	...
Julaha	997	7	253	1	7	...	...	...	737	6	...	...
Jat	12,155	7	3,003	3	2,353	1	...	...	6,799	3	...	...
Kachhi	1	...	1	...	...	...	...	...	...	...	...	...
Kahut	40	...	...	...	...	...	...	...	40	...	...	...
Kakkezai	23	...	...	...	...	...	...	...	23	...	...	...
Kalal	30	...	19	...	2	...	...	...	9	...	...	...
Kamboh	181	...	66	...	28	...	...	...	87	...	...	...
Kanchan	1	...	...	...	...	...	...	...	1	...	...	...
Kanera	11	...	...	...	...	...	...	...	11	...	...	...
Kanet	1,610	75	1,610	75	...	...	...	...	...	...	...	...
Kanjar	11	...	3	...	...	...	...	...	8	...	...	...
Kartal	8	...	3	...	4	...	...	...	1	...	...	...

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SUBSIDIARY TABLE XVII.—*Polygamy in the Provinces of the Punjab and North-West-Frontier Province by castes*—contd.

CASTE OR TRIBE.	TOTAL.		HINDUS.		SIKHS.		JAINS.		MOHAMMADANS.		CHRISTIANS.	
	Having 2 wives.	Having more than 2 wives.	Having 2 wives.	Having more than 2 wives.	Having 2 wives.	Having more than 2 wives.	Having 2 wives.	Having more than 2 wives.	Having 2 wives.	Having more than 2 wives.	Having 2 wives.	Having more than 2 wives.
1	2	3	4	5	6	7	8	9	10	11	12	13
Kashmiri	192	3	1	...	...	...	...	...	191	3	...	...
Kaiath	5	...	1	...	...	...	...	...	4	...	...	...
Khokhar	208	...	...	...	...	...	...	...	208	...	...	...
Khakha	3	...	...	...	...	...	...	...	3	...	...	...
Khanzada	8	...	...	...	...	...	...	...	8	...	...	...
Kanshi	5	...	...	...	...	...	...	...	5	...	...	...
Kharral	58	...	...	...	...	...	...	...	58	...	...	...
Khatik	9	...	3	...	...	...	...	...	6	...	...	...
Khatri	224	2	197	1	27	1	...	...	...	...	...	...
Khattar	7	...	...	...	...	...	...	...	7	...	...	...
Khoja	151	...	...	...	...	...	...	...	151	...	...	...
Khumra	5	...	...	...	...	...	...	...	5	...	...	...
Kori	1	...	1	...	...	...	...	...	...	...	...	...
Kumhar	863	4	267	3	15	...	...	...	581	1	...	...
Kunjra	6	...	...	...	...	...	...	...	6	...	...	...
Kurmi	1	...	1	...	...	...	...	...	...	...	...	...
Kamangar	4	...	4	...	...	...	...	...	...	...	...	...
Kantarwal	99	6	...	...	...	...	...	...	99	6	...	...
Kutana	140	...	...	...	...	...	...	...	140	...	...	...
Labana	107	...	34	...	65	...	...	...	8	...	...	...
Lilari	28	...	...	...	...	...	...	...	28	...	...	...
Lodha	2	...	2	...	...	...	...	...	...	...	...	...
Lohar	695	9	267	5	10	...	...	...	418	4	...	...
Lalla	9	...	...	...	...	...	...	...	9	...	...	...
Machhi	386	...	1	...	...	...	...	...	385	...	...	...
Mahajan (Pahari)	19	...	19	...	...	...	...	...	...	...	...	...
Mahtam	75	...	29	...	16	...	...	...	30	...	...	...
Mali	94	...	94	...	...	...	...	...	...	...	...	...
Mallah	213	...	9	...	...	...	...	...	204	...	...	...
Maniar	7	...	...	...	...	...	...	...	7	...	...	...
Marija	4	...	1	...	...	...	...	...	3	...	...	...
Megh	67	...	64	...	2	...	...	...	1	...	...	...
Meo	515	...	...	...	...	...	...	...	515	...	...	...
Mina	5	...	1	...	...	...	...	...	4	...	...	...
Mirasi	467	1	6	...	...	...	...	...	461	1	...	...
Mochi	833	1	1	...	...	...	...	...	832	1	...	...
Mughal	248	2	...	...	...	...	...	...	248	2	...	...
Mahar	115	1	...	...	...	...	...	...	115	1	...	...
Marth	2	...	...	...	...	...	...	...	2	...	...	...
Marwari	...	1	...	1	...	...	...	...	...	...	...	...
Mazhabi	9	...	2	...	7	...	...	...	...	...	...	...
Musalli	100	...	...	...	...	...	...	...	100	...	...	...
Nai	628	...	186	...	24	...	...	...	418	...	...	...
Naik	2	...	2	...	...	...	...	...	...	...	...	...
Nat	10	...	5	...	...	...	...	...	5	...	...	...
Nungar	15	...	9	...	...	...	...	...	6	...	...	...
Niaria	7	...	2	...	...	...	...	...	5	...	...	...
Od	43	...	34	...	1	...	...	...	8	...	...	...
Pakhiwara	6	...	...	...	...	...	...	...	6	...	...	...
Paracha	54	1	...	...	...	...	...	...	54	1	...	...
Patwa	3	...	...	...	...	...	...	...	3	...	...	...
Penja	17	...	4	...	...	...	...	...	13	...	...	...
Perna	3	...	...	...	...	...	...	...	3	...	...	...
Pujari	...	1	...	1	...	...	...	...	...	...	...	...
Purbia	3	...	3	...	...	...	...	...	...	...	...	...
Pathan	4,251	149	...	...	...	...	...	...	4,251	149	...	...
Pachada	58	...	...	...	...	...	...	...	58	...	...	...
Phiphra	2	...	1	...	...	...	...	...	1	...	...	...
Qalandri	3	...	...	...	...	...	...	...	3	...	...	...
Qassab	228	2	...	...	...	...	...	...	228	2	...	...
Qizilbash	2	...	...	...	...	...	...	...	2	...	...	...
Qureshi	293	5	...	...	...	...	...	...	293	5	...	...
Rahbari	1	...	1	...	...	...	...	...	...	...	...	...
Raj	12	...	2	...	2	...	...	...	8	...	...	...
Rajput	3,837	40	580	18	21	...	...	...	3,236	22	...	...
Rangrez	33	3	...	...	...	...	...	...	33	3	...	...
Rathi	174	2	174	2	...	...	...	...	...	...	...	...
Rawat	9	...	...	...	...	...	...	...	9	...	...	...
Reia	4	...	2	...	...	...	...	...	2	...	...	...
Ror	12	...	12	...	...	...	...	...	...	...	...	...
Saiad	1,232	15	...	...	...	...	...	...	1,232	15	...	...
Saikalgar	4	...	1	...	2	...	...	...	1	...	...	...
Saini	80	...	67	...	12	...	...	...	1	...	...	...
Sangtarash	3	...	1	...	...	...	...	...	2	...	...	...
Sansi	59	...	47	...	1	...	...	...	11	...	...	...
Sapela	...	1	...	...	...	...	...	...	...	1	...	...
Surrera	32	...	32	...	...	...	...	...	...	...	...	...
Shekh	411	1	...	...	...	...	...	...	411	1	...	...
Sud	24	1	24	1	...	...	...	...	...	...	...	...
Sunar	289	7	126	...	35	...	...	...	128	7	...	...
Sawathi	183	7	...	...	...	...	...	...	183	7	...	...
Sewak	17	...	17	...	...	...	...	...	...	...	...	...
Sepi	8	1	8	1	...	...	...	...	...	...	...	...
Sehnai	7	...	7	...	...	...	...	...	...	...	...	...
Tahim	1	...	...	...	...	...	...	...	1	...	...	...
Tagah	3	...	1	...	...	...	...	...	2	...	...	...
Tamboli	1	...	...	...	...	...	...	...	1	...	...	...
Tanaoli	117	3	...	...	...	...	...	...	117	3	...	...
Tarkhan	1,071	6	261	1	126	...	...	...	684	5	...	...
Teli	418	1	4	...	...	...	...	...	414	1	...	...

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SUBSIDIARY TABLE XVII.—*Polygamy in the Provinces of the Punjab and North-West Frontier Province by castes*—concld.

CASTE OR TRIBE.	TOTAL.		HINDUS.		SIKHS.		JAINS.		MOHAMMADANS.		CHRISTIANS.	
	Having 2 wives.	Having more than 2 wives.	Having 2 wives.	Having more than 2 wives.	Having 2 wives.	Having more than 2 wives.	Having 2 wives.	Having more than 2 wives.	Having 2 wives.	Having more than 2 wives.	Having 2 wives.	Having more than 2 wives.
1	2	3	4	5	6	7	8	9	10	11	12	13
Thakar	71	...	71	...	...	...	...	...	...	...	...	...
Thathiar	6	1	6	1	...	...	...	...	...	...	...	...
Thavi	7	1	7	1	...	...	...	...	...	...	...	...
Thori	14	...	14	...	...	...	...	...	...	...	...	...
Toba	4	...	...	...	...	...	...	...	4	...	...	...
Turk	13	1	...	...	...	...	...	...	13	1	...	...
Ulama	58	...	...	...	...	...	...	...	58	...	...	...
Native Christian	18	...	...	...	...	...	...	...	...	...	18	...
Others	4	...	3	...	...	...	...	...	1	...	...	...

Grand total, column 3 (500), includes 456 men having 3 wives.

" " " " " 49 " " 4 "

" " " " " 2 " " 5 "

" " " " " 2 " " 6 "

SUBSIDIARY TABLE XVIII.—*Polyandry in Kangra, Rawalpindi and the Native State of Bashahr.*

	Caste.	KANGRA AND RAWALPINDI.						BASHAHR STATE.					
		Women having 2 husbands.	Women having 3 husbands.	Women having 4 husbands.	Women having 5 husbands.	Women having 6 husbands.	Total.	Women having 2 husbands.	Women having 3 husbands.	Women having 4 husbands.	Women having 5 husbands.	Women having 6 husbands.	Total.
	1	2	3	4	5	6	7	8	9	10	11	12	13
1	Brahman	3	...	...	...	...	3	96	7	...	...	...	103
2	Dagi and Koli	1	...	...	...	...	1	176	48	16	7	...	247
3	Jad (Buddhist)	...	...	...	...	...	...	7	...	2	2	...	11
4	Julaha (in Rawalpindi only)	2	...	...	...	...	2	...	...	...	...	...	...
5	Kanets	54	18	10	2	1	85	521	173	68	42	...	804
6	Lohar	2	1	...	...	...	3	29	...	...	1	...	30
7	Mochi (in Rawalpindi only)	2	...	...	...	...	2	...	...	...	...	...	...
8	? Qureshi (in Rawalpindi only)	1	...	...	...	...	1	...	...	...	...	...	...
9	Rajput	3	1	...	...	...	4	13	...	...	...	...	13
10	Thakar	...	...	...	1	...	1	...	...	...	...	...	...
11	Tarkhan	...	...	...	...	...	...	23	9	...	...	...	32
	Total	68	22	10	3	1	102*	865	237	86	52	...	1,240

* i.e., 97 in Kangra, and 5 in Rawalpindi as noted in column 1

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CHAPTER V.

EDUCATION.

1. The Statistics of Literacy.—The statistics of literacy obtained at the recent Census are of exceptional interest, having been compiled on an entirely new plan. In 1881 each person was recorded as (i) "learning," that is to say, as under instruction, or (ii) as able to read and write, or (iii) as illiterate. In 1891 the same rule was laid down, but literacy in English was further separately tabulated. On the present occasion the languages in which each person was literate, *i.e.*, those which he or she could both read and write were recorded; but, on the other hand, no distinction was made between those "learning" or under instruction, and those who were literate. In other words, no attempt was made to record the *degree* of literacy. It will be clear that the Census agency could hardly undertake to examine into people's linguistic attainments, and in several languages, or rather characters, examinations are not held by any authority. It was therefore judged better to record the languages known as stated by each person and not to confine the returns to those who had passed a qualifying examination by a certain standard. Hence by "literate" in the returns of the present Census is meant a person who considers him or herself literate, *i.e.*, able to read or write, and literacy includes every degree of proficiency.

Table C, Vol. III, Census Report, 1892.

The meaning of the term "language."—By the term language was meant not merely every distinct tongue, such as Arabic or German, but also every different character, such as Gurmukhi, the sacred character of the Sikhs: Lande or Kirarki, the commercial script which has chiefly local forms in the Punjab alone: and the character in use in the ancient Hindu settlements in the Punjab Himalayas, which also has certain local variations, and which is usually termed Tankri, though that name is also applied to the commercial scripts of the plains. These scripts will be described later, but in the meantime it is necessary to bear in mind that the term literacy is not confined to proficiency in the official languages, but includes ability to read and write the rude alphabets in popular use.

2. The value of the Census returns.—No attempt will be made here to compare the data obtained in the Census with the statistics of the Education Department. The former comprehend literacy of a kind of which that Department takes no cognizance, and of which it could furnish no statistics; and, on the other hand, the Census returns are doubtless imperfect, because the enumerating staff, having no standard to guide them, had to use their own judgment as to whether a person who could read and write but indifferently well was "literate" within the meaning of the instructions, or not. The tendency apparently was to record mere beginners as illiterate, because, in this as in other matters, the instructions issued for the recent Census were read in the light of those issued on previous occasions; and, as the rule to record those under instruction was omitted, it was inferred that "learners" were not to be recorded. Again, as Government does not, as a rule, teach Lande or Tankri, it was at first imagined that literacy in those characters did not count for Census purposes, though the omissions in the final record, due to this misconception, must have been comparatively few. Briefly, it may be said that the figures for literacy generally rather underestimate than overstate the numbers literate, especially in the case of the popular scripts, and in the school-going ages. On the other hand, the rule that only those who can both read *and write* should be deemed literate may occasionally have been disregarded, especially in the case of women, who often learn to read Arabic, Gurmukhi and other characters, because they are used in religious books, though they do not learn to write.

3. Literacy by religions, British Territory.—Taking the British Districts first, we find that according to the returns the most highly educated community is that of the Parsis, three-fifths of whom are literate. Among Christians only

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34,017 are literate, or less than half. Of 10,956 Christians between the ages of 10 and 20, only 4,448 are returned as literate. In the other religions the proportions are those given in the margin, and taking the population of all religions we find that out of nearly twenty-two and a half million souls, over 857,000, or one in twenty-six are literate.

Literates in British Territory.

—	All ages.	Adults (over 20).
Jains	1 in 4	1 in 3
Buddhists	1 in 8	1 in 6
Sikhs	1 in 15	1 in 10
Hindus	1 in 15	1 in 10
Mohammadans	1 in 69	1 in 46

(The Sikhs being slightly in advance of the Hindus.)

Native States.—The population of the Native States is not so advanced. Out of some 4,425,000 souls, 119,560, or only one in thirty-seven are returned as literate, the most highly educated communities being the Christians and Parsis. The former are in the Native States mainly Europeans or persons who have had an English education, and form a small community of only 780 souls, while the Parsis number only 32. The other religions show the proportions given in the margin. In both cases the order of merit is nearly the same. The Jains stand far ahead of the other religions, while Buddhism takes second place. Sikhism, which has borrowed much from Buddhistic ideas, should have taken a better position, but in the Native States the Sikhs appear to be far behind the Hindus in education. The Mohammadans, despite their literary activity, are, as a body, exceedingly backward, in both instances.

—	All ages.	Adults (over 20).
Jains	1 in 4	1 in 3
Buddhists	1 in 25	1 in 16
Hindus	1 in 27	1 in 19
Sikhs	1 in 44	1 in 30
Mohammadans	1 in 98	1 in 70

4. Comparison with the returns of 1891.—For the reasons already noted the present figures undoubtedly exclude many learners. If we assume that *no* learners are now included in our figures for literates, we could infer that there had been great progress in British Territory, but marked retrogression in the Native States. But we cannot make that assumption, and assuming that the majority of the learners have still been returned as literate we find that there has been some advance in British Districts, while in the Native States education is far more backward than it was ten years ago. The figures in the marginal table show that in British Territory we have now 162,956 more literates to set off, against 166,683 learners in 1891, while the Native States return 5,676 fewer literates, or, adding the 13,779 learners of 1891, no less than 19,455 fewer learners and literates combined than in 1901. To this unsatisfactory result the Sikh figures are an exception, for the Sikhs in British Districts

—	1891. Learning.	1891. Literate.	Proportion of literates, 1891.	Total literates, 1901.	Increase or decrease of literates.
BRITISH TERRITORY.					
Hindus	80,755	433,753	1 in 18	512,207	+78,454
Sikhs	13,650	72,776	1 in 19	104,993	+32,217
Jains	1,650	10,363	1 in 4	11,757	+1,394
Buddhists	43	335	1 in 17	481	+146
Mohammadans ...	65,562	147,177	1 in 79	193,308	+46,131
Christians	4,975	29,476	3 in 5	34,017	+4,547
Total British Territory	166,683	694,147	1 in 30	857,103	+162,956
NATIVE STATES.					
Hindus	8,585	97,122	1 in 26	89,941	−7,181
Sikhs	936	12,231	1 in 39	13,452	+1,221
Jains	82	1,459	1 in 4	1,623	+164
Parsis	4	40	3 in 5	22	−18
Mohammadans ...	4,122	14,188	1 in 90	13,880	−308
Christians	50	191	5 in 9	521	+331
Buddhists	...	...	...	111	+111
Others	...	5	...	10	+5
Total Native States ...	13,779	125,236	1 in 34	119,560	−5,676

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return 18,567 more literates, including learners so returned, than in 1891 and show a substantial advance also in the Native States. The Hindus are practically stationary in British Territory and retrograde in the Native States, while the Mohammadans appear to be retrogressing in both, for they return 19,431 fewer literates, including learners, than in 1891.

This condition of affairs in Native States Territory merits further notice, as no educational statistics are available in this case. It appears that in British Territory, of the population aged 15—20, 1 in 19 is returned as literate, whereas in Native States the ratio is only 1 in 29, so that at the age when secondary education is being imparted the States seem to be behind-hand, but it must be borne in mind that from the ruling chiefs downwards, many of their younger men are being educated in schools and colleges in British Territory. How far the decrease in the numbers of educated people in the States is due to an increasing tendency on the part of educated men in the Native States to seek their fortunes in the British services or in trade in the British towns I cannot say, but it is not impossible that the superior advantages of service under the Crown and the greater scope afforded to enterprise in British Territory are attracting more and more some of the best elements in the Native States. This suggestion is borne out by the fact that the number of literate females in the Native States has actually risen since 1891, and this in spite of a decrease in the number of Mohammadan females returned as literate.

Female literates (and learners, 1891) in Native States.

	1901.	1891.
All religions	2,900	2,375
Hindus	1,511	1,234
Sikhs	543	383
Mohammadans	548	645

5. Literacy by Districts and States.—Taking males only, the proportion of literates to the total population does not vary in the different Districts and States as much as one might have anticipated, as it only ranges from 33 *per mille* in Kurram to 101 in Multan, which appears to have the most generally literate population in these Provinces. That this is not due altogether to a numerous literate population in Multan town and cantonment is evident from the fact that Jhang also contains a high proportion of literate males, and indeed the Districts of the South-West generally have a good proportion of literates. Of the Natural Divisions the Indo-Gangetic Plain is distinctly behind the rest of these Provinces, for, though it includes the cities of Delhi, Lahore and Amritsar, it has only 60 male literates *per mille* as against 66 in the Himalayan and Sub-Himalayan and 70 in the North-West Dry Area. This is possibly due to the system of caste which practically forbids the lower classes to accept education, whereas in the South-West and trans-Indus there is no such restriction. It is precisely the same with female education, for, in spite of such exceptions as Delhi, Lahore, Amritsar, Ludhiana and Gujranwala, which return over 4 literate females *per mille*, female education in the Indo-Gangetic Plain is backward, while it is comparatively most advanced in the North-West Dry Area. Yet so few are the literates among females that only the nine marginally noted Districts return five or more literates *per mille*.

Subsidiary Table V.

Literates per 1,000 males.

Multan	101
Jhang	97
Dera Ismail Khan	92
Rawalpindi	92
Jhelum	82
Ludhiana	82
Hazara	35
Kurram	33

Literates per 1,000 females.

Peshawar	9·6
Rawalpindi	8·9
Simla, etc.	8·5
Lahore	7·2
Shahpur	7·
Delhi	5·8
Amritsar	5·3
Jhang	5·2
Dera Ismail Khan	5·

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6. Progress in Literacy.—The Sub-Himalayan area shows the greatest advance in literacy, yet it only returns 9·8 *per mille* more male literates than in 1891. The most progressive Districts are noted in the margin, together with the three which have retrogressed most. It is noteworthy that only two States show an actual falling off in the ratio of literates since 1881, *viz.*, Patiala (10 *per mille*) and Dujana (1·6 *per mille*).

Increase or decrease in literates *per mille* since 1891.

District.	Male.	Female.
Jhelum	+ 26·4	+ 2·1
Multan	+ 26·1	+ 1·8
Jhang	+ 25·3	+ 4·
Bannu	+ 23·8	+ 1·7
Dera Ismail Khan	+ 23·5	+ 4·
Kohat	+ 23·	+ 1·6
Loharu	+ 19·6	+ 1·
Maler Kotla	+ 19·5	+ 1·5
Hazara	— 5·4	+ ·3
Mandi and Suket	— 5·3	— ·4
Patiala	— 10·5	+ ·6

Subsidiary Table V.

7. The Provincial Vernaculars.—In the Census instructions the term 'language' was used, loosely, for 'scripts' like Gurmukhi, Landa and Tankri, which are in reality not 'languages' at all, as they are not spoken dialects or tongues, but systems of writing. The term 'written character' would have been better. Nevertheless the data obtained are probably fairly accurate, as the intention of the rule was generally grasped. They illustrate, though only imperfectly, the extremes to which variations in usage are carried in this part of India. Just—as we shall see in the next chapter on language—as there is a tendency for each religion and for each trade-guild to develope a sacred dialect or a commercial argot of its own, so the main religions and the literate castes appear to evolve more or less consciously distinctive scripts.

At the same time we must carefully distinguish between the written script and the spoken language. It is characteristic of Indian society, in these Provinces that there should be a good deal of cross-division in this respect. Thus Gurmukhi is not necessarily the character in which Punjabi is written, nor would a person (for example an Arora woman in Bahawalpur) who writes Gurmukhi and nothing else necessarily speak Punjabi. The holy Granths of the Sikhs are written almost entirely in the Gurmukhi character, but their language is the old Hindi, or Hindui as Dr. Trumpp designated it.

Beame's Comparative Grammar, Introduction, page 94.
Trumpp's Adi Granth, Introduction, page cxxv.

Gurmukhi.—Like Sanskrit, Gurmukhi was essentially a sacred script. Adopted, by altering the significance of certain letters in the Devanagri alphabet, modifying the forms of most of the remainder and reducing the number of characters from the 52, or *bawan-akhri*, of the Sanskrit, to 35 (whence the term *painti* applied to the Gurmukhi alphabet), the Sikh Gurus appear to have consciously invented a new script for their religion.*

* But Dr. Trumpp considers that the Gurmukhi letters were in use before the Sikh Gurus and not invented by them. Guru Angad received the *janam-patri* of Guru Nanak written in *shastri*, and so a Mokha Khatri had to be sent for to transliterate it into Gurmukhi. The notice is certainly curious.
Introduction to the Adi Granth, page xlviii, note 5.

Mahajani, Hindi, Landa, Munda, Tankri, Kirarki, or Rori.—Landa, literally the docked or tailless script, is the term most commonly applied to the various forms of commercial script in use in these Provinces. It is taught, by *padhas*, in a sort of nursery rhyme, of which the following is the Rohtak version :—

1. K. Kakka re Kewalia.
2. *Kh*, Khakha ghundi chiria.
3. G. Gagga Jori ga.
4. Gh. Ghagga ji ka lotkra.
5. A. Age nanna motkra.
6. Ch. Cham chire ki chaen chaen.
7. Chh. Chhachha bandha potla.
8. J. Jajja jiwal banya.
9. Jh. Jhajja jhar ki lakri.
10. A. Age nanna pakri.

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11. T. Tatte se tut ge.
12. Th. Thattha thok bhiraiyan.
13. D. Dadda gode ganth.
14. Dh. Dhadha dhukar puchhri.
15. R. Rane pa pirane.
17. Th. Thathe chabawen bakle.
16. T. Tatte se takhle.
19. Dh. Dhadha dhan chahori ja.
18. D. Datta diwati diwatye.
20. A. Age nanna hore ja.
22. Ph. Phaphyan ke phate pa.
21. P. Pappe se paothe.
24. Bh. Bhabba munjh katar ka.
23. B. Babba bari baingna.
26. R. Rara karam katara.
25. M. Mamma lekam sar ka.
28. A. Awa tale binduli.
27. L. Lala tap suhali ke.
30. H. Haha har ke nam le.
29. S. Sasse satam ke.
32. R. Rale bindi rale.
31. A. Are gare posti.
34. I. Ikri men tikri.
33. Ai. Ai re do bhai re.
36. A. A pani pya de.
35. U. Uka munh ju de.

It will be seen that there are 36 rhymed lines, but only 33 letters, *a* long being repeated four times (Nos. 5, 10, 20 and 36), and Nos. 5 and 10 being of the same shape. The *rs*, Nos. 31 and 32, are both hard and 'have very nearly the same sound,' but their shapes are quite different. The rhymes are mostly unintelligible now, but several clearly refer to the form of the letter. Thus No. 2 is in the form of a knot (*ghundi*), No. 7 is a bundle (*pòtla*), No. 9 is like a thornbush (*jhar*), No. 14 has a tail (*puchhri*), No. 18 resembles a lamp (*diwat*), No. 23 is like the *baingan* plant.

Tankri or Tankre.—This term appears to be used of two distinct characters—(i) the Tankri* of the Eastern Himalayas, and (ii) the commercial script of the plains. The Hill Tankri is also known in Hoshiarpur as Pahari, as distinguished from the Lande. It has numerous local variants, the most highly elaborated being that of Suket and the rudest that of Sirmur.

The Tankre of the plains is practically the same as the Lande—indeed the terms are said to be used indiscriminately in Attock. In Delhi there are two local variants, and a third, said to be used by Punjabi Mohammadan merchants, which is quite different to the other two.

Sudi.—The Suds, as a caste, appear to have a kind of caste-script of their own, at least in Simla, just as the Bhabras in the South-West of the Province have a special written character.

Hindi.—There is a common saying that '*Hindi barah kohen badalti hai*' or 'the Hindi writing changes every 12 miles,' and the result is that the writing of one tract is unintelligible in another even a few miles away. Thus in the Lahore District there are at least three types, one in use in Lahore and Kasur, another in Chunian and a third in Sharakpur Tahsil. In Ludhiana the character used in the District is called *mahajani*, the form in use across the Sutlej being distinguished as Lahori. In Dera Ghazi Khan there are three distinct varieties, (*i*) in use at Vehowa and Sanghar, (*ii*) used in Jampur and Rajanpur, and (*iii*) used in Dera Ghazi Khan. In Bahawalpur, which lies on the borders of Sindh, Rajputana and the Punjab, there is a bewildering variety of written characters which illustrates the tendency of each trading-caste to evolve its own type. There are (*i*) a Siri-de-akhar, with a sub-variety called Sidhu or Kharori-akhar, (*ii*) the Puchwale or Uch-ki-akhar, first used at Uch, (*iii*) the Shikarpuri or Sindhi, chiefly used by Sindhi Aroras, who are becoming important in the State, (*iv*) the Satatmi or Multani used by the Khatris and Kirars of the Ubha tract, (*v*) the Marwari or Bhabri of the Bhabras, (*vi*) the Shastri, the character used by Brahmans, and, curiously enough, by Hindu goldsmiths; (*vii*) the Guzerati *akhar*, (*viii*) the Lande, used by Punjab traders settled in the State, (*ix*) the Nagri *akhar*, also called *butti* (or naked), *shastri* used by the Ubha Kirars, (*x*) the Tankri or Takri used in the Ubha villages, and (*xi*) numerous varieties of the Karki or Kirakki used by village shop-keepers, so diverse that the accounts of one village are not intelligible in another, and so vague that '*Takri bana-ghin-aya*' (lit: he has written his accounts in Takri) means 'he has fudged his accounts.' It is noteworthy also that Gurmukhi, used by the Sikhs and the *pujaris* of the *dharmsalas* in this State, is extending, and that some of the women of the Kirar families now read and write it.

* Thakuri is not, I think, the term for any character. Tankri would not appear to be derived from Thakur.

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Not only do these local variations make the Mahajani Hindi a kind of cryptogram to outsiders, but the absence of vowel points renders it often a puzzle to one's correspondents and many amusing stories illustrate this. Thus a man once wrote home:—'*kari bech-kar-muamala ada kar-dena*', or 'sell timber to pay the revenue,' but *kuri* was read for *kari*, and his daughter was sold. Once too a merchant wrote from Delhi:—'*Delhi pahunch-kar lut lite*'—'We reached Delhi and were plundered.' This was read *lote lite*, *i.e.*, 'on reaching Delhi we purchased pots.'

Tibetan.—There are two scripts in use, the one called Bhumi being used for the Buddhist religious books. This is generally learnt by the Kanawar people, even by the women. The other is known as Thai and is used by the trading classes in Tibet and Upper Kanawar for commercial purposes. In their knowledge of the sacred character the Buddhist women strikingly resemble those of the Sikhs, who frequently learn to at least read Gurmukhi.

8. Literacy in Provincial Vernaculars.—The figures in Table VIII of Part II require some explanation. A very considerable number of literates returned themselves as knowing how to read and write two or more languages, and in such cases each language returned has been shown. Thus, if a person was literate in Urdu, Hindi and Pashto, he was first tabulated as literate, and then as literate in each of those three languages, so that he appears in columns 5, 11, 14 and 20 of the Table. In tabulating this principle was observed consistently throughout. I shall return to the data for literacy in more than one language presently, after discussing the figures for literacy in the Provincial Vernaculars as they stand.

It may first be noted that in both Provinces, including the Native States, these vernaculars are returned in the order shown in the margin, Urdu being the most generally known. These figures, however, require some modification. Under Hindi and Tankri considerable numbers who really use Mahajani or Lande have undoubtedly been returned, but, on the other hand, no less than 39,523 souls (including 1,567 females) have been returned as knowing Sanskrit, by which must in many, if not in most, cases be understood the Shastri or Devanagri which should have been returned as Hindi. However, the figures give a very fair idea of the extent to which the indigenous scripts have been retained side by side with the official and literary Urdu and English.

Vernacular.	Persons.
Literates	976,653
Urdu	367,871
Lande	245,843
Gurmukhi	168,116
Hindi	147,954
(English	98,831)
Tankri	30,072
Tibetan	1,018
Pashto	696

It would be of little interest in discussing the data to distinguish between British and Native States Territory, but the figures for each religion merit notice. Amongst Hindus Lande is far more widely known than Urdu or Hindi, and Gurmukhi is returned by 81,607 souls, of whom 8,213 are females, showing the extent of the influence of the 'Sikh' sacred writings amongst the Hindus. The Tankri script is virtually confined to the Hindus, amongst whom are also to be found most of those who use the Hindi or Lande. Tibetan is also returned by nearly 400 Hindus, who are probably recent converts from Buddhism.

Hindu literates.

Total	692,148
Lande	218,792
Urdu	162,901
Hindi	134,602
Gurmukhi	81,607

Amongst the Sikhs Gurmukhi is the most used script, but considerable numbers use the Hindu commercial characters, as do many of the Mohammadans, among whom Urdu is, however, by far the language most usually returned.

Sikh literates.

Total	118,445
Gurmukhi ...	83,558
Urdu	31,027
Lande	12,860
Hindi	6,073

Mohammadan literates.

Total ...	207,188
Urdu ...	166,210
Lande ...	5,791
Hindi ...	3,493

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Amongst the Buddhists Tibetan is practically the only language known. It is returned by 579 persons, including 32 women, and only 8 persons know Urdu or Hindi.

The trading community of the Jains uses chiefly Lande, returning 8,163 (8,099 males and 64 females), but Hindi is returned by 3,247 and Urdu by 2,980 persons. Gurmukhi (82), Tibetan (27) and Tankri (33) are also returned. 231 Jains, including 34 females, returned Sanskrit.

Multiple Literacy.—A striking feature of the returns is the number of people who can write more than one language. The Provincial scripts are no doubt very diverse, but all are based on the same phonetic system, so that a man who has mastered one script probably finds it easy to learn a second or even a third. The uncertainty of the English system of phonetics is doubtless a great obstacle to the increase of literacy in English, as it cannot be learned without a teacher.

Subsidiary Table II.

Of the total literate in English nearly two-thirds, or 63,171, also know Urdu and, if we exclude the Christians, it is quite the exception for an educated native to know English and not know Urdu. Further the scientific phonetic system of the oriental scripts enables a person who has once mastered the Sanskrit character to acquire Hindi and its allied scripts, while anyone who has learnt the Arabic alphabet can learn to read and write Persian, Urdu, etc., with little difficulty. Hence we find that while Christians are rarely literate in more than one language, Hindus who have acquired Urdu can very often read and write at least one other language, while in the case of one who is highly educated enough to have learnt English and Urdu there is an equal chance that he will also know a third language or script.

Hindus literate in Urdu		125,399	
And also in Hindi	...	11,823	
,, in Gurmukhi	...	7,291	
,, in Lande	...	13,560	
,, in Persian	...	10,831	
Hindus literate in English			41,309
And also in Urdu	...		36,602
,, in Hindi	....		6,756
,, in Gurmukhi	...		3,042
,, in Lande	...		1,623
,, in Sanskrit	...		3,437
,, in Persian	...		11,319
Total	...		62,779

At the recent Census the rule laid down was that all the languages in which a person was literate should be recorded, the best-known language being entered first. In tabulation however it was found to be beyond our ingenuity to show literacy in more than two languages or to exhibit the best-known languages in an intelligible form, and we had to be content to show literacy in two scripts.

9. Literacy in English.—The figures for literacy in English are of special interest and the actual figures are given in the margin. Of the total literates in both Provinces just over 1 in 10 knows English, but the ratio falls to 1 in 11 amongst Mohammadans, 1 in 14 amongst Hindus and to 1 in 20 amongst Sikhs, in British Territory alone, while it is still lower in the Native States.

Literacy in English.

British Territory.	Persons.	Males.	Females.
Hindus	36,845	36,518	327
Sikhs	5,141	5,118	23
Jains	800	792	8
Parsis	282	221	61
Mohammadans	17,116	16,929	187
Christians	31,116	24,471	6,645
Total British Territory ...	91,313	84,061	7,252

Native States.	Persons.	Males.	Females.
Hindus	4,464	4,446	18
Sikhs	748	736	12
Jains	89	74	15
Parsis	22	21	1
Mohammadans	1,746	1,639	107
Christians	449	260	189
Total Native States ...	7,518	7,176	342

Progress in English Education.—Taking the figures as they stand we find that, amongst males only, the number literates in English is 63 in 10,000 as against 30 in 10,000 in 1891, or in other words the proportion has more than doubled. The increase is 33 in 10,000 in British Territory as against 23 in the

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Native States. In only six Districts does the percentage even now exceed 10 per 10,000, and nowhere is it over 20, and in these Districts the comparatively high ratio is clearly due to the numbers of the European population. In Amritsar, with a large commercial city, but no military cantonment, and only a small European community the ratio is only 6·4 in 10,000. With such small numbers it is hardly worth while to discuss the District figures, but it may be noted that progress has been greatest in the first three of the six Districts above mentioned.

	Number of literates in English in 10,000 of the population.
Rawalpindi	19·4
Lahore	19·1
Delhi	14·4
Peshawar	11·5
Ambala	11·0
Simla—and States	10·2

10. **Female education.**—In every 10,000 of the population there are only 15 females who can read and write, or to take the female population alone, there are in every 10,000 females less than 34 who are literate in that sense. Women however often learn to read, and as our returns only include those who can also write, these figures make the female population appear somewhat more ignorant than it really is. Nevertheless the figures show how backward female education is, but there has been considerable progress since 1881 for the number of literates then was 9 in 10,000 females, whereas now it is 34, or nearly four times as many, and since 1891 it has more than doubled. In English indeed the progress made has been much slower, for ten years ago 4 in 10,000 knew English, and the present figure is only 6. It follows then that female education is only making headway in the indigenous languages.

Subsidiary Tables V and VI.

Its character.—If we take the actual numbers returned it will be found that out of 42,432 literate females in these Provinces, 7,831 are Christians, and of these again 6,834 know English. Thus there are only 34,601 literate non-Christian females, and of these only 760 can read and write English, the remainder being literate in Provincial vernaculars, so that if we exclude the Christian literacy in English is a negligeable quantity amongst females.

By religion.—Taking the figures for each religion we find that they stand in order of merit as given in the first column in the margin. And if we take the female population alone we shall find that the order of merit is the same, but that amongst the Sikh women are far more frequently literate, in proportion to their numbers, than the Hindus. Indeed it is the comparatively large number of female literates among the Sikhs which makes them a slightly better educated community than the Hindus, in British Territory, for if we exclude females we find that the Hindu males are just a shade ahead of the Sikhs.

	Literate females in 10,000:	
	of the total population.	of the female population.
Jains	81	174
Buddhists	49	96
Sikhs	31	72
Hindus	17	37
All religions	15	34
Mohammadans	7	15

Sub-Table I.

In the Provincial Vernaculars.—Another point of interest is brought out by the data for literacy in the Provincial vernaculars. Hindu females usually learn Gurmukhi, but considerable numbers also learn Hindi or Mahajani and even Urdu. Sikh females however seldom learn any language but Gurmukhi. Mohammadan females learn mainly Urdu but 4,247 in 10,000 literates of the sex are literate in 'other languages, chiefly no doubt Arabic and Persian.'

Female literates per 10,000 in each vernacular.

	Hindus.	Sikhs.	Mohammadans.
Gurmukhi	4,367	9,132	47
Hindi	2,667	294	52
Urdu	754	354	5,263
Mahajani	959	110	44
(English	184	51	292)

Subsidiary Table I, columns 8—23.

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11. Literature.—The Subsidiary Table III, appended to the next chapter, shows the books published in each *language* during the past decade, but I notice it here because it shows rather the books published in the different written characters, and illustrates not so much the polyglot character of the Punjab population as the diversity of the scripts to which its literate members are subject. To acquire an intimate knowledge of Panjabi literature one would have to learn to read Persian, Sanskrit, Gurmukhi, Mahajani and their variants, in addition to learning the various languages and their dialects. For example, we find Urdu books published in four written characters, Persian, Nagri, Roman and Gurmukhi, and Punjabi in eight, including these four, and Sindhi, Mahajani, Lande and *Arabic*. On the other hand, we have Hindi and Sindhi books printed in Gurmukhi. Of the written languages Urdu is the favourite, some 47 per cent. of the books published being in that tongue. Panjabi comes next with about 20 per cent., then English with nearly 7 per cent., and Hindi with 4 per cent. of the published works. The subjects covered by those books, which are those registered under the Act (XXV of 1867), are of very different degrees of importance. A large proportion of the works are educational, and this especially applies to the English and Urdu publications. Taking the essentially indigenous books in Panjabi, Persian, Hindi and Sindhi one is struck by the number of works on poetry and religion. As a rule the literary activity of the Mohammadan writers is centred on religious works, and Islam usually publishes each year more books on religious questions than all the other religions put together. The books in Panjabi are mainly poetical, as are those in Hindi and Sindhi. It is a little disappointing to find that the literary efforts of Hinduism are limited, for the most part, to mere recensions of the older works on mythology and legend, or to controversial works on social questions, such as infant marriage, widow remarriage and the like. The Sikhs, in proportion to their numbers, show greater activity, and there has been a strong separatist movement in the past decade advocating the abandonment of Hindu customs.

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SUBSIDIARY TABLE I.—*Education by Age and Sex, (General Population), for both Provinces, including Native States.*

AGE PERIOD.	NUMBER IN 1,000 OF THE TOTAL POPULATION.						NUMBER IN 1,000 LITERATES (OF EACH SEX) WHO ARE LITERATE IN														NUMBER IN 1,000 LITERATE IN ENGLISH.			FEMALES TO 1,000 MALES.		
	LITERATE.			ILLITERATE.			URDU OR HINDUSTANI.		HINDI OR BHASHA.		GURMUKHI.		PASHTO.		TIBETAN.		TANKRI.		LANDE OR MAHAJANI.		OTHER LANGUAGES.							
	Both sexes.	Males.	Females.	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Total.	Males.	Females.	Literate.	Illiterate.	Literate in English.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29
GENERAL POPULATION. ALL RELIGIONS. 0 and under 10	28	2·4	·4	997·2	525·3	471·9	551·1	170·3	68·4	126·9	127·3	283·4	·4	·6	·3	·7	16·8	5·8	114·3	40·2	54·3	118·6	99·7	73·1	253·5	175·4	898·2	598·8
10 " " 15	28·2	26·2	2·	971·8	544·7	427·1	526·8	188·5	83·9	138·4	113·1	362·	·1	·4	·3	·7	12·7	5·1	132·2	33	48·	130·2	86·9	82·9	141·7	77·4	784·1	124·9
15 " " 20	48·7	45·9	2·8	951·3	514·1	437·2	422·7	228·6	103·	121·4	116·	337·5	·6	·9	·5	·4	17·4	7·5	172·	40·4	48·8	131·5	119·6	119·	131·8	60·3	850·5	59·4
20 and over	53·2	51·3	1·9	946·8	484·5	462·3	291·2	191·9	142·3	123·4	149·1	313·3	·7	1·9	·1	3·3	30·9	9·2	245·8	50·9	59·8	134·3	82·2	79·2	171·8	36·5	954·1	73·6
Age not returned	1·7	1·1	6·	998·3	564·2	434·1	155·6	43·5	66·7	...	133·3	...	...	...	...	...	...	...	44·4	...	22·2	...	785·9	577·8	956·5	511·6	769·6	846·2
TOTAL	36·3	34·8	1·5	963·7	505·2	458·5	331·4	195·5	131·3	125·5	141·7	332·	·6	1·4	9	2·3	27·4	8·1	225·1	45·9	57·4	132·2	87·6	84·2	167·1	45·4	907·8	83·2
HINDUS. 0 and under 10	·41	3·7	·4	995·9	523·	472·9	300·5	82·7	109·7	288·8	116·9	442·4	...	...	·1	·8	18·5	7·7	183·1	89·6	36·1	68·7	33·3	35·4	19·3	127·8	904·1	70·8
10 " " 15	41·8	39·5	2·3	958·2	531·1	427·1	430·2	71·4	129·5	281·8	99·7	482·	·1	...	·3	1·6	20·8	10·8	198·8	63·6	40·2	75·	68·4	71·4	13·8	58·7	804·3	10·7
15 " " 20	73·5	70·7	2·8	926·5	495·7	430·8	330·1	81·6	151·	258·2	97·1	457·1	·1	...	·4	·7	27·2	17·6	247·	80·5	44·8	88·1	99·4	102·3	16·2	40·1	868·9	5·6
20 and over	83·2	81·3	1·9	916·8	459·5	457·3	193·	74·1	201·8	262·4	108·8	419·	·1	·5	·5	5·3	47·2	21·7	340·6	109·1	55·7	87·9	51·6	52·3	20·	23·6	994·9	8·2
Age not returned	12·5	12·5	...	987·5	570·4	417·1	375·	...	250·	...	125·	...	...	...	...	...	...	...	125·	...	...	...	125·	125·	...	...	731·3	...
TOTAL	57·5	55·8	1·7	942·5	487·3	455·2	233·7	75·4	188·5	266·7	106·8	436·7	·1	·3	·5	3·7	42·3	18·4	315·7	95·9	52·8	84·5	58·5	59·6	18·4	30·1	934·3	8·4
SIKHS. 0 and under 10	4·7	4·	·7	995·3	561·8	430·5	397·5	20·8	28·	23·7	497·3	016·9	...	...	...	...	3·1	20·8	45·6	14·8	4·1	3·	21·2	24·4	...	16·5	762·2	...
10 " " 15	43·4	39·4	4·	956·6	561·7	394·9	420·9	127·9	24·7	14·	439·6	643·1	...	1·	...	...	1·3	...	52·7	6·	6·5	6·	49·9	54·3	2·	102·8	702·9	3·4
15 " " 20	65·3	59·9	5·4	934·7	540·2	394·5	340·1	34·2	32·7	31·5	454·2	912·7	·2	·9	...	...	1·7	...	65·4	7·2	6·5	2·7	93·2	99·2	10·8	89·9	730·2	7·9
20 and over	78·1	74·5	3·6	921·9	475·4	446·5	191·2	38·6	47·9	32·9	613·2	905·1	·1	·2	...	...	2·5	1·8	105·7	12·8	4·3	2·8	33·8	35·1	4·8	48·1	939·4	5·7
Age not returned	28·6	28·6	...	971·4	528·6	4 428	250·	...	...	...	750·	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	837·8	...
TOTAL	55·6	52·5	3·1	944·4	512·4	432·	230·5	35·4	44·	29·4	578·8	913·2	·1	·5	...	...	2·4	2·2	95·7	11·	4·7	3·2	41·9	43·8	5·1	59·4	843·1	6·
JAINS. 0 and under 10	17·1	15·9	1·2	982·9	510·5	472·4	385·	250·	169·	437·5	...	...	4·7	...	...	...	...	...	352·1	125·	32·9	187·5	52·4	56·3	...	71·8	925·3	...
10 " " 15	203·8	195·9	7·9	796·2	352·4	443·8	394·6	125·	147·7	541·7	...	...	...	...	...	...	2·3	...	367·7	62·5	9·2	83·3	82·3	78·5	187·5	40·7	1,259·4	88·
15 " " 20	344·2	329·3	14·9	655·8	222·4	433·4	249·3	266·7	182·3	426·6	4·7	133·	...	·5	...	...	2·1	...	453·5	160·	6·2	66·7	101·	102·4	66·7	45·3	1,948·2	25·4
20 and over	379·3	369·2	10·1	620·7	172·7	448	155·	181·5	208·7	503·4	5·	44·5	...	...	2·2	...	2·2	...	567·	161·	12·7	78·8	46·7	47·2	30·8	27·4	2,593·7	16·2
Age not returned	...	...	...	1,000	571·4	428·6	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	750·	...
TOTAL	267·5	259·4	8·1	732·5	280·4	452·1	190·5	192·6	199·6	491·9	4·5	32·5	·1	...	1·8	...	2·2	...	532·6	148·5	11·8	81·2	56·8	56·9	53·3	31·4	1,612·3	26·6
MOHAMMADANS. 0 and under 10	1·2	1·1	·1	998·8	522·3	476·5	820·9	473·8	5·6	1·9	3·3	...	1·3	3·8	...	...	·2	1·9	6·7	1·8	132·	503·7	28·2	30·	13·1	121·3	912·5	51·8
10 " " 15	13·8	12·9	·9	986·2	553·9	432·3	802·3	526·3	4·9	3·6	4·8	2·2	·3	1·4	...	...	·4	·7	6·9	2·2	91·8	449·2	84·4	88·6	14·4	65·2	780·6	9·7
15 " " 20	23·1	21·7	1·4	976·9	526·6	450·3	738·3	564·2	6·	2·3	7·9	10·2	1·9	2·8	...	...	·5	1·1	19·3	3·4	26·7	375·6	142·4	148·4	40·4	66·1	855·5	16·
20 and over	21·	20·1	·9	979·	508·5	470·5	732·6	520·2	19·6	6·6	13·1	4·1	2·	6·1	...	...	1·7	·6	32·9	5·3	123·	426·3	73·4	75·1	30·8	42·5	925·7	116·3
Age not returned	·2	·2	...	999·8	564·9	434·9	428·6	...	...	...	285·7	...	...	...	...	...	...	...	142·9	...	142·8	...	...	...	...	...	769·8	...
TOTAL	14·7	14·	·7	985·3	519·2	466·1	742·6	526·3	15·9	5·2	11·3	4·7	1·8	4·7	...	...	1·3	·8	26·5	4·4	114·9	424·7	82·3	85·7	29·2	49·7	897·6	15·8

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Religion.	Total literates of all ages in—		Second Language known.											
			Urdu.	Hindi.	Gurmukhi.	Pashto.	Tibetan.	Tankri.	Lande.	Sanskrit.	Arabic.	Persian.	German.	French.
1	2		3	4	5	6	7	8	9	10	11	12	13	14
TOTAL ...	English	98,831	63,171	7,544	5,200	284	15	201	2,105	3,697	2,684	21,864	622	1,503
Hindus	"	41,309	36,602	6,756	3,042	32	4	188	1,623	3 437	167	11,319	3	5
Sikhs	"	5,889	5,279	180	1,952	13	...	3	119	139	11	1,836	1	...
Jains	"	889	716	214	3	...	...	...	167	51	...	160	1	...
Zoroastrians	"	304	43	8	...	1	...	...	1	2	...	36	1	4
Muhammadans	"	18,862	17,364	102	89	78	1	5	92	24	2,456	7,818	...	1
Christians	"	31,565	3,164	284	114	160	10	5	103	44	50	694	616	1,492
TOTAL ...	Urdu	304,700	...	13,171	14,469	169	8	1,555	16,197	4,021	8,611	34,781	5	13
Hindus	"	125,399	...	11,823	7,291	14	5	1,480	13,560	3 840	54	10,831	...	1
Sikhs	"	25,748	...	800	6,800	3	...	25	1,268	117	16	2 373	...	4
Jains	"	2,264	...	306	10	...	...	3	584	28	...	130	...	...
Muhammadans	"	148,846	...	438	292	147	...	44	712	23	8,532	21,357	...	...
Christians	"	2,433	...	104	76	5	2	3	73	8	9	90	5	8
TOTAL ...	Hindi	126,939	...	...	7,690	6	...	1,190	4,092	4,597	33	886	...	...
Hindus	"	116,023	...	...	6,256	2	...	1,172	3,646	4,487	4	644	...	...
Sikhs	"	5,093	...	...	1,376	3	...	11	108	55	...	40	...	...
Jains	"	2,727	...	...	6	...	...	2	237	47	...	20	...	...
Muhammadans	"	2,953	...	...	48	1	...	5	94	7	...	...	...	...
Christians	"	138	...	...	4	...	...	...	7	1	...	29	181	...
TOTAL ...	Gurmukhi	140,757	...	...	...	4	...	738	13,734	3,128	18	1,657	...	...
Hindus	"	65,018	...	...	...	1	...	611	9,780	2 818	3	363	...	...
Sikhs	"	73 430	...	...	...	3	...	123	3,899	299	1	1,198	...	...
Jains	"	63	...	...	...	...	...	1	7	2	...	...	...	...
Muhammadans	"	2,067	...	...	...	...	...	3	47	8	14	96	...	...
TOTAL ...	Tankri	26,388	...	...	...	...	...	...	48	120	5	37	...	...
Hindus	"	25,954	...	...	...	...	...	...	46	96	4	35	...	...
Jains	"	27	...	...	...	...	...	...	1	23	...	...	...	...
Muhammadans	"	238	...	...	...	...	...	...	1	1	1	2	...	...
TOTAL ...	Lande	209,662	...	...	...	...	...	...	..	919	16	526	...	...
Hindus	"	190,136	...	...	...	...	...	...	...	505	1	427	...	...
Sikhs	"	7,466	...	...	...	...	...	...	...	8	...	18	...	...
Jains	"	7,167	...	...	...	...	...	...	...	4	...	26	...	...
Muhammadans	"	4,841	...	...	...	...	...	...	...	2	15	54	...	...

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SUBSIDIARY-TABLE III.—*Education by age, sex and Natural Divisions, Districts and States.* (*All religions*).

Natural Division, District and State.	LITERATE PER 1,000.										
	ALL AGES.			0—10.		10—15.		15—10		20 and over.	
	Persons.	Males.	Females.	Males.	Females	Males.	Females.	Males.	Females.	Males.	Female
1	2	3	4	5	6	7	8	9	10	11	12
Total for both Provinces ...	36·3	64·4	3·4	4·5	·9	45·9	4·7	8·19	6·3	95·8	4
British Territory :											
(i) including North-West Frontier Province.	38·2	67·6	3·8	5·	1·	50·	5·4	87·9	7·	100·6	4
(ii) excluding North-West Frontier Province.	38·3	67.9	3·6	5·2	·9	51·2	5·2	87·9	6·8	100·5	4
Native states	27·	48·4	1·4	1·7	·2	24.7	1·5	57·5	2·7	72·6	1
Punjab	36·3	64·5	3·3	4·6	·8	46·5	4·6	82·4	6·1	95·3	3
North-West Frontier Province.	37·	63·8	5·1	3·7	1·2	38·2	6·7	76·7	9·3	101·3	6
Indo-Gangetic Plain West ...	34·3	60·5	5·1	3·8	·7	40·5	3·8	77·7	5·6	89·3	3·7
Hissar	27·1	49·9	1·4	·2	·1	24·8	1·4	56·7	2·5	76·4	1
Loharu	21·1	38·2	1·7	5·1	·6	15·	1·	44·3	6·6	56·3	1
Rohtak	27·1	50·3	1·	3·3	1·	39·8	1·2	68·2	1·4	72·5	1
Dujana	23·9	45·4	1·		...	13·3	·7	24·0	·9	69·4	1
Gurgaon	26·1	48·7	1·2	3·4	·3	37·5	1·5	66·6	1·8	72·2	1
Pataudi	33·8	63·7	·9	2·2	...	41·3	1·	196·3	2·3	92·6	1
Delhi	45·8	80·	5·8	7·2	1·6	48·9	7·2	102·2	9·2	115·1	7
Karnal	23·9	43·3	1·2	1·9	·1	19·9	1·3	44·1	1·4	67·7	1
Jullundur	36·1	64·	3·1	3·4	·7	50·9	3·9	92·	5·8	92·3	3
Kapurthala	30·8	54·9	2·6	2·7	·5	35·9	3·	82·5	4·7	81·4	1
Ludhiana	47·4	82·8	4·3	5·3	·7	75·7	6·	110·1	10·	115·8	4
Maler Kotla	38·5	66·2	2·3	1·8	·2	39·4	1·9	68·5	4·8	100·8	3
Ferozepore	38·2	67·3	2·9	4·4	·1	46·	4·	77·2	4·9	102·5	2
Faridkot	33·1	58·3	1·6	·9	...	31·5	·6	62·3	1·5	93·8	2
Phulkian States { *Patiala* ...	23·9	42·4	1·2	1·2	— ·1	19·1	1·1	49·8	2·9	63·3	1
Nabha ...	41·6	73·9	1·4	1·3	...	31·1	1·2	80·2	2·3	112·3	2
Jind ...	27·8	49·6	1·7	2·1	·2	24·5	1·8	55·6	3·6	74·3	1
Lahore	44·3	74·5	7·2	5·9	1·9	47·5	9·1	101·4	10·5	110·7	6
Amritsar	42·6	73·5	5·3	5·4	1·3	54·7	7·1	92·4	10·1	111·	6
Gujranwala	35·5	62·	4·3	5·9	1·1	58·1	7·1	104·8	9·5	85·3	4
Himalayan	36·9	66·5	3·8	4·1	1·3	37·	5·9	66·3	6·2	97·5	4·1
Nahan	35·3	61·1	2·9	2·8	·6	24·3	5·8	44·3	1·8	93·4	3
Simla and *Simla States* ...	34·7	56·9	8·5	5·5	3·6	34·2	14·6	57·8	14·9	78·	3
Kangra	45·1	84·3	2·6	4·8	·8	48·5	3·6	87·	4·2	127·1	3
Mandi and Suket	23·9	45·	·8	1·2	...	19·6	·4	44·	2·1	68·9	1
Chamba	20·5	38·	1·6	1·8	·3	10·2	2·8	34·9	2·	56·1	1
Sub-Himalayan	36·6	65·7	3·5	5·5	·9	53·3	4·8	86·3	6·6	96·	4·1
Ambala	43·5	75·3	4·	3·6	1·3	46·	4·	84·	5·5	108·5	4
Kalsia	39·1	68·3	3·4	5·2	1·2	42·7	3·3	68·3	3·2	101·5	4
Hoshiarpur	39·8	73·1	2·	3·	·2	50·2	2·2	133·4	3·5	106·	2
Gurdaspur	28·5	50·7	2·1	2·9	·3	39·5	2·2	61·7	4·1	76·6	2
Sialkot	28·9	52·	3·	3·7	·9	46·	5·6	74·7	6·8	76·4	3
Gujrat	33·1	61·3	2·6	5·3	·4	57·8	3·7	91·1	6·3	87·4	3
Jhelum	43·3	82·	3·7	18·4	1·4	104·7	5·7	111·2	6·7	107·	4
Rawalpindi	53·1	92·	8·9	8·4	2·8	71·9	13·2	118·1	15·8	135·1	10
Hazara	19·4	35·2	1·3	2·1	·1	24·4	·8	49·7	2·7	57·2	1
North-West Dry Area ...	40·	70·1	5·9	4·8	1·	50·7	6·1	91·3	7·5	107·7	4·6
Montgomery	38·6	68·8	3·6	3·8	·6	52·2	4·6	90·6	8·9	106·6	4
Shahpur	42·8	75·7	7·	8·2	2·2	76·1	14·9	101·4	14·1	108·8	4
Mianwali	37·	67·3	3·2	6·8	·8	61·1	6·8	99·7	6·4	100·5	3
Chenab Colony	26·2	44·7	1·4	1·6	·1	20·	1·2	50·9	2·	71·4	3
Jhang	53·8	97·4	5·2	5·9	1·3	66·7	9·7	131·	11·3	151·7	5
Multan	57·	101·3	3·7	9·	·1	80·5	4·8	130·7	6·4	153·	4
Bahawalpur	28·2	50·9	·5	1·8	...	31·9	·6	73·7	·5	79·	2
Muzaffargarh	36·1	64·9	2·	3·2	·5	47·1	3·4	93·3	3·9	100·5	2
Dera Ghazi Khan	37·4	70·8	2·1	5·9	·6	60·9	3·7	104·1	3·9	100·7	2
Peshawar	39·6	64·8	6·6	3·9	2·4	39·1	12·7	74·1	16·7	101·9	4
Malakand, Dir, Swat and Chitral.	402·9	406·6	76·9	...	176·5	240·4	...	242·7	...	427·1	6
Kohat	41·8	72·2	2·9	4·5	·7	38·7	3·8	78·	5·6	114·2	3
Kurrum	18·8	33·2	·9	1·7	·1	17·3	1·9	42·6	1·1	54·	1
Bannu	41·2	73·4	2·3	4·2	·4	40·7	3·8	94·7	4·4	114·5	3
Dera Ismail Khan	52·8	92·9	4·9	5·9	1·4	68·2	9·5	125·9	10·	141·1	5

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SUBSIDIARY TABLE IV.—*English Education by age, sex and Natural Divisions, Districts and States (All Religions).*

Natural Division, District or State.	Literate per 1,000.									
	0 — 10		10 — 15		15 — 20		20 and over.		Age not returned.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11
Total for both Provinces.	·3	·2	4·3	·7	11·9	·9	8·8	·7	31·7	35·7
Punjab ...	·4	·2	4·4	·7	12·1	·9	8·5	·7	31·7	35·7
British Territory	·4	·3	4·9	·8	13·9	1·	9·7	·9	31·7	35·7
Native States	...	...	1·1	·1	4·3	·4	4·5	·2	...	...
N. W. F. Province.	·2	·3	2·8	·5	8·5	·5	11·9	·8	...	...
1. **Indo-Gangetic Plain West.**	·3	·2	3·8	·6	12·7	1·	9·2	·7	30·1	...
Hissar ...	·2	·1	2·	·3	4·5	·3	3·	·3	...	...
Loharu ...	...	...	1·8	...	1·1	...	1·4	...	...	...
Rohtak ...	...	...	1·7	...	6·5	·2	3·1	·1	...	...
Dujana ...	...	...	1·2	...	7·7	...	2·3	...	...	...
Gurgaon ...	1·	...	1·5	·1	5·9	·2	2·9	·2	...	...
Pataudi ...	...	...	...	...	2·9	...	1·5	...	...	...
Delhi ...	·9	·4	5·8	·7	20·3	1·9	21·3	1·4	...	...
Karnal ...	...	...	·9	·2	4·5	...	6·3	·2	...	...
Jullundur ...	·1	·1	4·1	·2	18·2	·5	9·4	·7	...	...
Kapurthala ...	...	...	·8	·1	4·9	·2	1·7	·2	...	...
Ludhiana ...	·1	...	4·	·1	14·4	·8	6·6	·5	...	...
Maler Kotla ...	...	...	2·5	·2	9·5	·7	1·8	·3	...	...
Ferozepore ...	·3	·2	3·1	·3	6·5	·3	8·7	·2	...	...
Faridkot ...	...	...	·6	·1	1·9	·2	1·9	·2	...	...
Phulkian States. *Patiala*	...	...	1·5	·1	6·	·8	9·2	·3	...	...
Nabha	...	...	·4	...	2·7	...	1·9	...	...	...
Jind ...	·2	...	1·9	·8	4·3	·9	2·7	·3	...	...
Lahore ...	1·4	·8	11·5	3·5	38·9	4·2	26·1	3·8	58·3	...
Amritsar ...	·2	·2	4·8	1·5	15·2	1·5	8·4	·8	...	...
Gujranwala ...	·1	...	7·8	·4	20·2	·3	5·7	·3	...	...
2. **Himalayan** ...	·8	·7	4·1	2·7	6·	2·3	5·4	1·3	666·7	666·7
Nahan ...	·3	·1	2·3	...	4·1	·2	3·3	·5	...	...
Simla and *Simla States.*	3·1	2·9	10·4	11·2	10·7	8·4	12·4	·3	666·7	800·
Kangra ...	·2	...	2·8	·2	5·3	·5	3·5	·2	...	...
Mandi and Suket.	...	...	·1	...	·4	...	·5	...	...	...
Chamba ...	...	...	·8	...	5·2	·2	1·6	·1	...	...
3. **Sub-Himalayan**	·6	·3	5·3	·7	14·4	·8	10·1	·8	29·1	70·7
Umballa ...	·9	1·	4·6	·9	14·8	1·1	15·8	2·	...	...
Kalsia ...	·1	...	1·3	...	7·2	...	2·7	·1	...	...
Hoshiarpur ...	...	...	3·6	·1	14·	·1	3·5	·1	...	...
Gurdaspur ...	·1	...	3·9	·2	10·3	·3	5·	·5	...	...
Sialkot ...	·3	·2	6·4	·5	16·3	·7	7·6	·7	...	...
Gujrat ...	·2	...	3·8	·1	11·8	·2	5·2	·2	...	...
Jhelum ...	·3	·1	10·6	·3	18·2	·4	6·7	·4	...	...
Rawalpindi ...	1·3	1·3	8·8	3·3	23·6	3·3	30·3	2·4	120·6	250·
Hazara ...	...	...	1·1	...	3·3	·3	1·8	·2	...	...
4. **North-West Dry Area.**	·2	·1	4·2	·3	9·1	·4	7·7	·5	...	...
Montgomery ...	...	...	2·9	·1	6·5	...	4·5	·2	...	...
Shahpur ...	·3	...	12·1	·1	18·2	·3	6·3	·2	...	...
Mianwali ...	...	...	3·9	·1	6·2	...	2·5	·1	...	...
Chenab Colony	·1	...	·8	...	4·7	·1	4·9	·5	...	...
Jhang ...	·2	...	5·6	·1	11·5	...	5·	·1	...	...
Multan ...	·4	·3	7·7	·8	17·6	1·3	13·8	1·4	...	...
Bahawalpur ...	...	...	·7	...	2·1	·1	1·2	·1	...	...
Muzaffargarh	...	·1	1·1	...	2·9	...	2·6	·1	...	...
Dera Ghazi Khan.	·3	...	7·3	·2	8·4	·2	3·7	·3	...	...
Peshawar ...	·4	·6	2·5	1·1	8·9	1·	19·9	1·4	...	...
Malakand, Dir, Swat and Chitral.	...	176·5	57·7	...	7·3	...	36·6	46·9	...	...
Kohat.	·2	·1	3·3	·2	9·2	·4	12·6	·6	...	...
Kurram ...	...	...	...	...	...	...	3·7	...	...	...
Bannu ...	·1	...	5·3	...	11·1	...	7·7	·4	...	...
Dera Ismail Khan.	·3	·1	6·2	·4	17·4	·4	10·2	·7	...	...

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SUBSIDIARY TABLE V.—*Progress of Education since 1881 by Natural Divisions, Districts and States.*

Natural Division, District or State.	Number of Literates in 1,000 Males.			Number of Literates in 1,000 Females.			Variation + or —					
							1891-1901		1881-1891		1881-1901	
	1901	1891	1881	1901	1891	1881	Males	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
Total for both Provinces ...	64·4	58·2	46·8	3·4	1·6	·9	+ 6·2	+ 1·8	+ 11·4	+ ·7	+ 17·6	+ 2·5
Total British Territory including North-West Frontier Province.	67·6	59·5	47·2	3·8	1·8	1·	+ 8·1	+ 2·	+ 12·3	+ ·8	+ 20·4	+ 2·8
Total Native States	48·4	51·6	44·4	1·4	·9	·5	— 3·2	+ ·5	+ 7·2	+ ·4	+ 4·	+ ·9
1. Indo-Gangetic Plain West—	60·5	56·3	47·6	3·1	1·5	·9	+ 4·2	+ 1·6	+ 8·7	+ ·6	+ 12·9	+ 2·2
Hissar	49·9	41·3	38·6	1·4	·7	·2	+ 8·6	+ ·7	+ 2·7	+ ·5	+ 11·3	+ 1·2
Loharu	35·2	18·0	30·4	1·7	·7	1·	+ 19·6	+ 1·	—11·8	— ·3	+ 7·8	+ ·7
Rohtak	50·3	48·2	46·7	1·	·5	·3	+ 2·1	+ ·5	+ 1·5	+ ·2	+ 3·6	+ ·7
Dujana	45·4	32·9	47·	1·	·6	·1	+ 12·5	+ ·4	—14·1	+ ·5	— 1·6	+ ·9
Gurgaon	48·7	46·4	41·7	1·2	·7	·2	+ 2·3	+ ·5	+ 4·7	+ ·5	+ 7·	+ 1·
Pataudi	63·7	66·9	56·9	·9	·2	·6	— 3·2	+ ·7	+ 10·	— ·4	+ 6·8	+ ·3
Delhi	80·	78·4	42·7	5·8	3·1	1·8	+ 1·6	+ 2·7	+ 35·7	+ 1·3	+ 37·3	+ 4·
Karnal	43·3	45·6	39·3	1·2	·7	·3	— 2·3	+ ·5	+ 6·3	+ ·4	+ 4·	+ ·9
Jullundur	64·	60·9	50·8	3·1	1·7	1·2	+ 3·1	+ 1·4	+ 10·1	+ ·5	+ 13·2	+ 1·9
Kapurthala	54·9	51·2	38·5	2·6	1·4	·5	+ 3·7	+ 1·2	+ 12·7	+ ·9	+ 16·4	+ 2·1
Ludhiana	82·8	64·5	48·3	4·3	1·7	·9	+ 18·3	+ 2·6	+ 16·2	+ ·8	+ 34·5	+ 3·4
Maler Kotla	69·2	49·7	35·7	2·3	·8	·4	+ 19·5	+ 1·5	+ 14·	+ ·4	+ 33·5	+ 1·9
Ferozepore	67·3	59·6	42·4	2·9	1·7	·1	+ 7·7	+ 1·2	+ 17·2	+ ·6	+ 24·9	+ 1·8
Faridkot	58·3	48·4	33·5	1·6	·6	·5	+ 9·9	+ 1·	+ 14·9	+ ·1	+ 24·8	+ 1·1
Phulkian States { Patiala ...	42·4	52·9	52·4	1·2	·6	·4	—10·5	+ ·6	+ ·5	+ ·2	—10·	+ ·8
Phulkian States { Nabha ...	73·9	64·5	54·2	1·4	1·	·2	+ 9·4	+ ·4	+ 10·3	+ ·8	+ 19·7	+ 1·2
Phulkian States { Jind ...	49·6	43·6	38·9	1·7	·6	·2	+ 6·	+ 1·1	+ 4·7	+ ·4	+ 10·7	+ 1·5
Lahore	74·5	65·9	54·3	7·2	3·9	2·2	+ 8·6	+ 3·3	+ 11·6	+ 1·7	+ 20·2	+ 5·
Amritsar	73·5	60·1	50·7	5·3	2·4	1·5	+ 13·4	+ 2·9	+ 9·4	+ ·9	+ 22·8	+ 3·8
Gujranwala	62·	56·8	50·8	4·3	1·2	·6	+ 5·2	+ 3·1	+ 6·	+ ·6	+ 11·2	+ 3·7
2. Himalayan—	66·5	60·8	48·5	3·8	2·3	1·4	+ 5·7	+ 1·5	+ 12·3	+ ·9	+ 18·	+ 2·4
Nahan	61·2	59·7	40·3	2·9	1·4	·7	+ 1·5	+ 1·5	+ 19·4	+ ·7	+ 20·9	+ 2·2
Simla and Simla States ...	56·9	59·2	50·3	8·5	5·6	3·9	— 2·3	+ 2·9	+ 8·9	+ 1·7	+ 6·6	+ 4·6
Kangra	84·3	67·8	54·8	2·6	1·3	·7	+ 16·5	+ 1·3	+ 13·	+ ·6	+ 29·5	+ 1·9
Mandi and Suket	45·	50·3	37·8	·8	1·2	·7	— 5·3	— ·4	+ 12·5	+ ·5	+ 7·2	+ ·1
Chamba	38·	41·8	29·9	1·6	·9	·5	— 3·8	+ ·7	+ 11·9	+ ·4	+ 8·1	+ 1·1
3. Sub-Himalayan—	65·7	55·9	41·	3·5	1·6	·7	+ 9·8	+ 1·9	+ 14·9	+ ·0	+ 24·7	+ 2·8
Umballa	75·3	62·9	45·5	4·	1·9	1·3	+ 12·4	+ 2·1	+ 17·4	+ ·6	+ 29·8	+ 2·7
Kalsia	68·3	58·9	40·7	3·4	1·2	·3	+ 9·4	+ 2·2	+ 18·2	+ ·9	+ 27·6	+ 3·1
Hoshiarpur	73·1	63·1	51·9	2·	·9	·4	+ 10·	+ 1·1	+ 11·2	+ ·5	+ 21·2	+ 1·6
Gurdaspur	50·7	45·3	39·2	2·1	1·1	·7	+ 5·4	+ 1·	+ 6·1	+ ·4	+ 11·5	+ 1·4
Sialkot	52·	50·	37·	3·	1·5	·9	+ 2·	+ 1·5	+ 13·	+ ·6	+ 15·	+ 2·1
Gujrat	61·3	46·7	32·4	2·6	1·4	·4	+ 14·6	+ 1·2	+ 14·3	+ 1·	+ 28·9	+ 2·2
Jhelum	82·	55·6	40·	3·7	1·6	·5	+ 26·4	+ 2·1	+ 15·6	+ 1·1	+ 42·	+ 3·2
Rawalpindi	92·	76·5	55·4	8·9	3·8	2·1	+ 15·5	+ 5·1	+ 21·1	+ 1·7	+ 36·6	+ 6·8
Hazara...	35·2	40·6	20·7	1·3	·8	·2	— 5·4	+ ·5	+ 19·9	+ ·6	+ 14·5	+ 1·1
4. North-West Dry Area—	70·1	63·8	56·2	3·9	1·6	·9	+ 6·3	+ 2·3	+ 7·6	+ ·7	+ 13·9	+ 3·
Montgomery	68·8	58·3	48·7	3·6	1·1	·2	+ 10·5	+ 2·5	+ 9·6	+ ·9	+ 20·1	+ 3·4
Shahpur	75·7	62·	47·8	7·	1·7	·7	+ 13·7	+ 5·3	+ 14·2	+ 1·	+ 27·9	+ 6·3
Mianwali	(67·3)	...	...	(3·2)	...	...	...	...	...	...	...	...
Chenab Colony	(44·7)	...	...	(1·4)	...	...	...	...	...	...	...	...
Jhang	97·4	72·1	67·1	5·2	1·2	·7	+ 25·3	+ 4·	+ 5·	+ ·5	+ 30·3	+ 4·5
Multan	101·3	75·2	69·9	3·7	1·9	1·4	+ 26·1	+ 1·8	+ 5·3	+ ·5	+ 31·4	+ 2·3
Bahawalpur	50·9	54·	40·1	·5	·7	·4	— 3·1	— ·2	+ 13·9	+ ·3	+ 10·8	+ ·1
Muzaffargarh	64·8	63·9	57·4	2·	·8	·9	+ ·9	+ 1·2	+ 6·5	— ·1	+ 7·4	+ 1·1
Dera Ghazi Khan ... —	66·9	66·1	45·7	2·1	·7	·2	+ ·8	+ 1·4	+ 20·4	+ ·5	+ 21·2	+ 1·9
Peshawar	64·8	68·6	54·8	9·6	4·2	2·5	— 3·8	+ 5·4	+ 13·8	+ 1·7	+ 10·	+ 7·1
Malakand, Dir, Swat, Chitral ...	(40·6)	...	...	(7·9)	...	...	...	...	...	...	...	...
Kohat	72·2	49·2	35·4	2·9	1·3	·2	+ 23·	+ 1·6	+ 13·8	+ 1·1	+ 36·8	+ 2·7
Kurram	(33·2)	...	...	(·9)	...	...	...	...	...	...	...	...
Bannu	73·4	49·6	38·2	2·3	·6	·3	+ 23·8	+ 1·7	+ 11·4	+ ·3	+ 35·2	+ 2·
Dera Ismail Khan ...	92·9	69·4	51·3	5·	1·	·5	+ 23·5	+ 4·	+ 18·1	+ ·5	+ 41·6	+ 4·5

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SUBSIDIARY TABLE VI.—*Progress of English Education since 1891, by Natural Divisions, Districts and States.*

Natural Division, District or States.	Number of English Literates in 1,000 Males.		Number of English Literates in 1,000 Females.		Variation + or —	
					1891.	1901.
	1901.	1891.	1901.	1891.	Males	Females.
1	2	3	4	5	6	7
Total for both Provinces ...	6·3	3·	·6	·4	+ 3·3	+ ·2
Total British Territory including North-West Frontier Province.	6·9	3·5	·7	·5	+ 3·4	+ ·2
Total Native States	2·9	·6	·2	...	+ 2·3	+ ·2
1. Indo-Gangetic Plain West	6·6	2·5	·6	·4	+ 4·1	+ ·2
Hissar	2·8	·8	·2	·2	+ 2·	...
Loharu	1·1	·2	...	...	+ ·9	...
Rohtak	2·5	·5	·1	...	+ 2·	+ ·1
Dujana	2·1	·4	...	...	+ 1·7	...
Gurgaon	2·5	·8	·1	·1	+ 1·7	...
Pataudi	1·	3·2	...	...	— 2·2	...
Delhi	14·4	4·6	1·1	·7	+ 9·8	+ ·4
Karnal	3·9	·8	·2	·1	+ 3·1	+ ·1
Jullundur	7·1	3·6	·5	·4	+ 3·5	+ ·1
Kapurthala	1·4	1·1	·1	...	+ ·3	+ ·1
Ludhiana	5·4	1·2	·4	·1	+ 4·2	+ ·3
Maler Kotla	2·2	·8	·2	·1	+ 1·4	+ ·1
Ferozepore	5·6	3·6	·2	·4	+ 2·	— ·2
Faridkot	1·3	·8	·1	...	+ ·5	+ ·1
Phulkian States. Patiala	5·8	·6	·3	...	+ 5·2	+ ·3
Phulkian States. Nabha	1·3	·5	...	...	+ ·8	...
Phulkian States. Jind	2·2	·3	·3	...	+ 1·9	+ ·3
Lahore	19·1	10·4	3·	2·1	+ 8·7	+ ·9
Amritsar	6·4	1·9	·8	·3	+ 4·5	+ ·5
Gujranwala	5·7	1·5	·2	·2	+ 4·2	...
2. Himalayan	4·3	2·7	1·4	·9	+ 1·6	+ ·5
Nahan	2·6	1·3	·3	·1	+ 1·3	+ ·2
Simla and Simla States ...	10·2	7·9	5·2	3·1	+ 2·3	+ 2·1
Kangra	2·8	·9	·2	·2	+ 1·9	...
Mandi and Suket	·4	·2	...	...	+ ·2	...
Chamba	1·5	·9	·1	·1	+ ·6	...
3. Sub-Himalayan	7·3	4·	·7	·5	+ 3·3	+ ·2
Umballa	11·	8·7	1·5	1·	+ 2·3	+ ·5
Kalsia	2·4	·4	·1	...	+ 2·	+ ·1
Hoshiarpur	3·6	·5	·1	...	+ 3·1	+ ·1
Gurdaspur	4·	1·2	·3	·2	+ 2·8	+ ·1
Sialkot	6·1	3·	·5	·4	+ 3·1	+ ·1
Gujrat	4·2	·9	·1	·1	+ 3·3	...
Jhelum	6·3	1·1	·3	·2	+ 5·2	+ ·1
Rawalpindi	19·4	12·7	2·3	1·7	+ 6·7	+ ·6
Hazara	1·3	1·4	·1	·1	— ·1	...
4. North-West Dry Area	5·3	2·8	·4	·3	+ 2·5	+ ·1
Montgomery	3·2	·6	·1	·1	+ 2·6	...
Shahpur	6·3	1·2	·2	·1	+ 5·1	+ ·1
Mianwali	2·2	...	...	...	+ 2·2	...
Chenab Colony	3·1	...	·3	...	+ 3·1	+ ·3
Jhang	4·2	·5	·1	...	+ 3·7	+ ·1
Multan	9·6	5·4	1·	·9	+ 4·2	+ ·1
Bahawalpur	·9	·3	·1	...	+ ·6	+ ·1
Muzaffargarh	1·7	·7	·1	...	+ 1·	+ ·1
Dera Ghazi Khan	3·4	·8	·2	·1	+ 2·6	+ ·1
Peshawar	11·5	11·5	1·1	·7	...	+ ·4
Malakand, Dir, Swat, Chitral ...	34·2	...	65·9	...	+34·2	+65·9
Kohat	7·5	3·1	·4	·4	+ 4·4	...
Kurram	1·8	...	...	...	+ 1·8	...
Bannu	5·5	1·	·2	...	+ 4·5	+ ·2
Dera Ismail Khan	7·5	1·2	·5	·2	+ 6·3	+ ·3

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CHAPTER VI.

LANGUAGE.

Bibliography.—The last decade has not been unfruitful in works which have done much to systematize our knowledge of the vernaculars of the Punjab. In 1895 some rough, but most instructive, notes on the Grammar of the language spoken in the Western Punjab, by the Reverend Trevor Bomford, * were published in the Journal of the Asiatic Society of Bengal. In 1896 Mr. A. H. Diack, C.S., published his "Kulu Dialect of Hindi." This was followed in 1898 by the Grammar and Dictionary of Western Punjabi by the Honourable Mr. J. Wilson, C.S, C.S.I. The value of both these works is much increased by the addition of folk-songs, proverbs, etc., in the languages with which they deal. In 1900 Dr. Jukes, M. R. C. S. of the Church Missionary Society, Dera Ghazi Khan, published a valuable Dictionary of the Jatki or Western Panjabi language. The late Mr. O'Brien, C. S., left some notes on the Kangra Dialects in manuscript and a Gadi Grammar, with folk-songs etc., in print, which have now been all published in the Kangra Gazetteer, revised edition. On the Sansi dialect some excellent notes by the Reverend T. Grahame Bailey B. D., M. A., Wazirabad, were published in the Journal of the Asiatic Society of Bengal, No. 1, of 1901, pages 7—14. These have been re-printed separately, with notes by the same author on the Secret Words of the Qasais and Chuhras, and the Argot of Punjabi Gamblers.

In Tibetan nothing seems to have been done in the Punjab, but the Asiatic Society of Bengal in 1901 published a Sketch of Ladakhi Grammar by the Reverend A. H. Francke of the Moravian Mission at Leh, and a collection of Ladakhi Proverbs by the same author in 1900. In Pashto much has been done. In 1901 Captain Roos-Keppel published a useful Manual of Pashto, and in 1902 Mr. J. G. Lorimer, C.S., C.I.E., published his Grammar and Vocabulary of Waziri Pashto, which contains more information than I could condense in this chapter.

1. The classification of the Indian languages.—The Linguistic Survey of India has not yet reached the Punjab—though Pashto and the Iranian languages (except Balochi) have been surveyed—but Dr. G. A. Grierson, C.I.E., who is in charge of the Survey, furnished the Census Commissioner with a classified index of Indian languages to which he prefixed a valuable introduction. The following pages would not have been written without this assistance and Dr. Grierson's classification has been rigidly adhered to throughout.

In his index Dr. Grierson groups the Indian languages as follows:—

(A). Indo-European Family; { Iranian Branch. / Aryan Sub-Family. { Indian Branch.

* * * * * *

(B). Munda Family. { Himalayan and trans-Himalayan Group. / Naipali-Himalayan Group. / Burma Group.

(C). Tibeto-Burman Family.

* * * * * * *

H. Malay Family.

J. Sinitic Family.

The Iranian Branch of the Aryan Sub-Family is divided into two groups, a western and an eastern. Persian is the typical language of the former. The latter includes Balochi, Pashto and the Ghalchah languages of the Pamirs. The

* These notes were based on material collected by the late Mr. E. O'Brien, C.S., author of the Multani Glossary.

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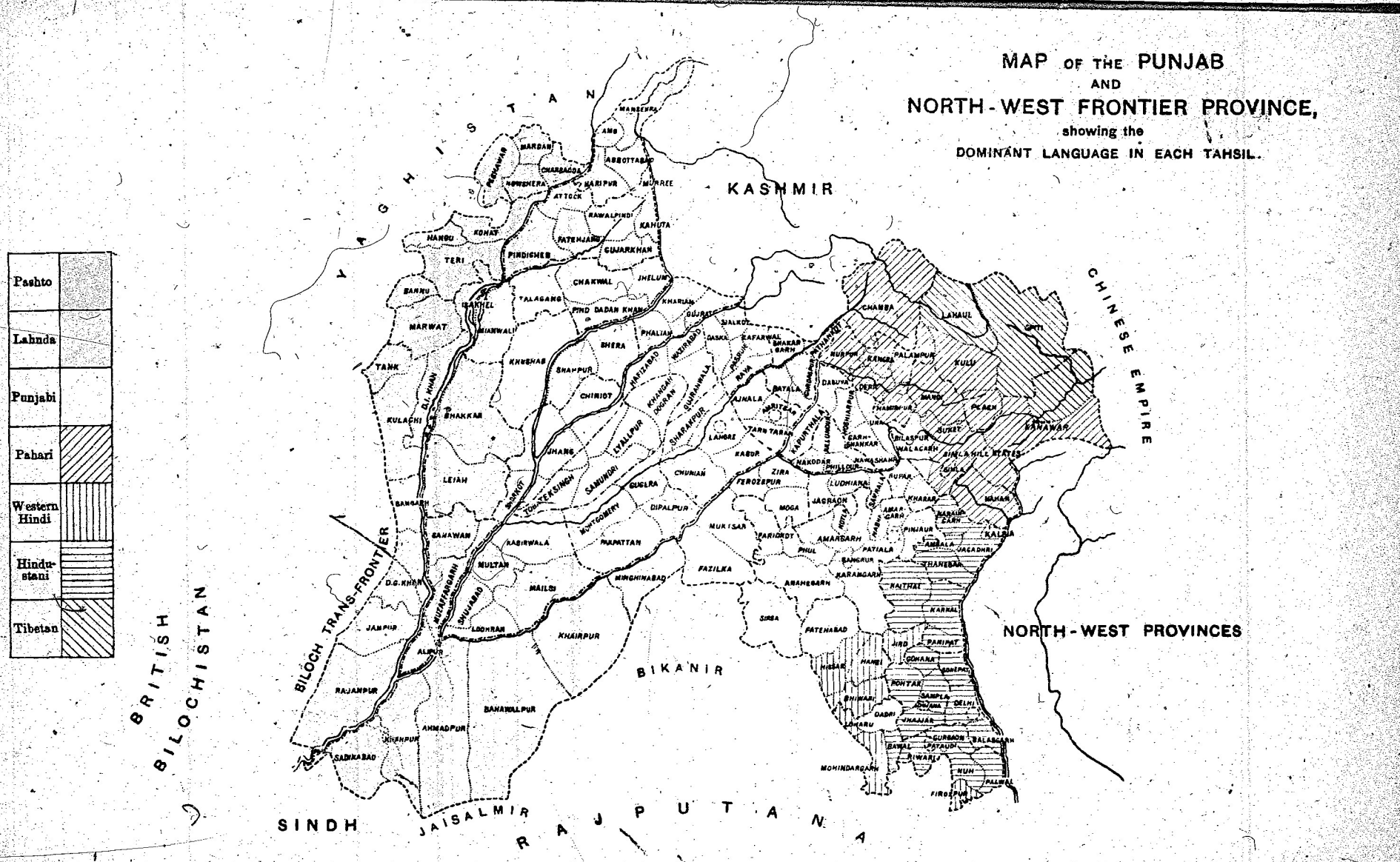

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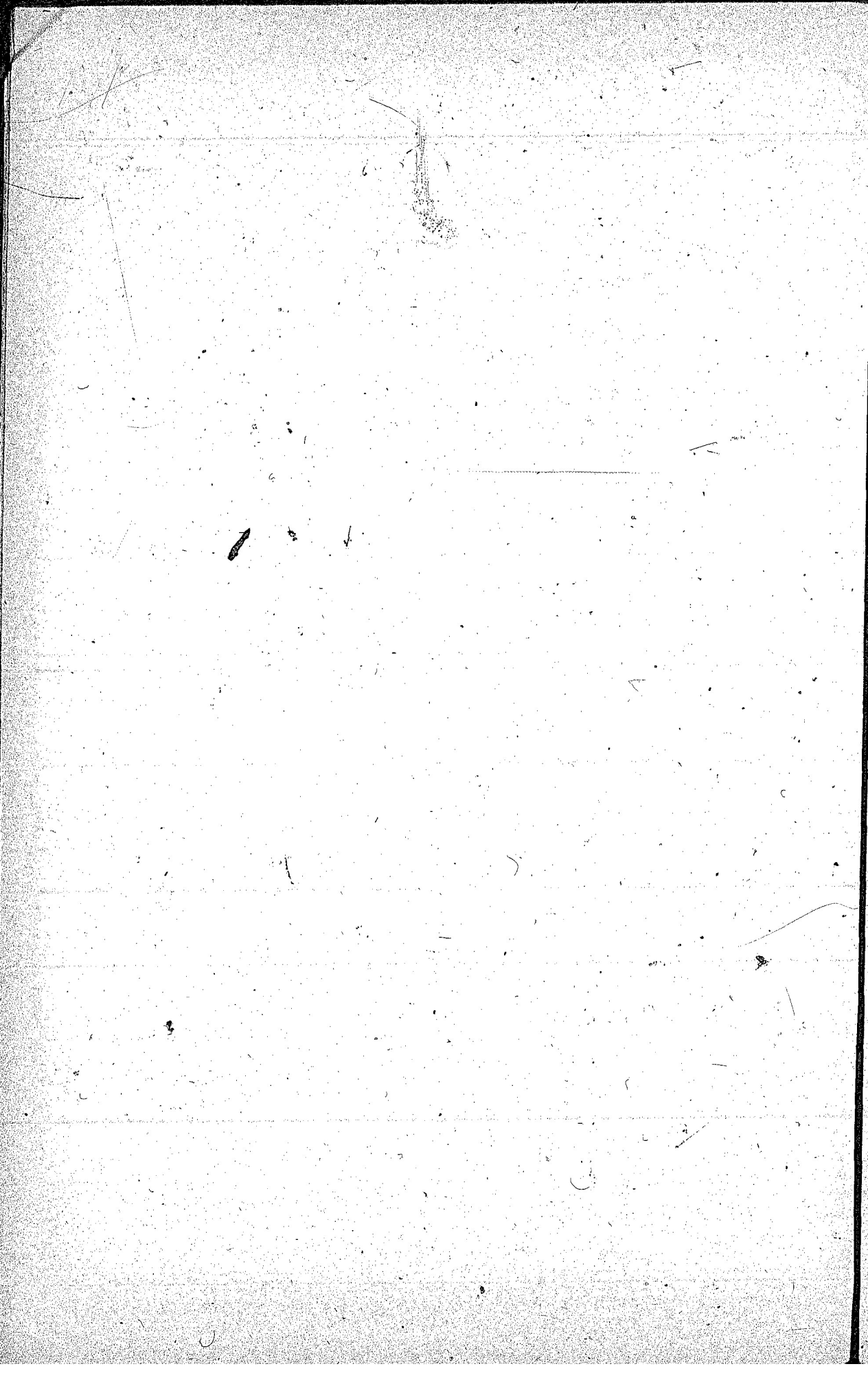

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Indian Branch is the one with which we are chiefly concerned. It is divided into 9 groups, 3 of which include languages ordinarily spoken in the Punjab :—

1—2. West and East Kafir.
3. Shina-Khowar.
4. **North-Western.**—Kashmiri, *Lahnda*, and Sindhi.
5. South-Western.—Marathi, etc.
6. **Western.**—Gujarati, Punjabi, Rajasthani, and Western Hindi.
7. **Northern.**—Pahari.
8. Central.—Eastern Hindi.
9. Eastern.—Bihari—Bengali, etc.

In Part I of Table X will be found the figures for every language and dialect returned in the Census of the Punjab (including the North-West Frontier Province) classified in accordance with the above scheme.

2. The classification of the Languages and dialects of the Punjab.—As regards the classification of the Indo-Aryan languages spoken in the Punjab, Dr. Grierson remarks :—

"the Index is based on the lists of dialects and languages which have been sent to me (with specimens) from every District and State. They are, no doubt, in the main, accurate, having been compiled by local officials endowed with local experience. Their principal flaw, from the point of view of the Census, is the inevitable one of surplusage. They contain numerous names of dialects which are mere synonyms of other names—local terms for local forms of speech which differ so slightly from the standard that they are not worth recording in a Census. There can be little doubt that nearly all of these names will disappear in the process of the inquiries of the Linguistic Survey".

3. The results of the Census compared with those of the Linguistic Survey.—It was however clearly the best and safest course to record, in the actual Census, the dialects as returned by the people themselves, leaving their final classification to a linguistic expert. But there are two great obstacles to a complete record on this simple basis. In the first place a man will seldom admit that his language is *jangli*, or if he is at all educated, Punjabi, just as few people in England will plead guilty to a provincial accent. It is always the people a little further on, a little deeper in the hills, whose speech is *jangli* or *pahari*—of the desert or of the mountains. In the next place every official is more or less of a linguistic expert himself and quite ready to inform you how each dialect should be classified, with the result that all detail as it were, disappears, and many minor but distinct dialects are not fully returned.

To some extent then the attempt to obtain precise statistics of the numbers speaking each dialect has failed, because, for example, we find that only 19 persons are returned as speaking the Kuluhi dialect of Hindi. From this it must not be inferred that the Kulu people now speak another language but simply that the local authorities did not understand what was required. It cannot however be said that our figures throw no light on the varieties of the dialects spoken in the Provinces of the Punjab and the North-West Frontier.

Taking the returns of the Census and comparing them with the data supplied for the Linguistic Survey one finds that they agree in essentials. If the former err in ignoring detail, the latter may point, as Dr. Grierson says, to greater divergences in essentials than really exist.

4. The distribution of languages of the Punjab and North-West Frontier Province, and the numbers speaking each language.—The term 'Provincial Vernaculars' requires some comment. The Punjab is surrounded by countries which are, with the exception of the North-West Provinces, inferior to it in fertility and resources, and the races who inhabit them have been for generations pressing in upon it. Nevertheless the great mass of its population speaks Punjabi or dialects closely akin to it and it is solely on its extreme borders that Balochi, Pashto, Bhotia and Kanawari, the only foreign tongues of any numerical importance, are to be found.

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I. Iranian Branch. *Western Group.*

5. **Iranian Branch.**—Persian and Parsi are the only two languages of the Western Group of the Iranian Branch returned, and both are spoken by immigrant races. Under the former 6,364 souls are returned as against 7,032 (including Turkistani, Kandhari and Ghazni) in 1891. 80 persons speaking Khorasani should perhaps have been added to the present figures, but only 6,303 immigrants from Persia are returned in Table XI. It would thus seem that Persian immigrant families retain their language. Rawalpindi (1,313) and Ludhiana (598) return most Persian-speakers in the Punjab. It is also spoken in the Frontier Districts of Peshawar, Kohat and Kurram. Out of the 523 Zoroastrians in the two Provinces only 38 return their language as Parsi, showing how readily that enterprising people acquire a new tongue while preserving their national religion.

Table X, Part IV, page xiv, Vol. II.

ii. *Eastern Group.*

6. **Balochi.**—Balochi is now spoken by 40,644 souls in the two Provinces as against 35,550 in 1891 and 25,748 in 1881. It is practically confined to the Dera Ghazi Khan District, in which however the proportion of its speakers continues to increase, being now 8, as against 7 per cent. in 1891, of the population. Outside that District the language is hardly spoken at all, except in Bahawalpur, which returns over 2,000 persons as speaking it. The above figures do not include the trans-Frontier tribes of Dera Ghazi Khan who speak Balochi. They number 24,000 souls. Balochi then cannot be said to be a decadent language. The Baloch population of the two Provinces amounted to 416,802 in 1891, and is now 469,420 (excluding the trans-Frontier tribes), but outside Dera Ghazi Khan very few speak Balochi. In that District nearly 23 per cent., in Bahawalpur only 3 per cent., and elsewhere less than 1 per cent., of the Balochis retain its use.

Ditto.

7. **Pashto.**—Pashto is returned by 1,194,561 persons or nearly 4·5 per cent. of the population of the two Provinces. It is, however, mainly spoken in the North-West Frontier Province in which 1,142,011 or 54 per cent. of the population return it, and to these must be added 856 persons speaking Kohati and 124 speaking Peshawari—mixed dialects of Pashto and Lahnda. Thus only 52,550 persons in the Punjab speak Pashto and many of these were most probably Pathan immigrants for the winter months who had not returned to their homes by the night of March 1st, 1901. Pathan soldiers enlisted in the Army must also be allowed for, *e.g.*, in Lahore and Multan. Still there remains a strong Pashto-speaking element settled in Rawalpindi, (20,637, of whom 12,330 are in Tahsil Attock), and in Mianwali, 15,265, (of whom 13,273 are in Isa Khel Tahsil). The above figures do not include the Pashto-speaking population of the Shiranni country, some 12,000 souls, but they include 52,501 persons, who speak Pashto, in Kurram. Deducting the latter the net increase in the Pashto-speaking population of the two Provinces amounts to 85,207 persons, and the proportion has risen since 1881 thus :—

1881—3·98 per cent.
1891—4·21 per cent. excluding Kurram.
1901—4·46 „ „ „ „

The Pashto dialects—Pashto, as is well-known, is divided into two great branches, the northern or hard, Pakhtu, and the southern or soft Pashto. The southern limit of the former is a line drawn from just south of Thal in Bannu, and running due east almost to the Indus: thence it turns north, so as to exclude the Akhora dialect, of the Akhora branch of the Khattaks, which belongs to the southern branch. The northern thus includes the Afridi, Bangash and Yusafzai tribes, with those of the Chachh plain in Attock, Buner, Swat, and Bajaur. How far it extends to the west we do not know, but underlying, as it were, the Pashto lanuages is a lower stratum of indigenous tongues. Such is the Ormuri or Bargista, 'an independent Iranian language, spoken round Kaniguram in Waziristan,' by the Chamkannis. Other such languages are the Tirahi, still spoken in Tirah by the tribes subject to the Pathans, and the Dehgani, which forms a connecting link between the Hindki of the Indus and the Kafir language. Our knowledge of these ancient languages is very slight, so that it is hardly possible yet to say how far they have influenced the Pashto dialects, which appear to be numerous. Regarding these also very little is known, but the following note shows that there are well-marked differences :—The Orakzai dialect

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differs from that of the Afridis, in that it is broader, but less guttural, and spoken more rapidly. The differences however are not confined to pronunciation but extend to the vocabulary and even it seems to some inflections. The speech of the Aka Khel, one of the seven main divisions of the Afridis, differs from that of the Orakzais in a very marked degree.

Pashto:—			
Orakzai.	Afridi.		English.
Kanrai	*Tiga*	...	Stone.
Peza	*Gunga*	...	Nose.
Kangal	*Spar*	...	Shield.
Che	*Ke*	...	In.
Go	*Che,*	...	By.
Khudaigo	*Khudaiche,*	...	By God.
Sanak,	*Khanak*	...	Large vessel.
Datri,	*Dase,*	...	Thus.
Mu,	*Munga,*	...	We.
Koran wako,	*Koran wa lora,*	...	(I swear) by the Koran.
Ma-sakhav,	*Mala,*	...	To me.

8. The North-Western Group.—This group includes Kashmiri on the north, and Sindhi on the south, both languages spoken almost exclusively by immigrants into the Punjab from Kashmir and Sindh. Between these two languages lies the Lahnda, the only representative of the group indigenous to the Punjab. Kashmiri and Sindi need not be described at length, but Lahnda merits full discussion.

II.—Indian Branch.
i.—*North-Western group.*

Kashmiri.—Nowhere in the Punjab is Kashmiri an indigenous language except possibly in Chamba where it is spoken by 1 per cent. of the population: everywhere else the border line between Kashmiri and the Provincial Vernaculars is situated in Kashmir territory, and the 7,841 persons returned as speaking Kashmiri in British territory must be all Kashmiri merchants or artizans who have settled in the Punjab. The language is highly inflectional and not only offers forms of reduplication but makes various changes in the base: its vocabulary is said by most learned Kashmiris to be polyglot, every 100 words containing 25 of Sanskrit origin, 50 Persian and Arabic, 15 Hindustani and the remaining 10 Tibetan, Turki, Dogri and Punjabi. How far its influence may be traced in the sub-dialects of the Jammu and Murree hills is a question as yet undecided.

Sindhi.—Sindhi is indigenous to the Punjab only in Bahawalpur, which returns 25,575 out of the 27,980 Sindhi-speaking persons in the Province. As in Kashmiri the changes in the base mark a partial retention of the Sanskrit inflectional system, lost in the more advanced languages of Punjabi and Hindi.

9. Lahnda or Western Punjabi.—This is the name which Dr. Grierson has, in consultation with Mr. Harvey, formerly of the Punjab Educational Department, adopted as the generic term for the Western languages of the Punjab. It was formally recognised in the last Census as Jatki. 'Lahnda', writes Dr. Grierson, 'is a very widely-spoken language extending from the borders of Sind up to and beyond the Murree Hills. Although influenced by the dominant Punjabi spoken in the Province, it is much more nearly connected with the Sindhi and Kashmiri than with that language. So much is this the case that difficult words in Kashmir Chronicles have actually been explained by a reference to Mr. O'Brien's Multani Glossary.'

Dr. Grierson further points out that the language of the five rivers is really Lahnda, not Punjabi, and he remarks that the eastern boundary of the former commences in the north at Ramnagar, in Gujranwala, and runs in a straight line to the north-east corner of Montgomery, and thence across that District to the south-west corner. Lahnda, in his classification, includes the following dialects:—

Serial No.	Dialect.	Distribution.	Numbers returned in Census of 1901.
48	Lahnda ...	... Western Punjab	350
	Dialects north of the Salt Range.		
49	Awankari or Awanki	... Kohat and Jhelum	621
50	Chhibhali ...	... Punjab, (Murree Hills), Kashmir (South-Western Hills).	...
51	Dhanni ...	... Jhelum	11,711
52	Dhundi ...	... Eastern Hills of Hazara ...	...
53	Ghebi ...	... Rawalpindi	74,082
54	Hindki, Hindko or Mulkgi	Hazara and West Indus country. A general name for the Lahnda spoken in these parts.	661,283
56	Pothwari ...	... Rawalpindi, Jhelum and Gujrat ...	226,541
57	Tinaoli ...	... West Hazara	2

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To which must be added the following sub-dialects in Rawalpindi:—

Reshi	...	Valley of the Resh	3,011
Sawain	...	,, ,, ,, Soan	42,291
Jandali	...	North of Pindi Gheb	39,016
Khatri	...	.....	34,930
		Total	1,093,838

Dialects south of the Salt Range.

Serial No.	Dialect.	Distribution.	Numbers returned in Census of 1901.	
48	Jatki ...	... Western Punjab ...	220,835	
58	Kachhri	... East of Jhelum River ...	16	
59	Khetrani	... Baluchistan (Thal Chotiali).	93	Not a dialect of Balochi.
60	Multani	... Multan and neighbourhood. A general name for Lahnda spoken south of the Salt Range.	961,997	
61	Bahawalpuri	... Bahawalpur ...	530,036	
...	Niswani	... North of Jhang ...	...	Classification doubtful.
63	Thalochhri	... The Jhang Thal ...	1,555	
64	Ubhechi or Ubheji (Ubhe-di-boli).	Sind (Shikarpur) ...	1,924	

And to these must be added—

Chinawar, Banks of the Chenab in Gujranwala, Jhang and Muzaffargarh.		165
Derawal, *Towns* of Dera Ismail Khan	...	526,577
	Total	2,243,198

Thus the total number returned as speaking Lahnda and its dialects amounts to 3,337,036* or over 12 per cent. of the population of the two Provinces. That this is below the real number will appear from the details given above. It can hardly be supposed that only two people speak Tinaoli, that none now speak Chibhali or Dhundi and only 16 Kachhri. Probably a certain number have been returned as Hindki-speaking, or under Pothwari, but the figures for Punjabi in Peshawar (149,346), Hazara (43,165), Kohat (39,317), Bannu (31,112), and Dera Ismail Khan (30,815), Districts in which, making every allowance for troops and immigration from the Punjab, the number of Punjabi-speaking people cannot be really large, appear to show that that language has been very often returned instead of the more servile Hindki.

Lahnda is almost entirely confined to the Indus Valley and its dialects are further much localised. Thus Awankari, Dhanni, Ghebi, and Pothwari are only returned in appreciable numbers from Rawalpindi. Hindki is essentially the speech of Hazara, where it is spoken by 76 per cent of the population, Peshawar only returning 3,865, Kohat 3,021, and Bannu 2,509. As in the case of Pashtu, however, there is a strong overflow cis-Indus, Rawalpindi returning 132,152, (all but 1,718 in Attock Tahsil), and Mianwali 91,252. Jatki would seem to be confined to the Jat population of Dera Ghazi Khan, which stands in much the same relation to the dominant Biloch as the Hindki-speaking races do to the Pathan tribes. In this District it is spoken by 220,761 or 47 per cent. of the population. Derawal is returned as the speech not merely of the *towns* of Dera Ismail Khan, but of 143,347 or 57 per cent. of the population of the District. It also extends into Dera Ghazi Khan where it is spoken by 186,677 or 40 per cent., and into Tahsils Bhakkar and Leiah of Mianwali, where it is spoken by 196,326 or 46 per cent., of the District population. Chinawar, the dialect on the border between Lahnda and Punjabi, is only returned by 165 people. The colonization of its jurisdiction by people from the east and north will probably soon cause its complete disappearance. Thalochhri or the Thal patois is in the same position. Ubho-di-boli or 'the speech of the East' is undoubtedly the Ubheji or Ubhechi ('eastern') of Shikarpur. It is returned by 1,922 persons in Multan.

* Dr. Juke's estimate was from three to five millions.

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In 1891 Jatki with its kindred dialects was returned as spoken by only 1,899,922 souls, but the figures were clearly imperfect—as indeed they still are. The apparent increase is thus over 1,300,000, but any detailed comparison would be useless, as the Hindi of Hazara, Rawalpindi, etc., was included in Punjabi and so on, in the figures of 1891.

The dialects of Lahnda.—The above is Dr. Grierson's classification. Dr. Jukes, in the preface to his Western Punjabi Dictionary suggests a somewhat different classification, in the following interesting passage:—

"The Western Punjabi or Jatki language has many local names applied to it, Multani, Derawal, Jagdalli, Shahpuri Banuchi, Peshawari, Pothohari, Hazari, Bahawalpuri are all names of dialects of the language, which is spoken by the Jafir Pathans and Khetrans on the west of the Dera Ghazi Khan District to Bahawalpur on the East, and from Sindh in the South to the confines of Kashmir in the North, covering an area about the size of Ireland and with a population variously estimated at from three to five millions; the latter is probably near if not under the actual number. There seem to be three well defined dialects:—

(1) Southern Punjabi, including Multani, Derawal, Bahawalpuri spoken from Sindh to the Dera Ismail Khan District.

(2) The Salt Range Dialects, called in Bhai Maya Singh's Dictionary Pothohari, spoken in Rawalpindi, Jhelum, Shahpur, Gujrat and the Salt Range:

(3) The Hazara Dialect.

Each District seems to have its own local name for the language, which has dialectical differences of pronunciation, meaning or idiom varying more or less every few miles, or even in different quarters of the same City."

Dr. Jukes further points out that there is probably considerable difference in the language as spoken by Hindus from that used by Muhammadans, the former being much richer in words having a Prakrit origin. Again Mr. Wilson writes thus:—

Grammar and Dictionary of Western Punjabi, Preface, page 1.

"The dialects spoken in the Shahpur District may be further classed into two groups, (*a*) the dialects of the plains and (*b*) those of the Salt Range. The principal differences between these groups are that in the Salt Range dialects (1) many nouns in the oblique singular add an *e* or *i* to the root, *e.g.*, *ghare* (house), *majjhi* (buffalo—cow); (2) the genitive post position (of) is *na* instead of *da*; (3) several other post positions are different, *e.g.*, *ha* or *ah* for *nu* (to), *thao* for *thu* (from); (4) the ending of the present participle is *na* instead of *da*; (5) a number of common words are different, *e.g.*, *thi* for *ho* (become), *ghinn* for *le* (take), *jul* for *chal* (move), *hag* for *sak* (be able); (6) there is a stronger tendency towards nasalization of vowels; (7) and a tendency to substitute *r* for *n*, e.g., *kōr* for *kōn* (who), *itrā* for *itnū*. These characteristics are also found in the dialects spoken in the western tahsils of the Rawalpindi District as far north as Attock, and probably in the intervening tahsils of the Jhelam District."

And he further adds:—

"The dialects spoken in the plains portion of the District may be further sub-divided into those spoken between the rivers Jhelum and Chenab, in what is called the Doab, and those spoken west of the Jhelam in the sandy desert called the Thal. The chief differences are that in the Thal, (1) hard *d* is often substituted for soft *d*, *e.g.*, *in dádá* (grand father) *dé* (give), *dáh* (ten), *iddé* (hither); (2) hard *d* is also substituted for other letters, *e.g.*, *médá* for *méra* (my); *dékh* for *vékh* (see); (3) the present participle ending in transitive verbs is often *ándá* or *indá* instead of *éndá*; (4) a number of common words are different, *e.g.*, *béá* for *hōr* (other), *dáhri* for *mard* (man), *sál* for *zánáni* (woman), *thōlá* for *thōrá* (little) *naddhá* for *nikrā*, (small) *assá* for *assi* (we), *du* for *dōe*."

The characteristics of the North-Western group.—It seems certain that the languages of this group are in a much less advanced stage than those of the western group, in that they retain, to a far greater extent, the old Sanskrit inflectional system, with pronominal suffixes, a strong passive form in *i*, and a future in *s*. But the differences between the two groups go even deeper than inflectional forms, for Lahnda possesses the Pashto *run* (*ur*), found as the final letter in all verbs in the infinitive, and a hard *b*, *dj*, *d*, and *g*, as in Sindhi, though these letters appear to be confined to the south-west of its jurisdiction. The differences in the various dialects of Lahnda have, however, not yet been worked out, and it is only possible to touch upon the characteristics of the north-western group as a whole. Of these the chief is the free use of pronominal suffixes with verbs, negatives, and also with nouns. Instances of this structure in Lahnda are

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jata-m jora, literally—'was yoked by me the pair,' or 'I yoked the pair': '*changa lagd-im*,' 'does it become me?': '*kharu-m*,' 'I (was) standing'; etc. The main point of interest about these enclitics is that they are found in many Aryan languages, both ancient and modern, as well as in the Semitic languages. They appear in Pashto, Balochi and in Sindhi, Lahnda and Kashmiri, but not in certain languages connected with Kashmiri. They do not appear in the Dravidian languages, but are common in Santali; and they are common in the Aryan languages of the East and South of India.*

The history of the North-Western Group.—It is extremely interesting, as bearing upon the ethnology and religions of the peoples of the West and South-West Punjab, that Dr. Grierson thinks it probable that, as far as the Punjab is concerned, the speakers of the North-Western group represent the first Aryan invaders of India, who were thrust back upon the Jhelum and Indus by a later set of invaders now represented by the speakers of Punjabi and Western Hindi, and he gives the following details in support of this view:—

'I think that there can be no doubt that Lahnda is not only a language distinct from Panjabi (that was admitted at the last Census), but belongs to a different group of Aryan languages. So intimately connected is it with Sindhi, that Siraiki, which is universally classed as a dialect of that language, is really a form of Lahnda. I have not worked this out yet in all its details, but I think you may be sure of the broad facts. On the other hand it merges, through Kohistani and Chhibhali, into Kashmiri. It actually, at the present day uses words which were once used in Kashmiri, but have since died out. There are also, of course, many words common to the two languages at the present day.'

I think it is probable that there were two Aryan invasions of India, one shortly after the other. The older invaders would in that case be represented by the speakers of Kashmiri, Sindhi, Marathi, which runs right across India, Oriya, Bengali, Bihari, and Assamese. The second invasion came in like a wedge, and settled about the Saraswati. They expanded and shoved the older inhabitants west, east and south. They would be represented by the speakers of Panjabi, Gujrati, Rajasthani, and Western Hindi. So far as the Panjab is concerned, they expanded westwards, and thrust the older invaders back upon the Jhelum and the Indus. No doubt, in the process of going westwards, they adopted linguistic idioms from their opponents, on whose lands they settled. There are still traces of this in some of the Panjabi dialects.'

ii. Western group.

10. The Western Group.—This group includes the principal language of the Punjab Province and corresponds to the Hindustani-Hindi, Bagri and the greater part of the Punjabi groups of the Census of 1891. It represents, in the two Provinces, 76 per cent. of the population, being spoken by 20,486,888 persons, of whom 15,550,061 are returned as speaking pure Punjabi.

There are four principal languages, Gujarati, Punjabi, Rajasthani and Western Hindi, in this group. Of these the first is represented by a few individuals, doubtless temporary immigrants. Its dialects, Malwi, Ahmadabadi, Kachhi and Kathiyawadi, are only spoken by 151 persons all told. The third, Rajasthani, is spoken by considerable numbers of immigrants from Rajputana who have in some cases been settled since a long period in the Punjab and are widely spread throughout it, while the second and fourth comprise the most important dialects of the Central and South-East Punjab.

11. Punjabi.—'Punjabi', writes Dr. Grierson, 'seems to have two dialects besides the standard of the Manjha, *viz.*, Dogri and Malwai.' Under Dogri the returns show 22,510 (18,830 in Gurdaspur), but under Malwai and its sub-dialects, Hethi and Rath (in Jind), and Pachadi, only 119 persons in all are returned. Clearly these dialects have for the most part been returned as Punjabi.

As regards the characteristics of Malwai or Malwi, Dr. Grierson writes:—

"From a cursory inspection, I should be inclined to say that the distinctive feature of Malwi was the freer use of pronominal suffixes with verbs. Newton notes that fact in his Panjabi grammar. I see that on page 72 he gives these suffixes to standard Panjabi also, but my specimens appear to give it much more frequently to Malwi, more and more as we go west, and approach Lahnda. These suffixes are, I am certain, a relic of the time when a North-Western language, akin to the ancestor of the modern Lahnda, was spoken over the whole Panjab up to near the Saraswati. The Aryan speakers of the upper Gangetic Doab subsequently overran the Panjab and partly imposed their language upon it. I think that the speakers of the North-Western dialect entered the Panjab through the

* Suffixes in the Kashmiri language by Dr. G. A. Grierson, C.I.E., in J. A. S. B. 1895, Part I, pages 336—351.

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Kabul Valley, while the Gangetic Doab people possibly came in *via* Gilgit and Swat (leaving the aboriginals of Shina and Khowar behind them), and forced their way to the Saraswati, where they became the parents of modern Indian civilisation, and were surrounded for a long period by hostile Aryan tribes all of whom were connected with the North-Western immigration."

Jangli is returned by 74,072, of whom 64,610 are in the Chenab Colony and 8,276 in Multan. It is the dialect of the 'Janglis' or nomads of the Bar in Jhang, and Dr. Grierson classes it doubtfully as a form of Punjabi, and considers that it is simply a vague term which merely connotes a number of rude forms of Malwi. It is doomed to speedy extinction, surrounded as its speakers now are by the colonists.

12. Rajasthani.—Bagri (or Shekhawati), with Bikaneri, Jaipuri, Mewati, Merwari, Mewari, Marwari and a number of sub-dialects are classed by Dr. Grierson as dialects of Rajasthani, which has two great divisions, a Western, of which Marwari is the type, and an Eastern, whose type is Merwari, but the dialects have not yet been assigned to these two divisions. The Bagri is widely spread, being spoken by the numerous tribes which have immigrated into the south-east Punjab from the Bagar country of Bikaner, and is returned in Ferozepur (63,337 or 6·6 per cent.), in Patiala (5,779), as well as in Hissar (183,207 or 23 per cent.), Loharu (14,908 or nearly 98 per cent.), and Dadri (7,098), of their populations.

Bikaneri is only returned by 6,028 persons in all, and these are scattered over a number of Districts. It is only found in any numbers in Multan (2,358) and the Chenab Colony (1,040) being clearly confined to the immigrants from Bikaner.

Marwari is returned by 190,275, and the figures probably include other dialects of Rajasthani, such as Mewari or Jaipuri, for, as Dr. Grierson points out, Marwari is used by the people of other parts of India for all the dialects of Rajputana generally. In this sense it has indisputably been used in Patiala which returns 137,919, and possibly in Bahawalpur, (31,187). In Hissar (7,426), Delhi (4,171) and Amritsar (1,203), it has probably been more accurately used.

Mewati, or the speech of Mewat, the Meos' country, is virtually confined to Gurgaon, which returns 102,279 (or nearly 14 per cent. of its population), out of a total of 102,794 souls.

Gujari is also classed, provisionally, by Dr. Grierson as a dialect of Rajasthani, being closely akin to Mewari. It has a remarkable geographical distribution:—

Hazara	returning	52,966 (or 9·4 per cent. of the District population).
Rawalpindi	„	3,495
Chamba	„	1,126 (and Gurdaspur 467).
Hoshiarpur	„	17,233 (or 1·7 per cent. of the District population).

13. Western Hindi.—The most important dialect of Hindi in the Punjab is the Hariani, Bangru or Deswali spoken by 604,024 souls, probably in the main Deswal Jats and their dependent tribes. It is the main language of Hissar, (401,704 or 51 per cent. of its population), and of the Dadri pargana of Jind, (200,512 or 71·1 per cent. of the population of the State).

The closely connected Ahirwati or Ahirs' speech is probably only a tribal sub-dialect of Deswali, being found in the same tracts, 1,147 speaking it in Hissar, and 6,362 in Dadri, out of 7,615 all told.

Hindi is returned by 13,380 persons, of whom 13,354 are in Delhi. Braj Bhasha is more scattered, being doubtless the speech of immigrants from the North-West Provinces, but 2,601 return it in Gurgaon out of a total of 3,551 in the two Provinces.

Purbi is probably used vaguely in the Punjab for all the forms of Hindi spoken to the east of the Jumna and the numbers returned under it (44,034), doubtless include many who speak Western Hindi. Dr. Grierson classes Hindustani, and Urdu, its Mohammadan literary form and the language of the Moghal Court, under Western Hindi. As the *lingua franca* of Northern and Central India it is widely diffused, being returned under one name or the other in every District and State, though the distinction between Hindustani and Urdu has certainly not been observed. In the Districts of the Delhi Division it has clearly been returned extensively instead of Hindi, and in Nabha in lieu of Punjabi.

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(iv.) *The northern group.*

14. Pahari.—This group, represented in this Province by the Pahari of the Eastern Punjab, was retained by Dr. Grierson, pending the completion of the survey, in deference to former custom, though with doubts as to whether it really exists as an independent set of languages. It is certain, he says, that some, at least, of its members are closely connected both in form* and by history with Rajasthani, thus confirming what legendary history tells us of the conquest of the Himalayan Area by invaders from Rajputana. On the other hand Dr. Grierson writes with reference to the late Mr. E. O'Brien's Notes on the Kangri dialect :—

"The Kangra dialect is an interesting one. It has much more of a Panjabi air than the Pahari one that I expected.

The suffix *jō* of the dative-accusative is a missing form for which I have been hunting for some time. All these Accusative-dative suffixes are really locatives of genitive suffixes. The Hindustani *kō* is a locative of *kā* (of course I cannot explain the whole process here), and similarly Kangri *jō* is a locative of a lost genitive *jā*, which latter is the same as the Sindhi *jō* (here the *ō* is the sign of the nominative not of the locative). That it is originally a locative is beautifully shown by the locatives of the personal pronouns (*tijō* vich, &c.) Vich is of course a worn out form of a locative *vichē, in* the middle, and the phrase means 'in the middle *of* you'. Here *tijō* is an adjective in the locative agreeing with vichē. It is not an oblique genitive which would be regularly *tijē* (*cf. dā, dē*)."

In the Punjab Himalayas the dialects are exceedingly numerous and probably every main valley has its sub-dialect differing slightly, but perceptibly, from those of the adjacent valleys. The Hill people emigrate but little, their clans are very local and are divided into small exogamous septs so that marriage at a distance is rare, except amongst the ruling families.

Dr. Grierson gives the following list :—

Serial No.	Language.	Dialect.	Locality.	Census, 1901.
192	Western Pahārī ...			1,347,158
193	.....	Bhadarwāhī ...	Kashmir (Bhadarwah) ...	465
194	.....	Pangwāli ...	Chamba	4,156
195	.....	Chambiāli ...	Ditto	37,679
196	.....	*Barmaurī or Gādī*	*Ditto*	30,929
197	.....	*Bhahāī (?)* ...	*Ditto*	0
198	.....	*Bhatiāli* ...	*Ditto*	0
199	.....	*Churāhī* ...	*Ditto*	26,862
200	.....	*Kandiāli* ...	*Ditto*	0
201	.....	*Pādarī* ...	*Kashmir (upper course of Chenab).*	0
202	.....	Kangri	*Panjab (Kangra)* ...	333
203	.....	*Kahlūrī* ...	*Panjab (Bilaspur, Mangal and Hoshiarpur).*	1
204	.....	*Mandiāli* ...	*Panjab (Mandi)* ...	34
205	.....	Kulūhi	Kulu	19
206	.....	*Mandiāli Pahāri*	*Mandi*	0
207	.....	Sirmauri ...	Nahan and neighbourhood	104,456
208	.....	*Baghāti* ...	*Baghat*	
209	.....	*Baghlāni* ...	*Baghal and neighbourhood*	
210	.....	*Barādi* ...	*Bashahr and Jubbal* ...	
211	.....	*Bishshau* ...	*Jubbal*	
212	.....	*Dhartī* ...	*Nahan*	
213	.....	*Giripārī* ...	*Ditto*	
214	.....	*Hindūrī* ...	*Nalagarh, Baghal, and neighbourhood.*	
215	.....	*Keunthali* ...	*Keonthal, Bhajji, and Simla*	
216	.....	*Kirni* ...	*Tarkoch*	
217	.....	*Köckī* ...	*Bashahr*	
218	.....	*Kotgarhi* ...	*Jubbal, Kumharsain, Kotgarh, and neighbourhood.*	Nil.
219	.....	*Kuthārī* ...	*Kuthar*	
220	.....	*Kuthāri-Baghāti*	*Bija*	
221	.....	*Sadhōchī* ...	*Bashahr, Keonthal, Kumharsain, Sangri, and neighbourhood.*	
222	.....	*Sirāchaali* ...	*Keonthal and Kothkhai* ...	
223	.....	*Sirāji* ...	*Kulu, Bashahr, Kumharsain, Balsan, Darkoti, and Kothkhai.*	
224	.....	*Suketī* ...	*Suket*	

To these must however be added :—

Theogi	... Theog State ...	... ...	357.
Rampuri	... The form of Siraji spoken in the Bashahr State, whose capital is Rampur	... ...	790.
Kami	... Jubbal ...	... ...	6.
Pachhmi	... Sirmaur ...	... ...	1,122.

* *E.g. mhara*, 'our, ours,' reproduces the *mharo* 'our,' of Marwari.

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One or two notes on the names in the above list may be of interest. Bishshaa or 'the twenty hundreds', is a tract in the Jubbal State, probably so-called as containing that number of revenue-paying units. Giri-pári simply means 'the dialect of the country across the Giri' (*par*, beyond), a part of Sirmaur which is ethnologically very distinct from the cis-Giri country. Giri-pári is probably a true dialect. Of the four last names in the list, Theogi should be included in Keonthali, Theog being a feudatory of Keonthal. Pachhmi is the term used in Sirmaur for the Kangra dialects, as Kami is used of those spoken in Jubbal.

It is hardly necessary to say much regarding the distribution of these dialects, as the names indicate the country in which each is used. Chaurahi is confined to Chamba: Gadi (Barmauri) to Chamba and the Dhaola Dhar in Kangra. Bhadarwahi is the dialect of Bhadarwah in Kashmir close to the Chamba border and Pangwali is the dialect of Pangi, which adjoins British Lahul.

Pahari hardly extends beyond the Rawalpindi border on the west, and the 13,465 returned for that District and the 35 in Hazara are doubtless the people who speak the various sub-dialects of the Murree Gullies. The Pahari of Peshawar (212) is probably Gujari or Tirahi. The numbers now returned for Pahari and all its dialects are 1,554,367, or only 31,294 more than in 1891. The population of the Hills is stationary and the Hill dialects must inevitably disappear as education slowly progresses.

(iii.) *Eastern group.*

15. The Eastern group.—The Eastern group is only represented in these Provinces by 2,558 persons who speak Bengali—a yearly decreasing community,—and possibly by a few of those who are returned as speaking Purbi, which is the West Indian name for Bhojpuri, especially for that form of it which is spoken in the east of the North-West Provinces.

16. Tibeto-Burman Family: Himalayan group.—I have nothing to add to paragraph 237 of Mr. Maclagan's report, except to note that some details regarding the remarkable dialects of Kanawari and Kanaishi, (the latter spoken in the Malana Valley of Kulu) will be found in Mr. A. H. Diack's Kulu Dialect of Hindi, 1896.

17. The Multiplicity of dialects.—It would be useless to attempt to define the term 'dialects,' but using it in a wide sense the diversity of dialectical variations is very striking.

As in the case of the written character so with the spoken languages a great number of local varieties will be found to exist, and each language will be seen to be divided into numerous dialects, sub-dialects or patois, between which no hard and fast line can possibly be drawn, though the differences, slight as they may be, are real enough. To the people themselves this diversity is apparent, or they say that the *boli*, a term including everything from accent to language, changes every twelve *cos* in the plains and in the hills every six.

But in addition to the local variations, we shall find, as with the caste-scripts, tribal dialects and trade-argots, which introduce cross-divisions and render any classification difficult.

18. Sacred dialects.—How far the language of the Granths should be considered a sacred dialect I am unable to say. It probably preserves, for the sacred books, an archaic form of the language, just as Hebrew was preserved long after Aramaic had become the speech of the Jews. The Sikh Nihangs have, however, "a distinct and curious dialect of their own, and use the masculine gender for everything," but perhaps the Nihangs' speech is, like the Quakers', not a true dialect. The influence of religion on language is nevertheless considerable, as Dr. Jukes has pointed out is the case in the south-west of the Punjab. Within the same tract of country we find the language of the people strongly affected by the language of their sacred books. This difference is well brought out in the following translations of the first verse of St. John's Gospel:—

Musalman Punjabi:—*Mudhon Kalâm si te Kalâm Khudâ de nâl si te Kalâm Khudâ si.*

Hindu Punjabi:—*Ad vichch Suhad si or Sabad Parmesur de sang si ate Sabad Parmesur si.*

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19. **Trade argots.**—Our information regarding the trade argots is not at all complete. Some of them appear to be true dialects. Thus Colonel Temple considers that the Naqqash, who are painters on papier maché in the Punjab and Kashmir and who have a distinct argot, have preserved a true dialect, the words of which 'represent either real existing words, or older, and in some cases obsolete, forms of them,' though it 'undoubtedly contains slang distortions and perversions of common words purposely made.'†

The Delhi Dalals‡ have a much less respectable argot, as it is used solely for purposes of cheating.

20. **The Qasais' dialect.**—The Punjabi Qasais who do not kill cows have a secret dialect, and it is an interesting question how far their dialect differs from that of the Hindustani Qasais on the one hand and those who slaughter kine on the other.

These latter, who are called Bhakkar-Qasai, (from bhakkar, a bull, cow, or buffalo), to distinguish them from the Sikkhu or Mekn-Sikkhu (from *mekni*, a goat), use an *argot* which contains words of Persian and Arabic origin, as, for example, certain numerals, as the marginal examples show. Some of the words are common to this and the Chuhras' *argot*, *e.g.*, *gaimb* thief, and *gaimbi*, theft, cf: Chuhra *gaimi*, and Persian *gum*. loss.

(1. *Akel.*)
(2. *Jaur.*)
(3. *Talo*) from Arabic *salas*, pronounced thlalath.
4. *Ruba* or *arba*, from Arabic *arba*.
5. *Khammas* from Arabic *khams*.
6. *This*.
7. *Haft*. Persian.
20. *Bodi*.

These trade argots appear to be allied to the true dialects of the caste-less tribes on the one hand and to the artificial secret argots of the criminal classes on the other.

21. **The Sansis' dialect.**—'The Sansi dialect,' writes Mr. F. G. Bailey, 'may be sub-divided into two, the main dialect and the criminal variation. The former is used by all Sansis in ordinary conversation. It closely resembles Punjabi, though it is sometimes more like Urdu. The criminal variation is absolutely unintelligible except to the initiated.'

22. **Tribal dialects.**—It will be noticed that some dialects derive their names directly from those of tribes. Thus the Khattri dialect is literally the speech of the Khattars, a Rawalpindi tribe, while Ghebi appears to take its name from Gheb, a designation which survives in Bala Gheb and Thindi Gheb, once the territory of the Ghebas, who now call themselves Rewals of Moghal descent. Their chief village is Jandal which gives its name to the Jandali dialect. Ghebi is, however, no longer exclusively the speech of the Gheba tribe, whose numbers are only 208, whereas the Ghebi dialect is spoken by 74,082 souls. Jandali too is clearly not confined to Jandal, for it is returned by 39,016 persons and appears to be widely spoken in Tahsil Fateh Jang.

Gadi is another instance, being the dialect of the Gaddis or possibly of their country, Gadderan. Gujari is confined to the Gujars as a caste, and the gipsy dialects Odki, Labhanki, Kanjari, Baori and Sansia are only spoken by those tribes. The Wirkan-di-boli or Wirks, speech of the Linguistic Survey, has not been returned in the Census. In other cases the name of the dialect and of the tribal territory is one and the same. Awankari, for instance, is the 'Awan country' both in the Salt Range and in the Jullundur District. Ahirwa-i appears to be the name of the 'Ahir country' also, though it is primarily used of the tribe's dialect. Jatu is a curious instance. It is *not*, I believe, the dialect of the Jatu Rajputs. Its derivation is unknown to me.

In the third place, we find certain tribal or racial names and dialect names derived from the same source. Dogri, for example, is undoubtedly derived from *dugar des*, the low country under the Jammu Hills, as probably is Dogra.

But the latter term is commonly confined to the Rajputs of that tract, while Dogri is the dialect of the whole population. Again, Bagri and Deswali are dialects of the Bagar and Des tracts, but it would not, I think, be correct to say that the Bagri was the tongue of the Bagri Jats or Deswali that of the Deswal Jats. The names of the dialect and of the group of tribes have a common origin, but the group has been broken up and dispersed, so that its limits no longer correspond with those of its former dialect. Rath is not now, if it ever was, the dialect of the tract round Rewari which bears its name.

† For a full account of the dialect see Captain R. C. Temple's Trade Dialect of the Naqqash, J.A.S.B., 1884, Part 1, pages 1-22.

‡ See the Delhi Dalals and their Slang by the same writer. Indian Ant., 1884, pages 155-9.

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SUBSIDIARY TABLE I.—*Population by Principal Languages.*

Language.*	1891.	1901.											
		Both Provinces.				Punjab.				North-West Frontier Province.			
	Persons.	Persons.	Males.	Females.	Proportion per 10,000 of population.	Persons.	Males.	Females.	Proportion per 10,000 of population.	Persons.	Males.	Females.	Proportion per 10,000 of population.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Total	25,130,127	26,843,759	14,491,715	12,352,044	...	24,730,650	13,339,055	11,391,595	...	2,113,109	1,152,660	960,449	...
Balochi	35,550	40,644	22,604	18,040	15·2	40,520	22,500	18,020	16·4	124	104	20	·6
Pashto	1,060,412	1,195,706	635,439	560,267	445·4	52,837	32,041	20,796	21·4	1,142,869	603,398	539,471	5,408·5
Kashmiri ...	28,418	9,349	5,756	3,593	3·5	8,523	5,210	3,313	3·5	826	546	280	3·9
Lahnda	2,091,401	3,337,176	1,783,859	1,553,317	1,243·2	2,755,463	1,475,051	1,280,412	1,114·2	581,713	308,808	272,905	2,752·9
Punjabi	15,565,393	15,646,762	8,497,396	7,149,366	5,828·8	15,346,175	8,312,132	7,034,043	6,205·3	300,587	185,264	115,323	1,422·5
Rajasthani ...	556,903	656,921	345,777	311,144	244·7	603,747	317,511	286,236	244·1	53,174	28,266	24,908	251·6
Western Hindi ...	4,104,905	4,181,190	2,254,833	1,926,357	1,557·6	4,164,373	2,212,655	1,921,718	1,683·9	16,817	12,178	4,639	79·6
Western Pahari ...	1,522,739	1,554,361	813,516	740,845	579·0	1,554,072	813,327	740,745	628·4	289	189	100	1·4
Gypsy	12,537	10,724	5,575	5,149	4·0	10,416	5,427	4,989	4·2	308	148	160	1·4
Himalayan ...	26,639	60,938	31,221	29,717	22·7	60,913	31,196	29,717	24·6	25	25	...	·1
Others	125,230	149,988	95,739	54,249	55·9	133,611	82,005	51,606	54·0	16,377	13,734	2,643	77·5

* Including its dialects as classified in the Linguistic Survey Index.

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SUBSIDIARY TABLE II.—*Distribution of Principal Languages.*

Natural Divisions, District or State.	DISTRIBUTION BY LANGUAGE OF 10,000 OF POPULATION.											DISTRIBUTION BY RESIDENCE OF 10,000 SPEAKING EACH LANGUAGE.										
	Bilochi.	Pashto.	Kashmiri.	Lahuda.	Panjabi.	Rajasthani.	W. Hindi.	W. Pahari.	Gypsy.	Himalayan.	Other.	Bilochi.	Pashto.	Kashmiri.	Lahuda.	Panjabi.	Rajasthani.	W. Hindi.	W. Pahari.	Gypsy.	Himalayan.	Other.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23
Total for both Provinces.	15·2	445·4	3·5	1,243·2	5,828·8	244·7	1,557·6	579·0	4·0	22·7	55·9	...	...	...	...	...	...	...	...	...	...	...
Total British territory :—																						
(i) including North-West Frontier Province.	17·2	532 8	3·5	1,252·2	5,898·5	203·2	1,690·3	341·7	3·3	5·4	51·9	9,477·2	9,989·2	8,347 4	8,412·5	8,451 7	6,934·5	9,063·3	4,929·2	6,984·3	1,978·2	7,752·8
(ii) excluding North-West Frontier Province.	18·9	25·4	3·4	1,096·1	0,364·3	198·2	1,857·9	377·2	3·5	5·9	49·2	9,446·7	431·1	7,463·9	6,669·3	8,259·6	6,125·1	9,023·1	4,927·3	6,697 1	1,974·1	6,660·9
Total Native States ...	4·8	2·9	3·5	1,197 4	5,475·5	455·2	885·2	1,781·5	7·3	110·5	76·2	522 8	10·8	1,652·6	1,587·5	1,548 3	3,065·5	936·7	5,070·8	3,015·7	8,021·8	2,247·2
Total North-West Frontier Province.	·6	5,408 5	3·9	2,752·9	1,422·5	251·6	79·6	1·4	1·4	·1	77·5	30·5	9,558·1	883·5	1,743·2	192·1	809·4	40·2	1·9	287·2	4·1	1,091·9
Total Punjab. ...	16·4	21·4	3·5	1,114·2	6,205 3	244·1	1,683·9	628·4	4·2	24·6	54·0	9,969 5	441·9	9,116·5	8,412·5	9,807·9	9,190·6	9,959·8	9,998·1	9,712·8	9,995·9	8,508·1
Indo-Gangetic Plain, West.	...	2·6	3·9	·5	6,466·1	449·1	2,994·0	33·8	4·9	·1	45·0	3·9	20·1	4,985·6	1 7	4,949·5	8,188·3	8,576·3	260·6	5,452·2	26·7	3,597·3
Hissar	...	·4	...	·2	3,107·4	2,443·4	5,241·9	·1	...	...	206 6	...	·2	...	...	105·3	2,907·6	980·	...	3·7	...	1,0767
Loharu	...	2·6	...	...	7·2	9,789 2	193·1	...	...	...	7·9	...	...	...	...	...	226·9	·7	...	...	...	·9
Rohtak	...	·1	...	...	11·7	5 0	9,980·5	...	...	...	2·7	...	...	...	...	·5	4·8	1,505·4	...	...	...	11·4
Dujana ...	...	...	...	...	4·6	...	9,991·3	...	...	...	4·1	...	...	...	...	...	...	57·8	...	...	...	·7
Gurgaon... ...	...	·9	...	...	3·2	1,379·9	8,6c 8·4	...	·3	...	7·3	...	·5	1·1	...	·1	1,567·5	1,536·3	...	19·6	...	36·1
Pataudi... ...	...	...	...	...	...	8·7	9,986·3	...	...	...	5·0	...	...	...	...	...	·3	52·4	...	...	...	·7
Delhi	...	2·1	·1	...	55·8	68·7	9,803·1	·2	·2	...	69·8	...	1·2	5·3	...	2·5	72·	1,615·5	·1	14·	·5	320·8
Karnal	...	·4	...	...	348·1	16 0	9,567·8	·1	...	...	67 6	...	·3	1·1	...	19·7	21 6	3,021·1	·1	...	...	398·2
Jullundur ...	...	·8	1·1	...	9,870·1	6·2	99·1	·9	...	...	21·8	...	·6	109·1	...	578·8	8·8	21 7	·5	...	...	133·5
Kapurthala ...	...	·6	...	...	9.955·7	9·3	27·0	5 0	...	...	2·4	...	·2	...	...	200·	4·4	2·1	1·0	...	...	5·0
Ludhiana ...	...	1·5	18·2	...	9,889 9	11·6	44·1	·9	...	...	33·8	...	·9	1,309·2	...	425 5	11·9	7·1	·4	...	...	151·6
Maler Kotla ...	...	1·6	...	...	9.953 7	3·0	36·3	...	...	...	5·4	...	·1	...	...	49·3	·3	·7	...	...	...	2·8
Ferozepore ...	·1	5·8	·3	5·0	9,122·2	669·4	109·3	5 0	17·9	...	65 0	1·9	4·7	31·0	1·5	558·6	976·3	25·	3·1	1,600·1	...	415·0
Faridkot ...	...	·7	·1	...	9.454·2	147·4	130·5	·1	258·9	...	8·1	...	·1	1 1	...	75·5	28·	3·9	...	3,015·7	...	6·8
Phulkian States. — *Patiala*	...	·5	...	...	8,815·5	900·0	19·0	244·9	...	·9	19·2	...	·7	6·4	...	899·6	2,187·5	7 2	251·5	...	25·3	204·2
Nabha	...	11·8	·1	...	7,517·0	24·4	2,438·7	·3	...	...	7·7	...	2·9	2·1	...	143·1	11·1	173 8	·1	...	...	15·2
Jind ...	...	·7	...	...	8,276·1	261·7	7,429 7	·3	...	·2	31·3	...	·2	...	...	41·	112·3	501·1	·1	...	·8	58·8
Lahore	·1	11·2	6·4	...	9.701·5	11·5	182·8	2·9	4·0	...	79·7	1·5	10·8	804·4	...	720·5	20·4	50 8	2·1	434·5	·1	617·6

NOTE.—See foot-note to Table I.

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Natural Divisions, District or State.	Distribution by Language of 10,000 of Population.											Distribution by Residence of 10,000 speaking each Language.										
	Bilochi.	Pashto.	Kashmiri.	Lahuda.	Panjabi.	Rajasthani.	W. Hindi.	W. Pahari.	Gypsy.	Himalayan.	Other.	Bilochi.	Pashto.	Kashmiri.	Lahuda.	Panjabi.	Rajasthani.	W. Hindi.	W. Pahari.	Gypsy.	Himalayan.	Other.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23
Amritsar ...	...	·9	24·3	·7	9,890·0	16·1	46·4	2·5	3·8	...	15·3	·5	·8	2,660·2	·2	647·1	25·	11·4	1·6	364·6	...	104·8
Gujranwala ...	...	3·0	·7	...	9,975·1	1·4	12·6	...	...	...	7·2	...	1·9	54·6	...	482·5	1·6	2·3	...	...	...	36·5
Himalayan ...	...	3·2	15·8	...	565·7	14·3	148·5	8,826·8	1·4	358·4	65·9	2·5	4·5	2,849·5	...	61·1	36·8	60·	9,597·4	223·8	9,940·3	743·1
Nahan	...	·3	·1	...	996·6	3·2	1,067·2	7,808·3	...	2·0	122·3	...	...	2·1	...	8·6	·7	34·6	681·6	...	4·4	110·6
Simla and *Simla States* ...	...	8·2	9·5	...	1,166·1	7·0	203·1	7,955·6	...	540·3	110·2	...	2·9	436·4	...	32·	4·6	20·9	2,199·3	...	3,810·0	315·6
Kangra	·1	1·2	10·2	...	355·6	12·1	21·5	9,398·4	3·1	146·0	51·8	2·5	·8	836·5	...	17·5	14·2	3·9	4,644·5	223·8	1,839·6	265·2
Mandi and Suket ...	...	2·3	5·5	...	61·2	·4	5·2	9,901·0	...	9·9	14·5	...	·4	133·7	...	·9	·1	·3	1,456·9	...	37·1	22·1
Chamba ...	...	3·4	105·4	·2	254·7	88·3	8·4	7,479·3	...	2,025·6	34·7	...	·4	1,440·8	...	2·1	17·2	·3	615·1	...	1,249·2	29·6
Sub-Himalayan ...	...	79·9	2·2	1,472·9	7,449·3	112·2	795·3	30·0	1·3	·3	50·6	7·6	450·1	1,549·9	2,971·5	3,205·2	1,149·8	280·5	129·8	851·4	28·9	2,541·6
Amballa	...	6·0	1·5	·1	9,987·8	11·0	5,708·1	61·1	...	·5	223·9	·2	4·1	128·4	...	207·9	13·6	1,115·8	32·1	...	7·2	1,218·0
Kalsia	...	·3	...	...	4,017·5	2·7	5,970·7	·5	...	...	8·3	...	...	...	...	17·2	·3	95·9	...	...	...	3·7
Hoshiarpur ...	...	·3	...	...	9,793·5	175·7	8·5	3·9	9·2	...	8·9	...	·2	5·3	...	619·5	264·7	2·	2·5	851·4	·3	59·0
Gurdaspur ...	...	·8	4·3	·1	9,928·6	6·2	15·9	13·0	...	·6	30·5	...	·6	428·9	·1	596·7	8·8	3·6	7·9	...	8·6	191·5
Sialkot	...	2·9	1·3	...	9,924·5	·2	44·4	·3	...	...	26·4	...	2·7	144·4	...	687·5	·3	11·5	·2	...	...	190·5
Gujrat	...	4·2	·4	...	9,983·7	...	8·1	·2	...	...	3·4	...	2·7	32·1	...	478·9	...	1·5	·1	...	...	17·1
Jhelum	·4	4·2	·2	...	9,969·7	1·6	20·1	·5	...	...	3·3	5·4	2·1	15·0	...	378·5	1·4	2·9	·2	...	...	12·9
Rawalpindi ...	·1	223·2	4·0	6,054·4	3,217·6	38·4	209·6	144·7	...	·8	107·4	1·5	173·7	401·1	1,688·1	191·4	54·4	46·6	86·6	...	12·8	666·3
Hazara	...	563·4	6·6	7,643·8	771·3	945·3	20·1	·6	...	...	48·9	·5	264·	394·7	1,283·3	27·6	806·3	2·7	·2	...	...	182·6
North West Dry Area	63·0	1,765·3	·9	3,638·9	4,331·9	63·7	54·0	2·9	5·8	...	72·6	9,986·0	9,519·3	615·0	7,026·8	1,784·1	625·1	83·2	12·2	3,472·6	4·1	3,118·0
Montgomery ...	·8	15·7	...	1·1	9,917·2	22·3	27·6	...	...	...	15·3	8·1	6·1	...	·2	293·8	15·8	3·0	...	...	...	47·2
Shahpur ...	...	6·0	...	·8	9,924·7	10·3	52·6	·2	...	...	5·4	·3	2·6	1·1	·1	332·5	8·2	6·6	·1	...	...	18·7
Mianwali ...	·1	360·1	...	6,776·7	2,831·6	3·6	4·8	·1	16·2	...	6·8	·7	127·6	...	860·9	76·7	2·4	·5	...	642·5	...	19·3
Chenab Colony ...	·1	20·2	1·2	3·0	9,892·2	29·6	31·0	17·5	...	...	5·2	3·2	13·4	99·5	·7	500·6	35·7	5·9	8·9	...	...	27·4
Jhang	...	9·6	...	29·1	9,951·7	·5	6·9	...	...	...	2·2	...	3·	...	3·3	240·9	·3	·6	...	...	...	5·6
Multan	2·3	19·2	·2	8,000·5	1,716·4	51·8	121·7	3·2	18·9	...	65·8	40·1	11·4	17·1	1,703·7	78·0	56·0	20·7	1·5	1,253·3	...	311·6
Bahawalpur ...	29·5	8·9	...	7,349·1	1,792·5	432·6	25·3	...	...	...	362·1	522·8	5·3	3·2	1,587·5	82·6	474·7	4·3	...	...	...	1,740·3
Muzaffargarh ...	·3	29·4	·1	9,757·1	154·6	32·4	14·9	·2	8·3	...	2·7	2·7	·10·	5·3	1,186·	4·	20·	1·4	·1	314·2	...	7·3
Dera Ghazi Khan ...	807·9	115·7	...	8,661·7	347·4	12·3	22·8	...	22·2	...	10·0	9,378·	45·7	...	1,224·6	10·5	8·8	2·6	...	975·4	...	31·4
Peshawar ...	...	7,848·6	3·1	51·7	1,895·7	1·6	109·7	2·7	...	...	86·9	...	5,177·1	263·1	12·2	95·6	1·9	20·7	1·4	...	...	457·6
Malakand Dir, Swat and Chitral.	39·4	1,101·1	6·2	...	6,136·8	1·2	1,285·7	3·7	...	...	1,425·9	7·9	7·5	5·3	...	3·2	...	2·5	...	...	...	77·3
Kohat	...	7,799·4	8·8	138·9	1,822·5	1·4	101·0	·2	...	1·1	126·7	·3	1,421·1	205·4	9·1	25·4	·5	5·3	...	...	3·9	184·0
Kurram	...	9,676·4	...	3·5	215·1	...	22·0	·2	...	...	82·8	...	439·1	...	·1	·7	...	·3	...	...	...	29·9
Bannu	·1	8,459·7	·4	108·4	1,344·4	·5	74·1	1·4	...	...	11·0	·5	1,637·8	10·7	7·5	19·9	·2	4·1	·2	...	...	16·9
Dera Ismail Khan ...	3·5	2,897·8	·2	5,697·9	1,223·6	1·5	77·7	...	12·2	...	85·6	21·4	611·6	4·3	430·9	19·7	·6	4·7	...	287·2	·2	144·1

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Subsidiary Table III.—*Number of books published in each language, 1891-1900.*

Language.	1891.	1892.	1893.	1894.	1895.	1896.	1897.	1898.	1899.	1900.	Total.	Percentage.
1	2	3	4	5	6	7	8	9	10	11	12	13
English	38	86	77	63	57	80	101	104	82	80	768	6·169
Arabic	56	48	48	26	34	21	31	47	30	35	376	3·0205
Brahui	...	...	...	...	...	1	...	...	...	...	1	·008
Belochi	...	...	...	...	...	...	...	...	...	5	5	·0401
Hindi	66	44	53	29	45	26	51	47	47	58	466	3·743
Hindi in Gurmukhi character	15	19	16	25	38	39	21	16	16	9	214	1·719
Hindi in Persian ,, ...	17	15	7	11	10	6	5	8	12	18	109	·875
Hindi in Mahajani ,, ...	...	1	...	...	1	...	...	...	...	...	2	·016
Kashmiri	...	1	2	1	...	...	1	9	6	2	22	·176
Kashmiri in Roman character ...	...	1	...	...	...	...	...	...	...	...	1	·008
Marathi	...	...	...	...	...	...	...	...	1	...	1	·008
Marwari	...	...	...	...	...	6	...	3	...	...	9	·072
Panjabi in Gurmukhi character	71	128	109	68	211	154	118	148	173	244	1,424	11·439
Panjabi in Persian ,, ...	98	103	100	41	86	53	105	118	130	87	981	7·8807
Panjabi in Roman ,, ...	...	2	...	...	...	...	...	...	...	...	2	·016
Panjabi in Nagri ,, ...	2	3	2	1	...	1	5	2	3	3	22	·176
Panjabi in Lande ,, ...	...	...	1	...	1	...	...	1	1	3	7	·056
Panjabi in Arabic ,, ...	8	12	5	1	...	...	6	5	1	3	41	·329
Panjabi in Mahajani ,, ...	...	...	1	...	...	...	...	...	...	...	1	·008
Panjabi in Sindhi ,, ...	...	...	...	...	...	...	...	...	...	1	1	·008
Pahari	...	...	...	...	...	1	...	...	...	...	1	·008
Pashto	5	11	10	3	15	22	6	8	5	11	98	·787
Pashto in Roman character ...	...	...	...	...	...	...	...	...	...	3	3	·024
Persian	60	54	44	27	30	29	22	38	45	51	400	3·213
Prakrit	...	...	...	...	...	...	...	1	...	...	1	·008
Sanskrit	9	7	8	4	10	7	9	15	26	15	110	·883
Sanskrit in Gurmukhi character	...	...	...	...	3	...	...	...	...	...	3	·024
Sindhi	36	20	51	20	40	21	23	6	33	53	303	2·434
Sindhi in Gurmukhi character	...	...	6	3	1	5	1	1	...	1	18	·144
Sindhi in Hindi ,, ...	...	1	1	...	...	...	...	...	3	1	6	·048
Tankre	...	1	...	...	...	...	...	...	...	...	1	·008
Urdu	678	721	762	534	606	404	454	590	529	485	5,763	46·294
Urdu in Nagri character ...	7	10	17	11	2	1	5	3	3	...	59	·473
Urdu in Roman ,, ...	5	3	...	...	...	...	...	...	1	...	9	·072
Urdu in Gurmukhi ,, ...	10	11	17	15	9	6	12	12	1	...	93	·747
Arabic and Urdu	26	22	26	16	24	21	28	28	38	41	270	2·169
English ,, Arabic ...	...	...	...	...	...	...	2	1	...	...	3	·024
Panjabi ,, Urdu ...	9	8	2	5	4	3	1	7	3	9	51	·409
Persian ,, Panjabi ...	4	2	1	...	1	...	...	...	...	4	12	·096
English ,, Urdu ...	9	17	14	12	14	20	14	25	19	13	157	1·261
Do. ,, Panjabi ...	...	...	...	4	3	6	2	...	1	1	17	·136
Marwari ,, Hindi ...	...	...	1	...	...	...	...	...	...	...	1	·008
English ,, ,, ...	...	...	...	1	...	1	...	1	...	...	3	·024
Sanskrit ,, ,, ...	7	9	4	5	8	2	6	16	15	5	77	·618
English ,, Persian	...	...	...	1	...	1	3	1	1	2	9	·072
Sanskrit ,, Urdu	...	1	1	3	3	2	6	1	2	1	20	·1605
English ,, Pashto ...	...	...	...	1	...	...	...	1	...	1	3	·024
Sanskrit ,, English ...	2	...	2	1	5	...	2	1	1	1	15	·1 205
English ,, Khowar ...	...	...	...	...	...	1	...	...	...	...	1	·008
Persian and Hindi ...	1	...	...	...	...	...	...	...	...	...	1	·008
Marwari ,, Prakrit ...	...	...	...	...	...	...	...	1	...	...	1	·008
Sanskrit ,, Panjabi ...	...	...	1	...	1	...	...	...	2	...	4	·032
Panjabi ,, Hindi ...	2	8	8	1	3	2	...	5	4	4	37	·297
Do. ,, Malai ...	...	...	...	...	...	1	...	...	...	...	1	·008
Persian ,, Urdu ...	10	7	16	9	6	3	9	18	8	9	95	·763
Do. ,, Kashmiri ...	...	...	...	...	...	...	...	...	1	...	1	·008
Do. ,, Sindhi ...	...	1	...	...	1	2	...	...	...	1	5	·0401
Panjabi ,, Sindhi ...	...	...	...	1	...	...	...	...	...	...	1	·008
Arabic ,, Persian ...	7	11	8	7	9	3	4	13	10	5	77	·618
Urdu ,, Chitrali ...	...	...	...	...	...	...	1	...	...	...	1	·008
Brahui ,, Urdu	...	...	1	...	...	...	...	...	...	...	1	·008
Pashto ,, Panjabi	...	...	...	...	...	...	1	...	...	1	2	·016
Hindi ,, Urdu	7	9	11	4	4	...	1	2	3	4	45	·361
Sawahili ,, Urdu	...	...	...	...	...	1	...	...	...	...	1	·008
Arabic ,, Panjabi	2	3	...	1	2	3	3	5	8	13	40	·321
Do. ,, Gujrati	...	...	...	1	...	...	...	...	...	...	1	·008
Arabic ,, Pashto	3	2	...	...	1	2	1	2	...	1	12	·096
Do. ,, Sindhi	...	...	...	...	...	1	...	...	...	...	1	·008
Urdu ,, Pashto	1	2	2	1	...	2	2	1	...	2	13	·104
English-Urdu-Panjabi ...	...	...	1	...	...	...	...	...	...	...	1	·008
Do. do Pashto ...	...	...	...	1	...	...	...	...	...	...	1	·008
Hindi-Panjabi Urdu ...	1	2	1	...	3	1	2	1	...	...	11	·088
Sanskrit Hindi-English ...	...	...	...	1	2	...	...	...	2	...	5	·0401
Arabic-Persian-Sindhi ...	...	...	1	1	1	...	...	...	...	1	4	·032
Urdu-Kashmiri-Persian ...	...	...	...	...	...	...	...	...	1	...	1	·008
Do. Persian-English ...	7	4	...	...	1	...	...	...	1	...	13	·104
Do. Sanskrit do. ...	...	...	...	...	...	...	1	...	...	...	1	·008
Persian-Urdu-Panjabi ...	...	1	...	...	...	1	...	1	1	2	6	·048
Do. do. Hindi ...	...	...	...	1	...	...	...	...	5	1	7	·056
Arabic-Persian-Urdu ...	3	9	6	...	1	...	3	3	3	3	31	·249
Do. do. Panjabi ...	...	...	...	...	2	2	2	3	...	1	10	·0803
Do. do. Hindi ...	...	1	1	...	...	...	...	...	...	...	2	·016
Do. Urdu-English ...	...	...	...	...	...	...	...	1	...	...	1	·008
Do. Persian-Pashto ...	1	...	4	1	2	4	3	4	1	...	20	·1606
English-Urdu-Hindi ...	...	...	...	...	...	...	...	...	1	...	1	·008
Arabic do. Panjabi ...	...	1	1	...	1	1	1	1	...	3	9	·072
Sindhi-Sanskrit do. ...	...	...	1	...	...	...	...	...	...	...	1	·008
Persian-Urdu-Sindhi ...	...	...	...	...	...	...	...	...	...	1	1	·008
Arabic-Pashto-Persian-Panjabi ...	...	...	...	1	...	...	...	...	...	...	1	·008
Do. Persian-Hindi do. ...	...	...	...	...	1	...	...	...	...	...	1	·008
Urdu do. Arabic do. ...	1	...	1	1	2	1	...	...	2	1	9	·072
Do. do. do. English ...	...	...	...	1	...	...	...	1	2	...	4	·032
Do. do. English-Hindi ...	2	...	...	...	...	...	...	...	...	...	2	·016
Pashto-Persian do. Urdu ...	...	...	...	...	...	1	...	...	...	...	1	·008
English-Urdu-Hindi-Panjabi ...	...	...	...	...	...	...	...	...	1	1	2	·016
Persian-Hindi-Urdu-Panjabi ...	...	...	...	...	...	...	...	...	...	1	1	·008
English-Persian-Urdu-Sanskrit-Hindi. ...	...	1	...	...	...	...	...	...	...	...	1	·008
Total ...	1,286	1,483	1,452	967	12,304	971	1,074	1,326	1,284	1,301	12,448	...

Note.—This Table was compiled in the office of the Director of Public Instruction, Punjab.

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CHAPTER VII.

INFIRMITIES.

1. Comparison with the returns of 1881 and 1891.—The instructions for the enumeration of the afflicted were precisely the same as in 1891 and 1881. Divergences cannot therefore be attributed to alterations in the system of record. As in the case of literacy, no attempt could possibly be made in a Census to ascertain the degree of insanity or leprosy, and the figures for these infirmities are probably less accurate than those for deaf-mutism and blindness, but a precisely similar remark would, if correct, apply to the Census figures of 1881 and 1891.

The total population of the afflicted amounted in 1901 to 113,134 as against 123,245 in 1891 and 163,677 in 1881, the decrease under each infirmity having been continuous, except in the case of insanity or, in other words, whereas in 1881 72 persons in every 10,000 were returned as afflicted, in the present Census only 42 were so returned.

	1901.	1891.	1881.
Insane	9,206	7,388	10,997
Deaf-mutes	21,491	24,369	26,943
Blind	78,261	85,217	116,003
Lepers	5,036	6,271	9,734
Total ...	113,994	123,245	163,677
Deduct those suffering from a second infirmity.	860		
Net ...	113,134		

Assuming, as we are fully justified in doing, that these figures, which show a less sudden drop than did those for 1891, are substantially accurate, it remains to discuss the questions whether the improvement in the health of the population is real, or whether in the past decade the weakest have gone to the wall during periods of scarcity deepening into famine. This can best be done under each infirmity. One remark may, however, be made on the figures as a whole. Mr. Maclagan in writing paragraphs 189, 194, and 201 of his Report, appears to have been somewhat apprehensive that the decrease in infirmities since 1881 was more apparent than real. The regularity of the decrease, however, in the two last decades would appear to point to the very great accuracy of our statistics. If there have been errors, they have been remarkably systematic, and it is safer to assume that the results are correct than to attribute the decreases to improved defects in the record.

2. Insanity.—The startling decrease of 33 per cent. in the 1881-91 decade has been replaced by an almost equally startling increase of 24·6 per cent., and it is remarkable that females show a greater increase (27 per cent.) than males (23 per cent.). The increase is fairly general throughout the Punjab, excluding the Native States which show a collective *decrease* of 250 persons. The North-West Frontier Province figures are almost the same as in 1891. The increases are most marked in the Districts shown in the margin, and in all these Districts, except Kangra and Lahore, the figures are virtually the same as (or better than) those of 1881.

	1901.	1891.	1881.
Kangra	623	294	485
Hoshiarpur	342	103	325
Lahore	889	478	348
Amritsar	257	160	277
Gurdaspur	236	146	266
Sialkot	238	162	229
Shahpur	303	139	362
Multan	514	264	526
Dera Ghazi Khan	324	155	382

The only asylum in the Province is now the one at Lahore, that at Delhi having been closed in 1900 and all its patients transferred to the former place. This accounts for the large number of insane returned by that District (889), the population of the Asylum on the 31st December 1901 having been 379. Looking to the continued and accelerated decrease in the number of deaf-mutes since 1881, it is not easy to think that many persons really insane have been returned under that head. Moreover, if many deaf-mutes had been returned as insane, we should expect to find a corresponding diminution in the number of deaf-mutes in the areas which return the largest numbers of insane. This, however, is not the case.

Criminal Lunatics.—The Jail population on the last day of February 1901 included only 13 criminal lunatics throughout the Province, but those suffering from insanity in an acute form are transferred to the Provincial Lunatic Asylum at Lahore. Of 131 lunatics admitted to the Asylum in 1900, only 34 were

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classed as criminal, and of the total number of lunatics treated, only 93 were so classed. The number of criminal lunatics is thus well under 5 per million of the population.

3. **Insanity by occupation and religion.**—With the sanction of the Punjab Government infirmities were not tabulated by caste, and it is not easy to see what value can attach to figures of insanity by caste in a Province where probably not one case in ten is medically diagnosed, and where the line between deaf-mutism and insanity is so uncertain.

Taking, however, the figures given in the Annual Reports on Lunatic Asylums in the Punjab, we find that the agricultural classes supply most of the inmates, though probably not an undue proportion of the total in proportion to their numbers. *Faqirs* supply a large number because in the nature of things lunatics, who are popularly regarded as semi-sacred, turn *faqir* and live by mendicancy.

Admissions into Lunatic Asylums classified by occupation.

	Faqir and mendicant.		Agriculturist.		Sepoy.	Clerk, Teacher, Preacher or Student.	Shopkeeper.		Artizan.		Unskilled labourer.	
	Males.											
	M.	F.	M.	F.			M.	F.	M.	F.	M.	F.
1895	15	4	18	3	12	5	12	2	14	9	4	3
1896	20	5	37	4	9	2	11	2	14	6	17	7
1897	14	4	28	5	7	5	15	4	20	1	20	3
1898	21	3	24	5	10	5	11	1	9	3	14	5
1899	19	5	41	6	9	0	8	0	16	0	15	2
1900	22	1	29	1	6	9	8	0	8	0	12	2
TOTAL ...	111	22	177	24	53	26	65	9	81	19	82	22

For the purpose of comparing the respective liability to insanity of the various occupations these figures are vitiated by the fact that one class is much more likely to send its lunatics to the Asylums than another: every insane sepoy for example is probably sent there, while among the professional classes the insane would most probably be looked after by their own relations Again the insane of the towns are more likely to be swept into the Asylums than those of the villages.

ADMISSIONS TO LUNATIC ASYLUMS ACCORDING TO RELIGIONS.

	Hindus.		Muhammadans.		Native Christians.	
	Male.	Female.	Male.	Female.	Male.	Female.
1895	64	55	42	10	1	1
1896	62	17	62	13	2	4
1897	70	21	51	8	0	0
1898	67	13	63	10	1	1
1899	77	11	67	15	0	2
1900	62	6	54	8	0	1
Total ...	402	73	339	64	4	9

The figures for each religion are also given in the margin, Hindus being classed as Sikhs. All that can be said as to these figures is that they go to show that religion is not among the causes which affect the liability to insanity.

4. **Deaf-mutism.**—The figures purport, as in previous censuses, to represent *congenital* deaf-mutism. Their value may be gauged from the marginal figures for the decennial age-periods. The deficiency under the 0—10 period is, as Mr. Maclagan pointed out, obviously due to the impossibility of saying that a child is a deaf-mute until it has reached the age of two or perhaps even three years. It may be indeed assumed that parents do not always give up the hope that inability to articulate will disappear for the first four or five years of life. The decrease of 9·5 (not 5·9 as misprinted in the report for 1891) in the number of deaf-mutes between 1881 and 1891 has been followed by a further decrease of nearly 12 per cent., and now less than 8 persons in every 10,000 are deaf-mute as against 10 in 1891 and 12 in 1881.

Ages.	Number.	Number per 10,000.
0—10	3,714	1,728
10—20	5,628	2,619
20—30	4,111	1,913
30—40	3,125	1,454
40—50	2,099	977
50—60	1,216	566
60—	1,598	743

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The numbers of deaf-mutes returned are large in Kangra (3,165), Hoshiarpur (953), Rawalpindi (1,222), and Multan (935).

5. **Blindness.**—As in 1891 the figures include only those *totally* blind, and they are almost certainly the most accurate of the infirmity statistics, being based on a simple rule which could hardly have been misunderstood. This being so, the continued decrease of over 8 per cent. following on a decrease of over 26 per cent. in the actual numbers returned is perhaps the most satisfactory feature of these returns. Taking into consideration the increase in the population since 1881, the proportionate decrease is of course very much greater, and whereas in 1881 1 person in every 196 was returned as blind, only 1 in 343 is now so returned.

The Census of 1868 gave an even greater proportion than that of 1881 so that the record is one of uninterrupted improvement. Allowing for the possibility that in the earlier censuses persons not totally blind were entered—a possibility which is I think hardly a probability, because native usage has distinct terms for blind (*Hafiz*, Surdas, or Surma Singh), *and for one-eyed (*kana*)—the progress has been remarkable.

No data are available as to the *causes* of blindness Small-pox is known, however, to be a frequent cause, but deaths from that disease appear to have been more numerous in the past decade than in 1881-91, having risen in 1896 to the abnormally high figure of 45,084 (including 39,257 children under 12) in British Districts alone. Looking to these figures one would expect to find a corresponding increase, of some extent, of blind persons amongst the young born prior to that year, but the tables show no such increase. On the contrary, the marginal figures show that blindness is essentially an infirmity of old age.

Total Deaths from Small-pox in British Territory.

1890	...	8,922	1896	...	45,084
1891	...	3,426	1897	...	16,077
1892	...	11,173	1898	...	4,998
1893	...	4,085	1899	...	5,149
1894	...	6,068	1900	...	10,425
1895	...	8,334			

The Blind by age-periods.

0 - 10	...	4,164
10—20	...	6,326
20 - 30	...	6,859
30—40	...	7,787
40—50	...	9,630
50 - 60	...	11,649
60 —	...	31,855

Out of 100 blind persons 40 are aged 60 or more, and 55 are over 50, prior to which age the numbers are small, increasing but slowly from the earlier ages until middle age is passed.

6. **Leprosy.**—As in former censuses the rules provided against the inclusion of leucoderma in the returns and the figures may be taken as substantially accurate. The number of lepers had in 1891 decreased by 36 per cent. on the returns of 1881, which again had shown a marked decrease on the figures of 1868. The present figures show a further decrease of nearly 20 per cent., and the number of persons now returned is only 18 in every 100,000 as against 43 in 1881. The figures in the margin are somewhat striking. They indicate that not only has the number of lepers decreased but that this improvement is very marked in all the age-periods except those at the extremes. Unhappily the children under 10 show a slight increase, but the decreased numbers in the 10—40 periods is most marked. It would be hazardous perhaps to conjecture that leprosy is on the verge of disappearance, but it seems permissible to hope that the next ten years will show a considerable decrease in the number of sufferers.

LEPROSY BY AGE.

Age.	1901.	1891.
0—10	137	125
10—20	356	581
20—30	654	1,138
30—40	1,021	1,624
40—50	1,240	1,330
50—60	873	977
60—	755	517
	5,036	6,271

* Hafizah, according to Burton, (Arabian Nights, Volume 6, page 194) means the third order of traditionists out of five, *i.e.*, one who knows 300,000 traditions and their ascriptions. Probably it is used for 'one who has learnt the Qoran by rote.' Surdas was a famous blind Hindu devotee, musician and poet. A blind man is called Surdas by Hindus out of respect, and because the blind are supposed to be good musicians. Surma Singh is the name used by Sikhs, and Surma is said to mean 'brave.' Sir Richard Temple says Surdas=Servant of Krishna, (Proper Names of Punjabis, page 75).

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SUBSIDIARY TABLE I.—*Average Number of afflicted per 10,000 of each sex by Natural Divisions in 1881, 1891 and 1901.*

Natural Divisions, Districts and States.	Insane.						Deaf-Mutes.						Blind.						Lepers.					
	Males.			Females.			Males.			Females.			Males.			Females.			Males.			Females.		
	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
Total for both Provinces ...	4	4	6	3	2	4	9	11	14	7	8	9	28	33	49	30	35	54	3	3	6	1	1	2
Total British Territory including North-West Frontier Province.	5	4	6	3	3	4	9	11	13	6	8	9	30	34	48	32	37	54	2	3	5	1	1	1
Total Native States ...	2	4	5	1	2	4	10	11	17	8	8	11	22	29	53	19	26	53	5	6	11	2	2	3
Indo-Gangetic Plain West ...	3	3	4	2	2	3	5	8	10	3	4	6	34	40	58	35	41	63	2	2	4	...	1	1
Hissar	3	3	4	2	2	3	7	9	9	5	6	6	32	45	48	36	54	59	2	3	5	...	1	...
Loharu	...	...	4	...	...	5	13	8	8	8	4	3	18	10	35	16	13	36	1	3	1	...	...	...
Rohtak	3	3	4	2	1	3	3	7	4	2	4	7	26	31	52	26	33	66	1	2	4	...	...	1
Dujana	4	4	4	2	2	3	6	9	11	2	...	11	30	21	36	28	21	45	6	4	2	...	...	...
Gurgaon	2	2	...	1	1	...	7	6	8	4	4	5	33	36	45	41	49	61	2	4	6	...	1	1
Pataudi	3	1	2	...	2	2	8	7	15	4	4	6	40	27	41	46	33	34	...	...	...	...	...	...
Delhi	3	4	4	1	2	2	3	5	5	1	3	4	26	24	41	29	29	57	1	2	5	1	1	2
Karnal	2	3	5	1	2	3	2	7	5	1	4	3	34	44	66	35	46	81	1	2	5	...	...	...
Jullundur	4	3	5	2	1	3	4	8	10	2	6	8	43	52	56	49	53	62	2	3	4	...	1	2
Kapurthala	2	3	5	1	2	4	9	10	7	5	7	6	27	43	52	22	37	49	1	5	4	...	1	1
Ludhiana	3	3	5	2	2	3	4	8	13	3	5	8	61	64	71	66	65	78	1	3	4	1	1	1
Maler Kotla	7	4	3	3	3	2	6	5	7	4	3	5	60	45	61	47	34	62	...	5	2	...	2	...
Ferozepore	3	3	3	2	2	2	4	7	7	2	5	5	39	49	57	38	50	56	1	2	4	...	1	1
Faridkot	2	2	4	1	1	3	5	6	8	5	3	3	38	48	66	37	46	54	1	2	3	...	...	...
Phulkian States { *Patiala* ...	1	2	5	1	1	3	4	5	16	2	3	9	20	28	71	12	22	74	2	2	6	1	...	2
Nabha ...	2	2	3	1	1	4	8	8	11	6	4	7	44	38	58	34	30	63	1	2	6	1	...	2
Jind ...	1	3	5	1	1	3	4	7	13	2	4	7	14	36	46	14	33	42	...	1	2	...	...	...
Lahore	9	6	5	4	3	3	4	10	10	3	7	6	34	40	56	33	42	59	1	1	1	...	...	...
Amritsar	3	2	4	1	1	2	3	8	12	2	4	8	31	35	55	33	33	45	2	2	6	1	1	1
Gujranwala	3	4	5	2	1	3	5	9	9	4	5	6	29	36	58	32	37	58	1	1	2	...	...	...
Himalayan	6	4	7	4	3	4	33	38	30	28	29	29	13	15	22	15	16	24	16	21	29	7	7	10
Nahan	7	9	12	4	7	11	26	37	43	24	25	26	22	31	39	26	36	38	30	31	73	10	9	19
Simla and *Simla States* ...	2	3	4	1	2	2	22	29	31	23	25	20	8	15	16	11	16	13	18	22	24	6	10	8
Kangra	9	5	8	6	3	5	46	48	48	35	34	35	15	13	22	18	13	26	13	16	21	5	6	8
Mandi and Suket ...	1	3	5	1	2	1	11	17	17	8	8	12	9	10	16	7	10	15	19	18	23	5	6	8
Chamba	4	6	15	2	2	8	30	46	52	37	46	41	11	20	37	17	27	52	25	45	62	14	22	28
Sub-Himalayan ...	4	3	5	3	2	3	9	12	15	7	8	10	28	30	42	30	32	47	3	4	7	1	1	2
Ambala	6	5	6	4	3	4	6	13	16	4	8	9	36	46	51	42	53	63	3	5	7	...	1	2
Kalsia	9	4	4	7	7	6	27	27	27	21	20	20	30	45	46	31	50	38	2	3	8	...	1	3
Hoshiarpur	4	3	5	3	1	3	11	13	17	8	10	12	38	40	49	48	45	58	3	5	9	1	1	2
Gurdaspur	3	2	4	2	1	3	6	11	21	5	6	14	33	30	51	35	27	54	...	2	5	...	1	2
Sialkot	2	2	3	1	1	1	4	7	12	3	4	9	29	28	48	26	26	47	2	2	6	...	1	2
Gujrat	4	4	6	3	3	4	8	12	16	4	7	9	29	29	47	31	32	51	2	4	9	1	1	1
Jhelum	5	4	7	3	4	5	8	14	12	7	11	8	29	25	33	30	32	38	3	3	5	1	2	2
Rawalpindi	4	4	7	3	3	3	15	14	14	11	12	10	13	17	22	12	18	25	3	5	7	2	3	4
Hazara	3	2	6	2	2	4	11	13	20	9	8	6	7	11	18	7	11	18	4	4	6	1	1	2
North-West Dry Area ...	5	5	10	4	3	6	12	11	13	8	7	8	23	28	46	25	33	54	1	1	2	1	...	1
Montgomery	7	6	10	4	4	6	16	12	12	9	7	6	35	34	59	35	32	59	1	1	1	1	...	...
Shahpur	7	4	10	4	2	7	15	15	20	11	9	13	38	40	60	40	49	76	1	1	3	...	1	1
Mianwali	4	...	...	4	...	...	14	...	...	11	...	...	22	...	...	36	..	...	...	...	...	1	...	...
Chenab Colony ...	3	...	..	2	...	...	7	...	...	4	....	...	14	...	...	12	....	...	...	...	...	...	...	...
Jhang	8	6	15	4	3	9	15	15	16	9	8	10	25	28	58	23	30	71	1	1	2	1	...	...
Multan	8	5	12	6	3	7	16	11	14	10	8	8	27	22	48	27	23	52	1	1	1	1	...	1
Bahawalpur	4	5	9	3	4	6	10	6	13	6	4	6	20	26	44	22	52	44	1	1	2	1	...	1
Muzaffargarh	8	8	12	5	5	10	12	17	14	7	9	9	25	30	54	31	48	79	1	1	3	...	1	...
Dera Ghazi Khan ...	8	4	13	5	4	8	14	10	13	11	6	6	32	28	55	39	34	70	2	2	3	1	1	2
Peshawar	4	4	7	2	2	3	9	11	9	6	7	4	15	20	27	14	25	30	1	2	2	1	1	1
Kohat	3	3	6	3	2	2	11	9	13	9	6	7	9	14	27	12	17	34	...	1	1	1	1	...
Kurram	3	...	...	3	...	...	9	...	...	9	...	...	7	...	...	7	...	...	1	...	...	...	...	...
Bannu (old)	3	5	6	2	3	3	7	11	11	6	8	6	12	20	26	11	25	29	1	1	1	1	1	1
Dera Ismail Khan (old) ...	3	5	9	2	3	5	10	10	10	7	6	7	20	31	47	24	40	57	...	...	...	1	...	...

NOTE.—Subsidiary Tables II—IV have not been compiled for these Provinces.

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SUBSIDIARY TABLE V.—*Distribution by age of 10,000 infirm persons and of 10,000 persons for each infirmity.*

Age-period.	Males.					Females.				
	Total.	Insane.	Deaf-mutes.	Blind.	Lepers.	Total.	Insane.	Deaf-mutes.	Blind.	Lepers.
1	2	3	4	5	6	7	8	9	10	11
0 and under 1	10·16	3·26	3·26	13·03	5·95	5·04	2·17	3·26	6·13	...
1 „ „ 2	9·90	5·42	3·24	12·52	3·98	5·04	5·43	4·19	5·37	1·98
2 „ „ 3	20·86	18·47	28·84	19·80	11·92	15·56	11·95	28·38	13·16	3·97
3 „ „ 4	31·82	43·45	57·69	25·28	5·95	20·95	15·21	56·30	12·40	17·88
4 „ „ 5	41·99	51·06	107·98	24·81	19·85	29·34	39·10	64·67	19·54	15·87
Total 0—5 ...	114·73	121·66	201·01	95·44	47·65	75·93	73·86	156·80	56·60	39·70
5 and under 10	355·15	541·96	804·52	231·53	101·28	233·35	295·47	565·81	147·17	83·39
10 „ „ 15	413·76	839·68	885·48	251·97	218·44	253·50	409·51	562·09	164·44	93·32
15 „ „ 20	365·32	788·62	735·19	225·90	246·22	236·86	442·10	435·93	165·98	148·93
20 „ „ 25	342·78	707·16	612·36	229·35	331·62	217·18	322·62	352·25	172·50	174·94
25 „ „ 30	383·79	754·95	599·32	271·60	579·82	242·54	339·99	348·99	204·59	212·46
30 „ „ 35	403·95	695·21	548·60	303·20	830·02	285·86	351·95	350·86	258·67	309·67
35 „ „ 40	298·76	515·98	350·85	237·94	639·39	202·41	230·28	203·82	195·37	248·20
40 „ „ 45	432·94	530·09	407·62	377·07	1,193·41	333·14	257·44	232·19	369·27	347·49
45 „ „ 50	279·65	257·45	221·03	254·14	742·65	198·	122·74	115·86	228·85	178·70
50 „ „ 55	451·24	318·28	252·19	487·72	939·23	404·30	194·45	160·99	500·50	289·89
55 „ „ 60	226·10	108·62	92·59	265·04	387·23	183·59	63·	60·02	234·14	117·15
60 „ over	1,573·44	447·54	452·28	2,935·36	1,074·26	1,500·70	269·39	291·29	2,034·94	424·94
Unspecified	...	...	...	...	...	·09	...	...	·12	...
Total	5,632·81	6,627·20	6,163·04	5,266·86	7,331·22	4,367·39	3,372·80	3,836·96	4,733·14	2,668·78

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SUBSIDIARY TABLE VI.—*Distribution of infirmities by age among 10,000 of the population.*

Age-periods.	Males.					Females.				
	Total afflicted.	Insane.	Deaf-mutes.	Blind.	Lepers.	Total afflicted.	Insane	Deaf-mutes.	Blind.	Lepers.
Total	23·73	2·27	4·93	15·33	1·37	18·38	1·15	3·07	13·78	·50
0 and under 1	·04	...	...	·04	...	·02	...	...	·02	...
1 „ 2	·04	...	...	·04	...	·02	...	...	·02	...
2 „ 3	·09	·01	·03	·06	...	·07	...	·02	·04	...
3 „ 4	·13	·02	·05	·07	...	·09	·01	·05	·04	...
4 „ 5	·18	·02	·09	·07	...	·12	·01	·05	·06	...
Total 0— 5	·48	·05	·17	·28	·01	·32	·02	·12	·18	·01
5 „ 10	1·49	·19	·64	·67	·02	·98	·10	·45	·43	·01
10 „ 15	1·74	·29	·71	·73	·04	1·07	·14	·48	·48	·02
15 „ 20	1·54	·27	·59	·66	·05	·1	·15	·35	·48	·03
20 „ 25	1·44	·24	·49	·67	·06	·92	·11	·28	·50	·03
25 „ 30	1·62	·25	·48	·79	·11	1·02	·12	·28	·60	·04
30 „ 35	1·70	·24	·43	·88	·16	1·20	·13	·28	·75	·06
35 „ 40	1·26	·17	·28	·69	·12	·85	·08	·16	·57	·05
40 „ 45	1·82	·18	·32	1·10	·22	1·40	·09	·18	1·07	·06
45 „ 50	1·14	·08	·17	·74	·14	·83	·04	·08	·67	·03
50 „ 55	1·94	·12	·22	1·42	·17	1·70	·06	·13	1·46	·05
55 „ 60	·95	·04	·07	·77	·07	·77	·02	·05	·68	·04
60 „ 65	2·43	·07	·16	2·10	·11	2·45	·04	·10	2·27	·04
65 „ 70	·91	·02	·04	·81	·03	·72	·01	·03	·67	·01
70 „ 75	1·43	·03	·06	1·30	·04	1·33	·02	·04	1·26	·01
75 „ 80	·39	·01	·02	·36	·01	·31	·01	·01	·29	...
80 „ 85	·94	·02	·05	·87	·01	1·03	·01	·03	·98	·01
85 „ 90	·15	...	·01	·14	...	·12	...	·01	·11	...
90 „ 95	·21	...	·02	·20	...	·20	...	·01	·19	...
95 „ 100	·06	...	...	·06	...	·06	...	...	·05	...
100 „ 105	·08	...	...	·07	...	·08	...	...	·08	...
105 „ 110	·01	...	...	·01	...	·01	...	...	·01	...
110 and over	·01	...	...	0·1	...	·01	...	...	...	...
Total 60 and over ...	6·62	·15	·36	5·93	·20	6·32	·09	·23	5·91	·07

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SUBSIDIARY TABLE VII.—*Proportion of females afflicted to 1,000 males at each age.*

Age-period.	Total females afflicted.	Total all infirmities.	Insane.	Deaf-mutes.	Blind.	Lepers.
1	2	3	4	5	6	7
Total ...	775·37	780·50	48·72	129·40	581·29	21·09
0 and under 1 ...	495·65	495·65	17·39	60·87	417·39	...
1 „ „ 2 ...	508·93	508·93	44·64	80·36	375	8·93
2 „ „ 3 ...	745·76	749·99	46·61	258·47	436·44	8·47
3 „ „ 4 ...	658·33	669·43	38·88	336·11	269·44	25
4 „ „ 5 ...	698·95	707·36	75·79	292·63	322·10	16·84
Total 0 and under 5 ...	661·79	668·71	52·39	259·63	341·29	15·40
5 and under 10 ...	657·04	667·48	67·69	302·63	286·71	10·45
10 „ „ 15 ...	612·69	623·59	80·54	258·07	274·94	10·04
15 „ „ 20 ...	648·19	657·62	98·48	226·71	314·29	18·14
20 „ „ 25 ...	633·57	642·60	76·59	195·21	348·11	22·69
25 „ „ 30 ...	631·96	638·41	72·09	172·73	368·95	24·64
30 „ „ 35 ...	707·65	712·67	70·89	164·98	442·67	34·13
35 „ „ 40 ...	677·51	681·64	62·72	129·58	452·37	36·97
40 „ „ 45 ...	769·49	773·98	48·39	101·87	587·99	35·73
45 „ „ 50 ...	731·54	735·12	36·89	81·32	587·52	29·39
50 „ „ 55 ...	895·98	898·71	35·06	67·78	767·28	28·59
55 „ „ 60 ...	811·96	813·13	22·67	50·43	716·97	23·06
60 and over ...	953·76	955·78	13·93	35·16	894·67	12·02

Note.—The difference in columns 2 and 3 is due to the fact that the former represents the number of females suffering from infirmities, and the latter the number of infirmities from which they are suffering, *e.g.* if a female is suffering from both insanity and deaf-mutism, in the former column she is shown once but in the latter twice.

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CHAPTER VIII.

CASTE, TRIBE AND RACE.

1. Terminology.—Mr. Risley has now laid down the following definitions, among others, and they are reproduced here for facility of reference as the terms will be constantly used throughout this chapter :—

(Draft)
Manual of Ethnography for India, 1902.

No. 1. "Endogamy, or 'marrying in' is the custom which forbids the members of a particular social group to marry any one who is not a member of the group. An endogamous division, therefore, is a group within which its members must marry".

Endogamous divisions may be territorial or local, functional or occupational, sectarian and social. In the Punjab instances of all these four kinds will be found. Ethnic and linguistic endogamous divisions are not, apparently, found in these Provinces.

No. 2. "Exogamy, or 'marrying out,' is the custom which forbids the members of a particular social group, usually supposed to be descended from a common ancestor, or to be associated with a certain locality, to marry any one who is a member of the same group. An exogamous division therefore is a group outside of which its members must marry".

The following classes of exogamous divisions are found in these Provinces :—

i. Totemistic, being the names of animals, plants, etc., such as Kukar, cock, Gidar jackal. A man of the Kukar division may not marry a woman of that division and so on.

ii. Eponymous, the ancestor who gives his name to the group being either a Vedic saint (as with the Brahmans and the castes who imitate them), or a chief of comparatively modern date, as with the Rajputs and others.

iii. Territorial, referring either to some very early settlement of a section, or to the birthplace of its founder.

iv. Local, communal, or family sections of small size and comparatively recent origin.

v. Titular, or nickname groups referring to some personal adventure of the founder of the sept, or to some office which he is supposed to have held.

Besides these we also find castes which have no sections of any kind, or, which comes to the same thing, have only one section and habitually marry within it, and simply reckon prohibited degrees in the English way.

No. 3. "Hypergamy, or 'marrying up' is the custom which forbids a woman of a particular group to marry a man of a group lower than her own in social standing, and compels her to marry in a group equal* or superior in rank. A hypergamous division, therefore, is a group forming part of a series governed by the foregoing rule. The men of the division can marry in it or *below* it; the women can marry in it, or *above* it.

No. 4. A Tribe is a collection of families or groups of families bearing a common name which, as a rule, does not denote any specific occupation; claiming common descent from a mythical or historical ancestor, and sometimes from an animal; usually speaking the same language; and occupying, professing, or claiming to occupy a definite tract of country. A tribe is not necessarily endogamous.

A Sub-tribe is the smallest endogamous division of the tribe.

A Sept is the largest exogamous division of the tribe.

Divisions intermediate between the sub-tribe and sept may, where they exist, be called clans and sub-clans.

Among the Muhammadan races of Baluchistan and the North-West Frontier the criterion of tribal unity resides not in the law of marriage but in the obligations of blood-

* Isogamy is the term which has been used for the rule which compels marriage in a group of equal status. As a matter of fact hypergamous divisions always appear to allow marriage of women in a group of equal status as well as in a group of higher status.

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revenge. Members of the various divisions intermarry freely and new divisions are constantly being formed. When applying the terms tribe, sub-tribe, etc., to these people it must be borne in mind that they do not imply any restrictions upon intermarriage.

No. 5. A Caste is a collection of families or groups of families bearing a common name, which usually denotes, or is associated with, a specific occupation; claiming common descent from a mythical ancestor, human or divine; and professing to follow the same traditional calling. A caste is almost invariably endogamous, in the sense that a member of the large circle denoted by the common name may not marry outside that circle. But within that circle there are usually a number of smaller circles each of which is also endogamous. Thus it is not enough to say that a Brahman at the present day cannot marry any woman who is not a Brahman; his wife must not only be a Brahman, but she must also belong to the same endogamous division of the Brahman caste.

A Sub-Caste is the smallest endogamous division of the caste.

A Section is the largest exogamous division of the caste.

No. 6. Animism may be defined as the belief which traces everything in the world, from the greater natural phenomena to the various diseases and misfortunes which afflict mankind, to the action of numberless spiritual beings, among whom, on the theory which gives rise to the name, the souls of departed chiefs and ancestors occupy a prominent place.

2. Scope of the present enquiry.—The main object of the enquiries made at the recent Census was to pave the way for the Ethnographic Survey now in progress. With this object an attempt was made to arrange the various groups we have to deal with on some system which will command general acceptance, at any rate within the limits of these Provinces. The system proposed was a classification of the castes by social precedence as recognized by native public opinion at the present day, and it was anticipated that the results of the enquiry on this point would throw light upon a variety of social movements which at present escape notice, and that they would provide a sound statistical basis for the Ethnographic Survey. To this question of the classification of caste I shall return later, but I propose to first describe the organization of castes in these Provinces and to show that, in this part of India, the caste is not by any means a homogeneous unit, but rather a complex group of units of varying status.

The method of enquiry adopted was the circulation of a set of questions which were not quite adapted to the special conditions of these Provinces, and which therefore are not reproduced here. The information obtained was in consequence often incomplete, and it will require to be supplemented in the course of the Ethnographic Survey, but as far as it goes it throws a good deal of fresh light on the constitution of caste in these Provinces; and on those social movements which must be thoroughly understood in all their complexity if any success is to attend the efforts made from time to time to repress extravagant expenditure on weddings, and in other directions.

Census Circular No. 30, dated 4th December 1900, Appendix I.

3. The principles of caste organization in the Punjab.—Amongst the Hindus, and to a limited extent amongst the castes converted from Hinduism to Islam, we find exogamous divisions, usually, but by no means invariably, termed *gots* in the vernacular. Generally speaking every caste consists of a number of these exogamous divisions, or 'sections,' according to the fifth definition (paragraph 1 *supra*).*

But further within the higher castes we find groups and sub-groups, which appear to have originally consisted each of a number of sections. How these groups came to be formed is matter for conjecture, for there is nothing but tradition and legend to inform us, but the status of each group doubtless depended on the comparative purity of its descent, its observance of social laws, such as the prohibition against widow re-marriage, and the degree of its proximity to the original home of the caste.

* This must not be understood to mean that a section is always found in one caste only. Certain section names appear in two or more castes, but whether those sections were originally the same is a matter for investigation.

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But status however acquired could be lost, diminished or improved. If a family violated the rules of the caste it was punished, in extreme cases, with expulsion from the caste, and for minor offences with loss of status within it. The punishment however was inflicted on the family, not on the whole of its section, so that in the course of time the sections became split up, having some families in the original group, while some had been promoted to higher and others degraded to lower groups. Excellent illustrations of the working of this system are afforded by the Khatris, and the Kangra Rajputs.

Of all social sins the one principally guarded against by the liability to loss of status within the caste was any violation of the law of hypergamy, which compels the family to give a daughter in marriage in a group superior, or at least equal, to it in rank. If a family gave a daughter to a lower group it fell to the status of that group. Thus status could only be maintained by giving daughters in marriage within a restricted circle, which became narrower and narrower towards the top. In other words the social position of a family very often depended on the smallness of the circle within which it would marry its daughters. These principles are common to all the four types of caste organization in the Punjab.

THE ORGANIZATION OF CASTE.

4. The four main types of caste organization.—The types of caste organization in the Punjab may be, tentatively, classed thus:—

i. The Khatri.
ii. The Rajput.
iii. The Jat.
iv. The Bania.

In the Khatri and Rajput types we find an elaborate system of social groups, but the Khatri type differs from the Rajput in the scheme of its groups. The Jat is a democratic type, with no social grades as a rule. The Banias have territorial and social groups, but their primary groups appear to be sectarian, and I have therefore treated them as a distinct type.

The Khatri organization is imitated with more or less fidelity by the Aroras, Bhatias, Tank Sunars and Nais, while the Khojas, converted Khatris and Aroras, still retain traces of their former organization. The Hindu Rajputs of Kangra stand alone, but the Rajputs in the rest of the Punjab, even when Mohammadanized, the Biloches and the Meos, are all organized on a principle somewhat similar to that found among the Kangra Rajputs. The Gujars closely resemble the Jats in their social system.

The Brahmans have an exceedingly complicated social system. Broadly speaking, those of the plains reflect the Khatri organization, and those of Kangra less distinctly follow the Rajput type.

I.—CASTES OF THE KHATRI TYPE.

5. The Khatris, Aroras and Bhatias.—The Khatris are essentially a trading caste, as are the Aroras and Bhatias, comparatively few being engaged in agriculture. The Khatris stand highest, many of them being bankers, and they are also largely employed in the civil administration. The distribution of these castes is illustrated by the maps, Nos. I, II and IV facing pages 303, and 308 in this chapter, and that of the Khatris is thus described by Mr. Ibbetson:—'Within the Punjab the distribution of the Khatri element is very well marked. It hardly appears east of Ludhiana. It is strongest in the central districts where Sikhism is most prevalent, and in Rawalpindi, Jhelum, Gujrat, Shahpur, and Hazara, and occupies an important position in the western Hill States. Although the Khatris are said to trace their origin to Multan, they are far less prominent in the southern districts of the western plains, and least of all on the actual frontier, but this would be explained if the Aroras be considered a branch of the Khatris.'

The Aroras hold the south-west, as the Banias do the south-east, of the Punjab, tracts in which the Khatris are hardly to be found. On the other hand, the Bhatia is found side by side with the Khatri in Sialkot, Gujrat and

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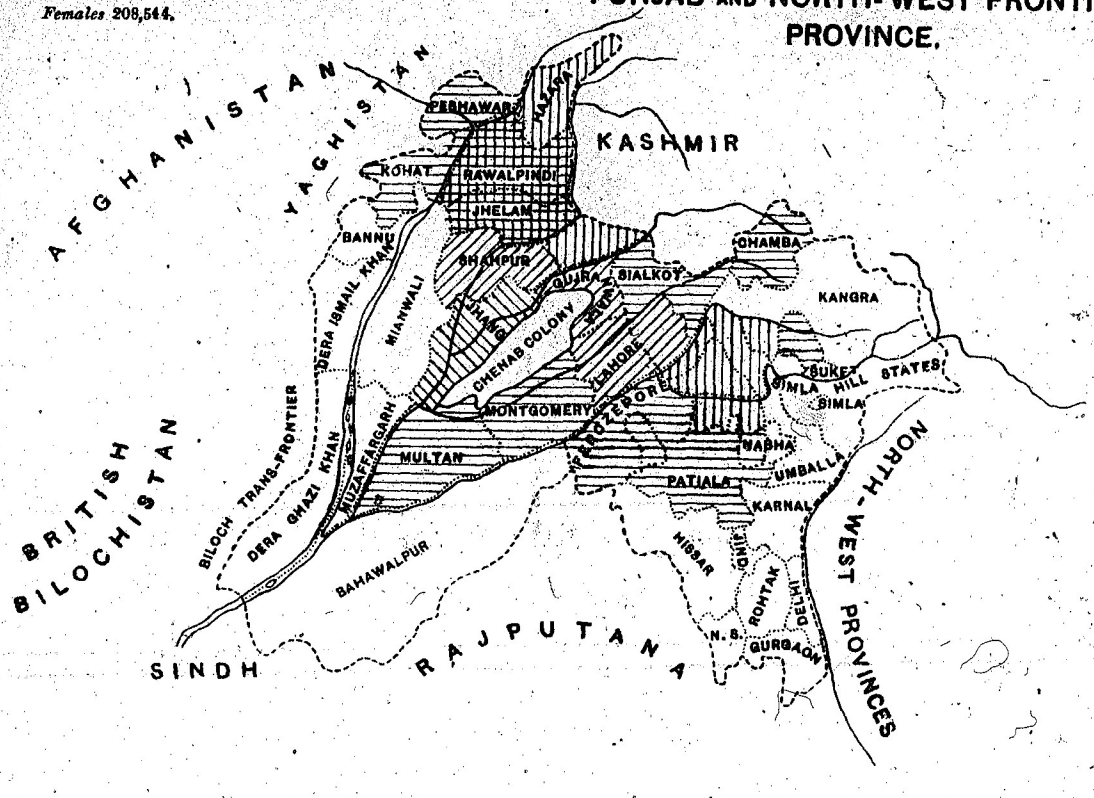
ETHNOGRAPHICAL MAPS OF THE PUNJAB AND NORTH-WEST FRONTIER PROVINCE.

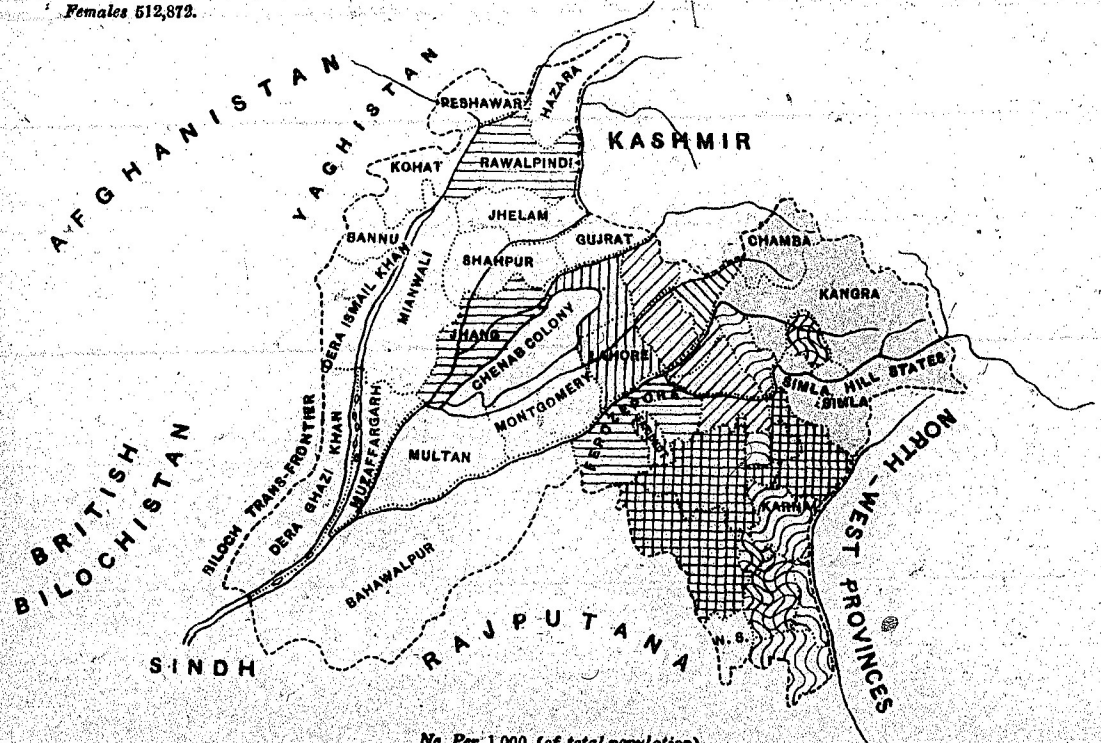
I. KHATRIS: TOTAL 470,076:

Males 261,532.
Females 208,544.



II. BRAHMANS: TOTAL 1,124,610:

Males 611,738.
Females 512,872.



No. Per 1,000 (of total population).

0-10	10-20	20-30	30-40	40-50	50-60	60-70	70-80	80-90	90-100	100-110	Over 110

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Shahpur, and there is a strong Bhatia community in Multan. The connection between these three castes is obscure, and indeed it is doubtful whether the Bhatia has any ethnological connection with the Khatri or Arora. On the other hand, the Aroras were described by Sir George Campbell as a subordinate class of Khatris, and they themselves claim Khatri origin. The two castes indeed appear to overlap, for in Jhang the Magu and Katial sections who deem themselves Khatris, but are regarded as Aroras by the Lahoria Khatris, used it is said to give wives to the admitted Khatris of the northern Chenawan country—on the upper reaches of the Chenab—taking their wives from the Dakhanada Aroras further down the Indus valley. This is one of the numerous points which require further investigation in connection with the history of the Punjab castes. And in Bahawalpur Khatris generally take Arora wives, (but do not give daughters to Aroras), though whether regular marriages occur or not does not appear.

Ethnology of India, quoted in Punjab Census Report, 1883, paragraph 539.

The Khatris are, like the Aroras, mainly Hindus, but in both castes there is a Sikh element, small in numbers, but important in connection with the history of Sikhism. Properly speaking there are no Mohammadans in either caste, for a convert to Islam ceases to be a Khatri or Arora, and becomes, almost invariably, a Khoja. The Bhatias are strict Hindus, and it would be of interest to ascertain how they are organized in Sindh and Guzerat, whence they appear to have migrated to the Punjab.

I now proceed to describe each of these three castes in detail.

6.—The Khatris.—Organization.—The Khatris are divided into three main groups, *viz* :—

I. Bari. II. Bunjahi, and III. Sarin.—The Baris generally may take wives from the Bunjahis, but do not give them daughters in return. If a Bari family gives a daughter in marriage to a Bunjahi it loses status and becomes itself Bunjahi. The exact position of the Sarin is obscure. It is implied in more than one account sent to me that they are hypergamous, giving daughters to the Bunjahis. In Patiala they used to intermarry with that group, but infrequently, as such alliances were not approved. In Peshawar they claim that the Bunjahis used to *give* them daughters, which is hardly possible, for it is admitted on all hands that they are below the Bunjahis in status, and in Delhi they cannot even smoke with the two higher groups. Practically it may be said that they now form an endogamous sub-caste ; (but there is one important exception, as noted in paragraph 8 *infra*).

Each of these three groups is further divided into sub-groups, as described below.

Group I.—Bari.—This group comprises *twelve* exogamous sections, and its name is undoubtedly derived from *barah*, 12.

These sections appear to rank thus :—

Sections :—		*Sub-groups, (dhamas)* :—
1. Kapur.	} or senior.	
2. Khanna.		
3. Malhotra or Mehra		
4. Kakar, or Seth.		
5. Chopra.	} or junior.	i. Dhaighar.
6. Talwar.		ii. Charghar.
7. Sahgal.		iii. Chheghar.
8. Dhawan or Dhaun.		iv. Bāraghar or Bāra-zati.
9. Wadhaun.		
10. Tannan.		
11. Bohra or Wohra.		
12. Maindharu.		

This group seems to be very generally recognised and there is usually no dispute as to the twelve sections comprised in it. But in Pindigheb I find Gandhoke, Bahi, Wahi and Soni given instead of Nos. 9 and 12 above, so that the Bari there have 14 sections.

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The Bari group is apparently a close corporation into which no new sections could be admitted, though a family of any of its twelve sections may be degraded to a lower group. It contains four sub-groups based on the status of the families (not of the sections) in each. Thus the families of the Dhaighar sub-group are of the highest status and their status depends on the fact that they can only give their daughters in marriage in 'two and a half' (*dhai*) sections. Similarly the Charghar are below the Dhaighar in status because they can give a daughter in marriage to four (*chár*) sections; and so on. *

It follows from this that the families in each section are not all of the same status. For instance, the Kapur section is mostly of Dhaighar status, but certain families having given daughters to the Sahgal section have fallen to Baraghar status, *i.e.*, to the status of those who will give daughters to all twelve sections. Other families again have even fallen to Bunjahi status, by giving daughters in that group.

Group II.—Bunjahi.—This group comprises, theoretically, fifty-two sections, as the name *bawanjahi*, from *bawanja* '52,' would imply. The names and numbers of the sections are however variously stated, and it is clear that, all told, the number of sections in this group greatly exceeds 52. The sub-groups are variously given, but the typical grouping would seem to be as follows:—

Sub-group i.—Khokharan.—This group consisted of eight sections, originally, and hence it is also known as Ath-zatia or Ath-ghar, and these eight sections are, in Rawalpindi, divided into four *thamas* as grouped in the margin. Of these the first three form exogamous divisions, intermarriage being forbidden between the two sections in each *thama* because they belong to the same Brahmanical *gotra*. To these eight sections the Chandiok have been affiliated in Peshawar, and in Patiala the Kannan section is said to belong to this group.

Thama.	Section.	*Gotra.*
1 ...	Anand ...	...
	Basinh ...	...
2 ...	Chadha ...	Virbans.
	Sahni ...	Surajbansi.
3 ...	Suri ...	...
	Sethi ...	...
4 ...	Koli ...	...
	Saharwal ...	...

(Nos. 1, 3 and 4 are Chandr-bansi.)

The Khokharan were originally an off-shoot of the Bunjahis, and I have therefore classed them in this group, but, though they are said in one locality to still take wives from the other Bunjahis, they are as a rule endogamous and thus really form a sub-caste.

Bunjahi-khas or kalan,

Sub-group ii.—The *Asli, Pakka* (or '*real*') or *Bári-Bunjáhi*, † comprising twelve sections.

Sub-group iii.—Bará or *elder Bunjáhi*, with 40 sections, called collectively *Dharmán* or *Dharmain.*

Sub-group iv.— Chhota or *younger Bunjáhi*, with over 100 sections. This sub-group is also called Ansar, or Sair, or Bunjáhi-Khurd or *'-am.*

Of the last three sub-groups the third used to give daughters to the second The relations of the fourth, the Chhota Bunjáhi, to the second and third are not explicitly stated, but they also appear to be hypergamous.

Group III.—Sarin.—This group comprises a large number of sections, and the story goes that in 1216 A. D., the group was divided into twenty grades, each consisting of six sections, though, as a matter of fact, 123 sections are specified. At present there are two sub-groups:—

Sub-group i.—Bará, or *elder Sarin.*

Sub-group ii.—Chhotá or *junior Sarin.*

* This explanation is advanced tentatively: for a further discussion of the meaning of these terms see the Appendix to this Chapter.

† The Bári-Bunjáhi must not be confused with the Bári *group* above. The Bári-Bunjáhi are a *sub-group of the Bunjáhi.*

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The first sub-group comprises, according to one account, ten sections and according to another, thirteen,* but of these thirteen the last two are unable to obtain wives from the other eleven sections, to which they give wives. The Chhota Sarin, comprising 108 sections, used to give daughters to the Bara sub-group, but the two sub-groups are now said not to intermarry. Generally speaking, the Sarin sections are distinct from those of the Bunjáhi and Bári groups, and it is unusual to find a section partly Bunjáhi and partly Sarin.

7. The territorial groups.—The territorial groups of the Khatris render it exceedingly difficult to give a clear account of their organization and for this reason I have excluded any allusion to them in the preceding paragraph. They must, however, be described and as far as possible explained, for they are constantly mentioned in the received accounts of the caste and, what is more important, have a place in its organization. They are indeed cross-divisions of the groups already described.

The most ancient territorial group appears to be the Uchhandi, or Khatris 'of the uplands,' which may be taken to mean 'of the north-west Punjab.' Other territorial groups are Multani, which was of high standing, Peshawaria, and Bharochi (of Bhera in Shahpur). None of these seem to be endogamous. The Lahoria and Sirhindia † intermarry on equal terms, though the former possesses an exalted status, so that "Dhaighar (Bári) Lahoria" denotes the *fine fleur* of Khatriism.

In the Sialkot sub-montane there are two endogamous groups, the Jhikli, 'of the plains,' and the Dugri, 'of the low hills,' and in both of these the Bári and other social groups appear not to exist.

In the south-east of the Punjab there are two groups, the Dilwala ‡ (of Delhi), and Agrawala, to which may be added a third, the Purbia, (in the North-West Provinces). In the Agrawala the Bári group does not appear to exist but there are Dhaighar, Charghar, Chhezati and Khokharan groups, and below them the Bunjahi and Sarin groups, as in the central districts. Of these the Sarin and Khokharan are strictly endogamous, but the others are hypergamous. The territorial groups here are distinctly hypergamous, for the Agrawalas take wives from the Purbias and some Agrawala families take a pride in giving daughters to the Sirhindia and Lahoria groups; so too the Dilwalas used to give daughters to other groups, especially to the Agrawalas, though they are now said to be endogamous. These territorial groups however appear to be somewhat nebulous in character, for to the Khatris of the North-West Provinces all the Khatris of these Provinces are 'Punjábi,' and conversely to the Punjab Khatris those of the North-West Provinces are 'Purbia.'

* It would almost seem that the Sarin attempted or are attempting to form a Bári sub-group, with 12 sections at the top in imitation of the Bári Bunjáhi.

† Lahoria='of Lahore,' and Sirhindia='of Sirhind,' *i.e.*, of the country near Patiala, etc. The two groups have nearly the same sections and intermarry on equal terms, but they have different ceremonies at marriages. They are said, in an account of the Khatris written by Rai Bahadur Piari Lal of Delhi, to be grouped thus:—

		Sections.	
i. Of Dhaighar and Charghar status:—		1. Seth.	3. Kapur.
		2. Mehra.	4. Khanna.
ii. Chhezati (i.e., of six sections)		5. *Bahl.*	8. *Sahgal.*
		6. Dhaun.	9. Talwar.
		7. *Chopra.*	10. Puri.
iii. Panjzati (i.e., of five sections)		1. *Bahl.*	4. Walu.
		2. *Beri.*	5. Bij.
		3. *Sahgal.*	

I state the sections in the order given. It will be seen that Bahl and Sahgal occur in the two latter groups while Beri is but an offshoot of Chopra. A Dhaighar cannot give his daughter to anyone but a Dhaighar without losing status, and becoming Charghar if, for example, he gives her to a Charghar. But he may take a wife from a Charghar or Chhezati or even from a Bunjáhi. Charghar and Chhezati may also take wives from the Bunjáhi. The Panjzati are said to be strictly endogamous. It will be observed that the writer does not *mention* the Báris but that group is certainly found in Patiala and Lahore.

‡ Dilwala (Delhi-wala) comprises:—

1. Seth	4. Tandan.
2. Mehra.	5. Kakkar.
3. Kapur.	6. Bohra.

But the last section cannot obtain wives from the first five.

L. Piari Lal also notes that the Dilwala have ceased to smoke with the other divisions of the caste.

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8. The sacred sections of the Khatris.—There are four sacred sections among the Khatris, whose position must be touched upon. These are the :—

Bedi, of the Dharman-Bunjahi or Chhota-Sarin sub-group.
Sodhi, of the Chhota Sarin sub-group.
Tihun, Bhalla } of the Bara-Sarin sub-group.

These four sections became sanctified by the births of the various Sikh Gurus to them. Thus the second Guru, Angad, was a Trihun, and strictly speaking his descendants are Bawa-Trihuns: the third Guru, Amr Das, was a Bhalla and his descendants are, similarly, Bawa-Bhallas: but in each case the section, as a whole, appears to have acquired a sacred character by the birth of the Guru within it, and it is not merely his descendants who possess that character. Nevertheless it is to be noticed that this inherited sanctity has not altered the social status of these sections in the caste. The Sodhis* remain Sarin, but they intermarry with the Bedis, whose status is generally said to be Bunjahi. Further the Bedi have actually in a few cases violated the rule of exogamy and permitted marriage within the *got*, it being apparently held a less evil to break that rule than to give a daughter in marriage to any but a member of a sacred section.

9. The rules of marriage.—Generally speaking, the Khatris avoid the usual four sections or *gots*, *viz.*, those of the father, mother, father's mother and mother's mother: but when the law of hypergamy narrows the circle of alliances, this rule has to give way. Thus the Dhaighar families of the Kapur, Khanna, Malhotra and Seth sections are not bound by this rule, and avoid only the father's *got* and the near relations of the mother. Further, the rule forbidding intermarriage between the descendants of a common ancestor is not invariably observed, for the first three of these sections are descended from three brothers, yet their descendants are closely intermarried. The Khokharan again avoid only the *gots* of the father and mother, because they have so few sections to marry into. The Baris appear to avoid both the parents' *gots* and the relations of *their* mothers within seven degrees, but no general rule can be laid down.

A common Brahmanical *gotra* is also said to be, as a rule, a bar to intermarriage, but though the Khanna and Kapur sections are both of the Kaushal *gotra*, they intermarry. Thus we have the unexpected result that the higher groups are the least bound by the ordinary rules which prohibit marriage within certain circles of relationship.

The ages of betrothal and marriage.—The age of the betrothal in the case of the Khatris depends on the status of the group. For example in Rawalpindi, where the Khatris are proportionately most numerous, the age of betrothal varies. It is stated to be from 4—8 for girls, among the Khokharan and Baris, and 8—10 among the Bunjahis. Marriage follows at 8—12 among the former and at 10—12 among the latter. There is no *muklawa* and married life commences at 13—15 in all the groups. In Gurgaon the Khatris, as a body, are said not to practise infant marriage.

10. The traditional origin of the groups.—A legendary history of the Khatri groups has been already given by Mr. Ibbetson and need not be repeated here. There are however other accounts, which vary in details, and of these the most circumstantial is as follows:—When Ala-ud-din Khilji attempted to impose the custom of widow re-marriage on the Khatris, those of the caste who lived at Delhi and Sirhind said they would abide by the decision of the Khatris of Lahore, who in turn referred the matter to the Khatris of Multan. It was thereupon determined to resist the Imperial edict, but the Khatris of the Bari Doab, of Ark and of Sirhind were afraid to adhere to this resolve, and in consequence they formed the Sarin group. On the other hand the 377 sections,

Punjab Census Report, 1883, section 540.

*The Sodhis of Anandpur are the descendants of Suraj Mal, (not Surat Mal, as printed in paragraph 104 of the Punjab Census Report, 1892), son of Guru Hargobind and are called the *bare mel ke Sodhi*, as opposed to the *chhote mel ke Sodhi* or Mina Sodhis (*Cf.* paragraph of 32 Chapter III, page 136 *supra*).

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called Uchandi, deputed 56 of their number to urge their cause at Delhi, and thus the remaining 321 sections became known as the Ansar or supporters. Of the 56 sections deputed to Delhi, 52 became the Bunjahi-*Kalán* or *Khás* (or senior Bunjahi), and four became Dhaighar. This latter sub-group was formed of the three eponymous sections, Khanna, Kapur and Mehra, whose ancestors, at the instigation of their mother, had headed the resistance to the imperial will. To these the Seth-Kakar were affiliated.

This explanation of the origin of the Dhaighar is hardly tenable because these sections are by no means exclusively Dhaighar. The legend does not attempt to explain the origin of the Bári group, or of the Charghar and other sub-groups. As to the term Sarin, the derivation from *sharâ' 'ain*, (because they adopted the *shara'* or Mohammadan Law), is often given, but the word is most probably a corruption of *sreni*, a line, or a guild of traders. *Sreni* is, Mr. Risley notes, a common term for sub-caste in Bengal.

11. **The results of the Khatri social system.**—The general principle underlying the Khatri organization appears to be perfectly clear, and is that the higher (and therefore in the nature of things the narrower) the circle within which a daughter may be given in marriage, the more exalted is the social position of the family in its own group. This principle finds full scope in the Bári group, within which the social status of a family may constantly change, while the section, as a whole, has no fixed status. In the two lower groups the sections appear to be more definitely allotted, as it were, to the various groups. This however is a very obscure point and I need not pursue it further here. It is sufficient to note that hypergamy leads to its usual results, though owing to the general complexity of the Khatri organization and to its endless local variations it is not possible to do more than state those results generally.

In the first place there is competition, in the lower groups, for sons-in-law, so that marriage expenses are, as the author of the Tawarikh-i-Qaum Khatrian says, ruinous among the Sarin, very heavy among the Bunjahis, heavy among the Baraghars, and very slight among the Dhaighars.

But this was not the only result. In 1852 Sir Herbert Edwardes, then Deputy Commissioner of Jullundur, described how the Lahoris* used to make away with the girl-wives they obtained from the Bunjahis in order that they might obtain fresh brides and fresh dowries. The Báris, as a whole, are to this day in the same position, and however poor or distressed a Bári may be, he is sure of getting a wife with a handsome dower from a respectable Bunjahi family: (Patiala). If a Bunjahi wife died, when married to a Bári, it was callously said:—'*purana chula, ghi jadid*,' or 'if the hearth be cold, the *ghi* is fresh,' meaning that the dead wife could be easily replaced.

As might well be expected strenuous efforts have from time to time been made by the lower to shake off the social tyranny of the higher groups and these have met with some measure of success. The manœuvres of the various groups concerned are too complicated for description here, but it may be said that the results have been, in Gujrat, to sever all connection between the Báris and the Bári-Bunjahis, so that the latter are now apparently endogamous, while in Patiala and Jullundur the object seems to be to make the Baris reciprocate by giving wives to the Bunjahis, and this object is said to have been attained. Thus, generally speaking, the tendency is to revolt against the inequitable rule of hypergamy and transform the hypergamous groups into endogamous sub-castes.

12. **Aroras.**—The Arora caste is organised in a very similar way to the Khatris. Its primary divisions are the genealogical sections, as in all Hindu castes, but it has three or four territorial groups:—

1. Uttaradhi, or Northern.
2. Dakhana or-da, or Southern.
3. Dahra, or Western.

} Sometimes classed as one group.

4. Sindhi, of Sindh.

Numbers 2 and 3 intermarry in some parts, but not in others. In Jhang they do not, but in Fazilka they are said to have begun to do so. The probability is that the Dakhana still take wives from the Dahra group, as they used to do.

Punjab Census Report, 1883, section 544.

*Meaning, obviously, the Bári-Lahoria, especially the Dhaighar.

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The Uttaradhi sub-caste appears to be absolutely endogamous east of the Indus except in Bahawalpur where this group takes wives from the other three groups.

Trans-Indus Captain O'Brien notes a solitary case of a girl of the Jam section (Uttaradhi) being given to a Kumbhar (Dakhana).

The Uttaradhi alone seem, as a rule, to have the Bari-Bunjahi divisions. The Bari group consists of 12 sections, thus—

Sub-group i ... 1. Ghumai. 2. Narule. 3. Monge. 4. Bazaz. 5. Shikri.

Sub-group ii ... 6. Manchande. 7. Pasriche.

Sub-group iii ... 8. Kantor. 9. Manak Tahle. 10. Guruware. 11. Wadhwe. 12. Sethi.

And of these numbers 1-7 intermarry, but will only take wives from numbers 8-12, and there is a further tendency on the part of numbers 1-5 to discontinue giving daughters to numbers 6 and 7. In the south-east of the Punjab the Bari and Bunjahi groups exist both among the Northern and Southern Aroras.

Sirsa Settlement Report, 1884, page 114.

There are a few sections, *e.g.*, Suchdeo, Lund Bazaz and others, which are found in more than one of the territorial groups. The Sethe section may possibly be the same as the Seth or Sethi Section of the Khatris.

13. The Bhatias.—This caste has 84 sections divided into two groups thus—

Group I.—Bari—

Sections.	*Status.*	*Sections.*
1. Babla 2. Dhaga 3. Anda 4. Balaha 5. Jawa 6. Soni	*Dhaighar.* *Charghar.*	7. Gandhi. 8. Chachra. 9. Chabak. 10. Kandal. 11. Ghanghal. 12. Kore.

Both Balaha and Jawa claim to the Charghar. All these sections are of Baraghar status. It is hardly necessary to explain that Dhaigar may not give daughters to any but Dhaighar, though they may take from Charghar and so on. A breach of this rule involves degradation and hence the same section may be both Dhaighar and Charghar.

Group II.—Bunjahi, which comprises the remaining sections.*

There are no territorial groups, but the orthodox idea among the old men is that daughters should be given to the Western Bhatias of Shahpur, Jhelum and Dera Ismail Khan as they are of superior status (to those in Gujrat), while the Eastern Bhatias of Sialkot and Gujranwalla are considered inferior and wives are taken from them (*Cf.* paragraph 76 of Chapter II *supra*).

Bhatia sections.
Sijwala.
Gandhi.
Chachra { Sip. / An-Sip.
Wadoja.
Dhagga.
Babla.
Wanjak.
Ra-rakha.
Challhar.
Rilla.
Wattu.

It should however, be noted that in Bahawalpur (which returns only 837 Bhatias) these groups appear to be unknown, and the sections given in the margin are not grouped though the Sijwala is the highest and the Rilla the lowest. The Bhatias have a proverb '*dhan di wadi ai*' or 'wealth is greatness.'

* There is also a lower group called Gand, the offspring of Bhatias married to Arora women or of widow re-marriages. The Pushkarna Brahman is their *purohit*.

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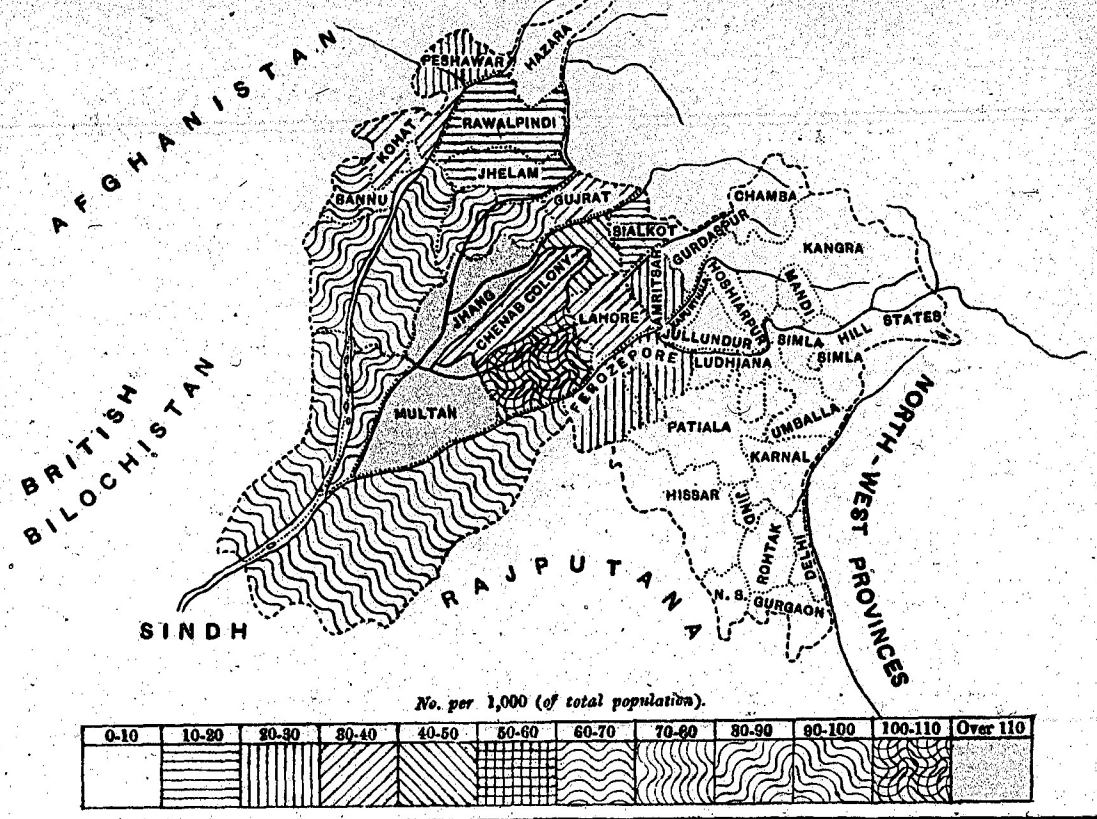
ETHNOGRAPHICAL MAPS OF THE PUNJAB AND NORTH-WEST FRONTIER PROVINCE.

III. AROROS: TOTAL 721,571.

Males 391,649.
Females 329,922.

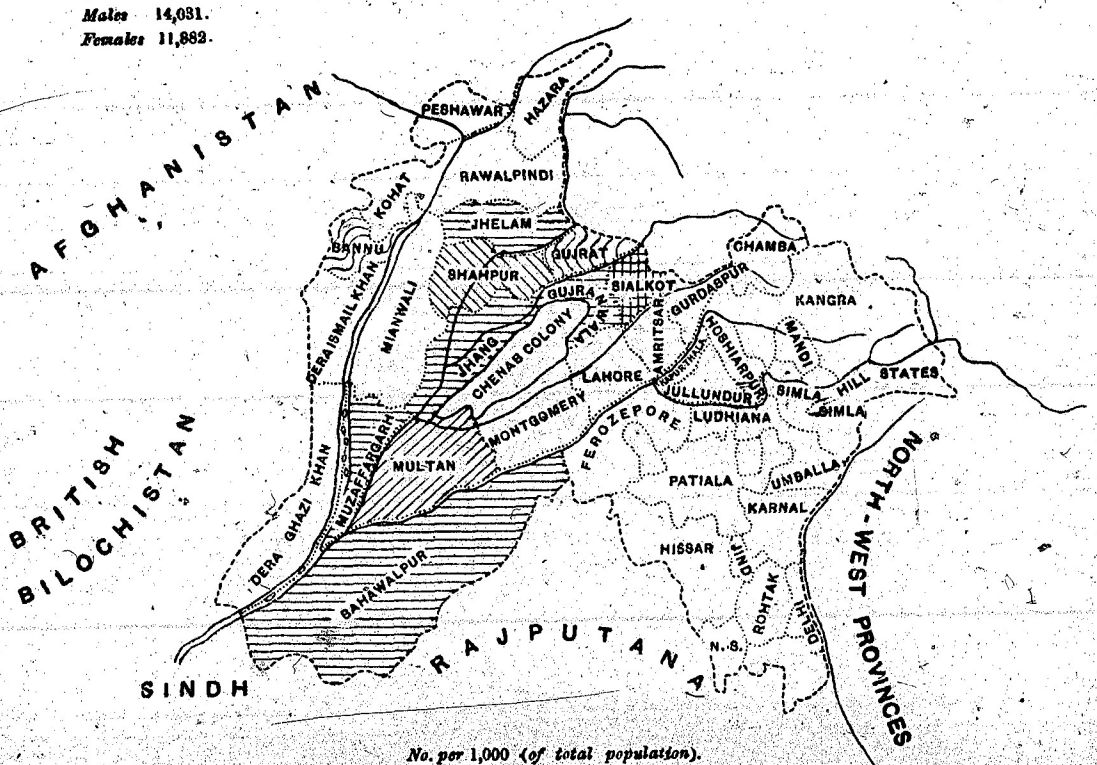


No. per 1,000 (*of total population*).

0-10	10-20	20-30	30-40	40-50	50-60	60-70	70-80	80-90	90-100	100-110	Over 110

IV. BHATIAS: TOTAL 25,913.

Males 14,031.
Females 11,882.



No. per 1,000 (*of total population*).

0-1	1-2	2-3	3-4	4-5	5-6	6-7	7-8	8-9

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14. **The Sunars.**—This caste has two main sub-castes, Mair and Tank, which appear to be strictly endogamous. The Mair claim to be Mair Rajputs, of Rajputana, who took to working as goldsmiths. In support of this claim the Mair and Tank Kshatriya Rajputs Shaik Sabha have furnished some particulars of interest. The Roda section is still ministered to by the Dhaumya Acharya, who cut off the ear of the horse at the Ashwa-medha of Yudhistra, and at the *rit* or *churakaran* ceremony the ear of a goat is still cut off by the family priest. The Masaun section, specially, worships Guga. Other Mair sections are Dhalla (flag-holder), Jaura (twin), Sinh (tiger), Babar (lion); Sur (hero) and many others—some 56 in all. Of these the Jaura claim kinship with the Chhina Jats and they exchange *ajaran*, or presents of food on certain occasions, at Thatta Chhina near Wazirabad. The Jaura Sinh and Sur sections all claim a common descent with the Randhawa, Nijar and Sara Jats, and this is consistent with the claim to Rajput origin, for the Chhina, Karutana and Sara Jats are said to be by origin Jadu-bansi Rajputs.

The Tank sub-caste.—This sub-caste is divided into two groups:—

Group I.—Bari—

1. Ajimal, or Ajaimal.	5. Samanial	9. Khich.
2. Ahat.	6. Pajji.	10. Hachar.
3. Gijjar or Gujar.	7. Teji.	11. Batru.
4. Thathre, or Thothre.	8. Salgotria.	12. Raltre.

Of these the Samanial appear to be extinct. Another account gives Kaun, Kokal, Katarmal and Gidar instead of numbers 11 and 12 of the above list (or 14 sections in all), but the three latter appear to be really Bunjahi.

Group II.—Bunjahi.—It is claimed for the Bari *gots* that they agree with the Bari sections of the Khatris, but it is admitted that only one of the names (Batni*) agrees. The Bari wear the *janeo*, at least before marriage, and some sections reverence the kite at the *maunan* or head-shaving ceremony like certain Khatri sections.

In Sialkot, however, the Bari group does not seem to be known and instead we have two groups—

	Sections.	Sections.
I.—Dhaighar.—	1. Dahir.	3. Nagi.
II.—Bunjahi-Par.—	2. Bhola.	4. Ved.

The Dhaighar, though descended from a common ancestor, usually intermarry, but they may take girls from the Bunjahi. Their ancestors, were three brothers of the Soni section of the Khatris, and they and the Soni still have a common Sati at Bhalan in Sialkot.

There are also sub-groups of the Bunjahi which are variously described—

Sub-group i Panj-zati—1. Bhopal.	3. Botan.		
2. Bhatti.	4. Thanda.		
Sub-group ii Chhe-zati—1. Sauni.	3. Ajaji.	5. Sanjogi.	
2. Dhanda.	4. Ajarmula.	6. Mehra.	

But another account omits Sauni.

In Dera Ismail Khan the Bunjahi are divided into sub-groups, thus—

Sub-group i Khatri— 1. Sarna.	4. Akasmula.	6. Makhu.	
2. Dhanda.	5. Kan.	7. Nukra.	
3. Ajoti.		8. Bhol.	

And numbers 1-5 of these will not 'intermarry' with numbers 6-8.

Sub-group ii. Arora,—1. Batta. 4. Malpani. } *of Uttaradhi status.*
2. Suchcha. 5. Batton. }
3. Dhaneja. 6. Ragte. }

7. Chandpul. }
8. Taramina. } *of Dakhna status.*
9. Lodar. }

* And even this name does not appear as a Khatri section-name in the lists sent to me.

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North Indian Notes and Queries, II, §167 (etc.).

And numbers 1 6 of these will not 'intermarry' with numbers 7-9.

The sub-caste worship the snake as an emblem of the Nag or Takshak the founder of the Nag-bansi or Tank-bansi family and one of their sections is called Nagi.

15. The Nais—The Nais or barbers, whose peculiarly intimate relatives with the higher castes lead them to closely imitate their social system, also have Chheghar, Dhaighar, Bari and Bunjahi divisions, of which the first three do not give daughters to the fourth (in Kalsia). This account is confirmed from Rawalpindi where, owing to the ceremonial connection of the barbers with the higher castes, hypergamy exists and depends on their status as barbers of high or low caste Khatris. These distinctions are, however, said to be new and not generally recognized.

16. The Khojas—The Khojas of Jhang, who are mainly Khatris converted to Muhammadanism, have hitherto preserved their original Hindu classification into Bari and Bunjahi, but hypergamy is said not to exist. The converted Aroras are also termed Khojas and their sub-divisons used not to intermarry with those of Khatri origin, but such marriages now occasionally occur. On the other hand in Shahpur the Khojas have the following sub-divisions :—

1. Sahgal.
2. Wohra, or Bohra.
3. Sethi.
4. Kapur.
5. Dugal.
6. Rawar, or Ror.
7. Matoli.
8. Goruwala.
9. Magu.
10. Mahndru.

Of these the first six and the last three are Khatri section-names, and the last three cannot obtain wives from the other Khoja sub-divisions, but they give daughters to them. The Khojas of Leiah have the Khatri section-names of Kapur, Puri, Tindan and Gambhir. The sub-divisions are no longer exogamous, and as wives may also be taken from other castes, endogamy is no longer the rule. The term Khoja is, however, a very vague one, and the numbers returned as Khojas include many converts to Islam of other castes than the Khatri and Arora.

THE BRAHMANS.

See map at page 303.

17. The Sarsut Brahmans—The Brahmans are divided into ten great branches, five of which are called Dravida and are found to the south of the Vindhyas, while the other five, called the five Gaurs, are confined to the north of that range. Of these latter only the first two, the Gaur* and Sarsut, are, as a rule, found in these Provinces. The Gaur are however almost entirely confined to the south-west Punjab, being parohits of the Banias and other castes which have immigrated from Rajputana or from the east of the Jumna into these Provinces. The Sarsut is essentially the Brahman of the Punjab, just as the Khatri is distinctively a Punjab caste.

1. Gaur.
2. Saraswat or Sarsut.
3. Kanyakobja of Kanauj.
4. Maithila, of Mathila.
5. Utkala, of Orissa.

The Sarsut, as a body, minister to all the Hindu castes, possibly even to those which are unclean and so stand outside the pale of Hinduism. Upon this fact is based the leading principle of their organization, which is that the status of each section of the Brahmans depends on the status of the caste to which it ministers. Thus, in accordance with this principle, we find the Brahmans of the Gujrat District classified thus :—

Group I.—Muhial.

Group II.—Sarsut :—

Sub-group i.—Brahmans of Khatris ...
1. Panch-zati.
2. Chhe zati.
3. Asth-bans.
4. Bunjahis.
5. Khokharan.†
6. Sarin.

Sub-group ii—Brahmans of Aroras.

Sub-group iii—Brahmans of Jats.

* In rare cases the Gaurs take Sarsut wives, when they cannot obtain wives of their own branch.

† I think this is correct. The Muhial have ceased to be Brahmans at all and no longer minister to the Khokharan-Khatris.

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The Muhial Sarsut.

This classification is convenient and, I think, correct. It makes the Muhial a separate group, which is in accord with their own desire, for the Muhial now object to being described as Brahmans at all, because they no longer accept offerings, but take service or engage in other purely secular professions. Nevertheless their history illustrates the very principle which has been just stated, for the Muhial were *parohits* of the Khokharan-Khatris and when the latter became divided from the Bunjahi Khatris the Muhial followed their lead and became separated from the main body of the Brahmans. The separation was however incomplete, for in Rawalpindi, where they are most numerous, five or seven Bunjahi sections continue to give them daughters in marriage, and I have therefore still classed the Muhial as Brahmans.

Bunjahi ...	1. Sudhan. 2. Sikhan or Saingan. 3. Bhaklal. 4. Bhog. 5. Kali. 6. Ishar. 7. Lang.*

The Muhial comprise seven sections—

	Families.	
(1) Dat.	(1) Pasruri.	
	(2) Kanjruri.	
	(3) Maidhu.	
(2) Chhibar,	(1) Dhanji, or	(Barra in Gujrat).
(3) Bali.	(1) Khara	,, ,,
(4) Mohan.		
(5) Ved.	(1) Lamba	,, ,,
(6) Lau.		
(7) Bhimwal.		

And of these the first five take daughters from the last two, but do not give them in return. Each Muhial section eats separately, and will not take food from the same dish as one of another class. In Rawalpindi the Dat are still further divided, the Kanjruri families being superior to the other two branches, and they endeavour to form alliances with the Bhanji, the superior branch of the Chhibars. So too in Gujrat there are families within the sections which claim a higher status.

The Sarsut Brahmans.

18. The Brahmans of Khatris.—The connection of the Khatri with the Sarsut Brahman caste is peculiarly close. One tradition of its origin avers that, when Parasu Rama was exterminating the Kshatriyas, a pregnant woman of the caste took refuge with a Sarsut: When her child, a son, was born, the Sarsut invested him with the *janeo* and taught him the Vedas. Hence the Sarsuts are invariably the *parohits* of the Khatris and from this incident arose the custom which allows *parohit* and *jujman* to eat together.

The boy married 18 Kshatriya girls and his sons took the names of the various Rishis and thus founded the *gotras* of the Khatris, which are the same as those of the Brahmans. This legend explains many points in the organization of the Sarsut Brahmans in the Punjab, though it is doubtless entirely mythical, having been intended to account for the close dependence of the Brahmans of the Sarsut branch on the Khatri caste.

Group I, Panjzati I.—At the top of the social tree stand five sections, which are the parohits of the Dhaighar-Khatris. This group is known as the Panjzati or "five sections," and also as Pachada or 'western.' If the Brahmans followed the Khatri organization in all its complexity we should expect to find

1. Mohla 2. Jetli 3. Joingran 4. Tikha 5. Kumaria	Group *Panjzati*, or *Pachhada*.

* In Jhang there is a sub-group called Char-zati :—
Sections.—(1) Dhanna-potra descended from Dhanra, a Dat.
(2) Satpal, descended from Sidh Khakhar, a Chhibar.
(3) Sidh potra, descended from Sidh-Bhoj, a Ved.
(4) Shama-potra, descended from Sidh-Sham, a Lau, and this group employs the daughter's son or husband, or the sister's husband in ceremonies, like the Dumna, etc., in Kangra. *This sub group do not call themselves Muhial.*

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five sections constituting the Dhaighar sub-group of a Bári group, but though they are, it would seem, called Dhaighar-Lahoria, at least in Lahore, the Bári group does not seem to exist.

Group II—Bunjahi.—This group contains several sub-groups, whose relations to one another are obscure, and indeed the subject of controversy. They may be classified, tentatively, as follows:—

Sub-group i—Ashtbans, with the following eight sections:—

In Amritsar:	*or in Karnal:*	*and in Patiala:*
1. Sand.	1. Sand.	1. Sand.
2. Shori.	2. Patak.	2. Suri.
3. Patak.*	3. Joshi Mahrur.	3. Patak.
4. Mahrur.	4. Joshi Malmai.	4. Joshi Malmai.
5. Joshi.	5. Tiwanj.	5. Joshi Mahrur.
6. Tiwari.	6. Kural.	6. Tiwari.
7. Kural.	7. Regne.	7. Kural.
8. Bhardwaji.	...	8. Ratn Bhardwaj.

Sub-group ii: *Bára-ghar or Bára-zati* (*also called Bári*):—

1. Sarad.	In Hazara—Vajra.
2. Bhanot.	Vasdeo.
3. Airi.	Paonde.
4. Kalie.	Bhog.
5. Parbhakka.	Ishar.
6. Nabh.	Ramdeo.
7. Manan.	Sang.
8. Bhambi.	Sudan.
9. Lakhan Pal.	Majju.
10. Patti.	Sem.
11. Jalpat.	Dhammi.
12. Sahjpal.	Tara.

The *Zat-wale*:—

Sub-group iii: *Panj-zati II.*—About 116 years ago the Brahmans of the five sections below used to give their daughters in marriage to the *Dhaighar Lahoria* Brahmans:—

(1) Kalie. (3) Kapurie.
(2) Malie. (4) Bhaturie.
(5) Bagge.

When their daughters began to be treated harshly in the houses of their fathers-in-law, these Brahmans (*panjzat* or five sections) arranged to contract marriages only among themselves' and ceased to form relationships with the *Dhaighar Lahoria*.

Sub-group iv: *Chhe-zat-wala.*—Similarly several other sections of Brahmans gave up giving daughters to the *Dhaighar Lahoria* Brahmans, such as—

(1) Pandit. (4) Gadhari.
(2) Patak. (5) Dhan Kaji.
(3) Dhunde. (6) Chhukari.§

Sub-group v: *Panch-zat-wale III*—

(1) *Chuni.* (3) Lamb.
(2) Rabri. (4) Neule.
(5) Sarballie.

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Sub-group vi : Sat-zati—

(1) Sajre. | (4) Neasi.
(2) Punj. | (5) *Chuni.*
(3) Bandu. | (6) Sardal.
(7) Anni.

The above four sub-groups are called collectively Zat-wale.

Sub-group vii.—This comprises the remaining Bunjahi sections.

The Zat-wale stand higher than this last sub-group, *vii*, in that they do not accept offerings from, or eat in the houses of, Nais, Kalals, Kumhars or Chhimbas, whereas the latter do both. Moreover, the Asht-bans and Chhe-zati sub-groups claim to be superior in status to the Baris, but some families of these two sub-groups stooped to give daughters to the latter sub-group and were therefore excommunicated by the remaining families of the Asht-bans and Chhe-zati sub-groups, so that they lost status and formed a new sub-group called Bans-puj. This sub-group now gives daughters to the Asht-bans and Chhe-zati sub-groups, but takes its wives, it is alleged, from the Baris.

Thus the Brahman organization reflects the main outlines of the Khatri scheme, but, though on many points of detail our information is incomplete, it is certain that local conditions modify the organization. For instance in Bahawalpur the Khatris are few, while the Aroras are numerous and influential, so that we find the following scheme :—

Sub-group i.—Five sections, Mohla, Jetli, Jhingran, Trikha, Kumaria.

Hypergamous sub-group ii.—Five sections, Dhaman-potra, Sama-potra, Bhoja-potra, Setpal, Takht-Lalhari ; and

Hypergamous sub-group iii.—Seven sections, Lalhari, Bias, Kandaria, Kathpala, Shangru-potra or Wed, Malakpura, and Bhenda.

Of these three sub-groups the five sections of the first are Brahmans of the Khatris generally, not of the Dhaighar-Bári Khatris exclusively, while sub-groups *ii* and *iii* are Brahmans of the Aroras in that part of the Punjab.

19. The rules of marriage.—Like the Khatris the Bunjahi Brahmans follow the usual 'four-*got*' rule in marriage, but, precisely like the Dhaighar Khatris, the Zat-wale Brahmans avoid only their own section and the mother's relations. At least this appears to be the usual rule, but it would be rash to say it is an invariable one. For example, the Bans-puj are an exception. The Asht-bans obtain wives from them, but if a father has taken a Bans-puj wife, the son may not : he must marry an Asht-bans or lose status. That is to say, the Asht-bans may only stoop to inter-marriage with the Bans-puj in alternate generations.

Similarly the 'four-*got*' rule is relaxed in other cases. Thus the Kanchan-Kamal section of Hoshiarpur are also called Suraj Doaj, (Sun-worshippers). Their ancestor came from Delhi as a *kanungo* at Hariana ; hence they are called Kanungos. These Brahmans can marry in the *nanka got*, avoiding only the father's *got*. They do not take any *dan* (charity) and may either take service or engage in trade or cultivation. If any one of them takes to receiving charity, he is considered an outcast and they do not intermarry with him.

The ages of marriage.—Among the Bunjahi Brahmans the age of betrothal is from 4—8 and that of marriage from 8—12 years in Rawalpindi. But owing to their restricted circle of matrimonial relations the Muhial of that district have considerable difficulty in finding husbands for their daughters and the age of betrothal varies, being probably on an average 10—12 and, in many cases, the only match possible is with a widower, and matters are further complicated by the fancied superiority of certain branches to the other branches in each section. It is indeed impossible to lay down any universal rules, but generally speaking the ages of betrothal and marriage depend upon the status of each family within the group, as is the case among the Khatris.

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20. The revolt against hypergamy.—It has been seen how the lower sub-groups of the Khatris have endeavoured to shake off the yoke of the higher in matrimonial matters. A similar revolt against the position of the Dhaighar occurred amongst the Sarsut Brahmans. About 116 years ago, says the account received from Amritsar, the Lahoria Dhaighar used to take daughters from the Panj-zat *ii*; but owing to the ill-treatment meted out to the girls by the Dhaighar, they resolved to discontinue the custom, and the three other groups of the Zat-wale followed suit while the remaining Bunjahis continued to give wives to the Zat-wale, but no longer received them in return. The result was that the Bunjahis could not obtain wives and many families died out, so it was resolved by the Bunjahis that they should for the future break off all connection with the Zat-wale, unless any of the latter should agree to give them daughters in return. This was prior to Sambat 1932 when a second meeting at Amritsar renewed the compact.

It may be worth noting that in both castes the proceedings of these conferences were conducted in a formal manner, written agreements being drawn up and the families which agreed to the demands put forward being entered in a register from time to time.

21. The territorial groups.—Like the Khatris the Brahmans have territorial groups, but these groups do not usually correspond with the territorial groups of the former. For instance, the Brahmans of the Murree Hills are divided into two sub-castes—Paharia and Dhakochi, who do not intermarry or eat together. The Dugri Brahmans correspond to the Dugri Khatris of the Sialkot sub-montane, but they are said, on the one hand, to give daughters to the Sarsut, and, on the other hand, to intermarry with the Batehru group of Brahmans in Kangra. Allusions have been already made to the Pachhada and to the Lahoria, terms which seem to be applied exclusively to the five highest sections who serve the Dhaighar Khatris.

But the most interesting territorial group of the Sarsut is that of the Kangra Brahmans whose organization shows no traces of the Khatri scheme, but reflects that of the Hindu Rajputs of Kangra, and which I shall therefore describe at some length.

22. The Kangra Brahmans.—The Sarsut *des* or jurisdiction extends from the Saraswati river in Kurukshetr to Attock on the Indus and is bounded by Pehowa on the east, by Ratia and Fatehabad in Hissar, by Multan on the south-west and Jammu and Nurpur, in Kangra, on the north.

Thus the Brahmans of Kangra, who are or claim to be Sarsut by origin, stand beyond the pale of the Sarsut organisation, but they have a very interesting organisation of their own which merits full investigation.

We find the following groups:—

I.—Nagarkotia.

II.—Batehru.

III.—Halbaha, or cultivating.

Group I.—The Nagarkotia are the Brahmans of the Katoch, the highest of the Rajputs, and they were divided by Dharm Chand, the Katoch Raja of Kangra, into 13 functional sub-groups, each named after the duties it performed in his time. These are—

Sub-group i.—Dicdhit, the Gurus of the Katoch, who used to teach the Gayatri *mantra*.

Sub-group ii.—Sarotari, said to be from Sanskirt *saro ladh*. Their duty was to pour *ahoti* or offerings of *ghi*, etc., into the *bawan kund* when a *jag* was performed. They had learnt two Vedas.

Sub-group iii.—Acharia, who performed the *jag*.

Sub-group iv.—Apadhia, or Opadhi, * or 'readers' of the Vedas at the *jag*.

* But *apadhi* is in Orissa translated 'title'. *Vide* Tribes and Castes of Bengal, I, page 161.

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Sub-group v.—Awasthi, those who 'stood by' the *kalas* or pitcher at the Muni-pursh, and who received the pitcher and other articles (of sacrifice).

Sub-group vi.—Bedbirch, who made the *bedi*, or square demarcated by four sticks in which the *kals* was placed.

Sub-group vii.—Nag Pundrik, whose duty it was to write the prescribed inscriptions on the *bawan kund.*

Sub-group viii.—Panchkarn or secular Brahmans engaged in service on the Rajas. They performed *five* out of the six duties of Brahmans, but not the sixth, which is the receiving of alms.

Sub-group ix.—Parohits, who were admitted to the seraglio of the Raja and were his most loyal adherents.

Sub-group x.—Kashmiri Pandit, literate Brahmans from Kashmir.

Sub-group xi.—Misr, said to mean 'mixed,' also Kashmiri immigrants, who had preserved their own customs and rites, but had intermarried with the Nagarkotia.

Sub-group xii.—Raina, who helped the rulers by their incantations in time of war. (Said to be from *ran* battle-field.)

Sub-group xiii.—Bip (*Bipr*), now extinct in Kangra. These were *parohits* of the Nagarkotia and of some of the Batehru.

Of these 13 sub-groups numbers *x* and *xi* seem to be territorial rather than functional. I am unable to say what their relative rank is or was. The first six are also called the six Acharias and were probably temple priests or menials of inferior status. The Bip probably ranked high, and the Raina, or magic men, were possibly the lowest of all.

Group II.—Batehru.—There are two sub-groups—

i. Pakke Batehru.—With 9 sections—

(1) Dind, (2) Dohru, (3) Sintu, (4) Pallialu, (5) Panbar, (6) Rukkhe, (7) Nag-Kharappe, (8) Awasthi-Chetu and (9) Misar-Kathu.

ii. Kachchha Batehru.—With 13 sections—

(1) Tagnet, (2) Ghabru, (3) Sughe (Parsramie), (4) Chappal, (5) Chatrwan, (6) Awasthi-Thirkanun, (7) Awasthi-Gargajnun, (8) Ghogare, (9) Nag-Gosalu, (10) Mali-Misar, (11) Achariapathiarj, (12) Pandit Bariswal and (13) Awasthi-Kufarial.

It will be observed that the Misr (section) occurs in both the Batehru sub-groups and among the Nagarkotia, so that we have three sub-sections—

(1) Kashmiri-Misr, Nagarkotia.

(2) Kathu-Misr, Pakka Batehru.

(3) Mali-Misr, Kachchha Batehru.

Of these the last named are *parohits* of the Kashmiri Pandits, the Kashmiri-Misrs and the Rainas.

The Nag (? section) are also thus found, for we have—

(1) Nag-Pundrik, Nagarkotia.

(2) Nag-Kharappa, Pakka Batehru.

(3) Nag-Gosalu, Kachchha Batehru.

It is explained that Kharappa (cobra) and Gosalu (? grass-snake) are nicknames implying contempt, as these sub-sections are of low status. But a comparison with the Brahmans of Orissa suggests a totemistic origin for these sections,

Tribes and Castes of Bengal, I, page 161.

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The Awasthi too are found in all three groups.

Group III.—Halbaha.—The Halbahas have 29 *gots* or sections:—

(1) Pandit-Marchu, (2) Bhutwan, (3) Khurwal, (4) Gidgidie, (5) Lade, (6) Pahde-Roptu, (7) Pahde Saroch, (8) Korle, (9) Awasthi-Chakolu, (10) Pandit-Bhangalie, (11) Narchalu, (12) Mahte, (13) Dukwal, (14) Sanhalu, (15) Pahde-Daroch, (16) Pandore, (17) Thenk, (18) Pahde-Kotlerie, (19) Bagheru, (20) Bhanwal, (21) Bashist, (22) Ghutanie, (23) Mindhe-Awasthi, (24) Prohit-Golerie, (25) Prohit-Jaswal, (26) Hasolar, (27) Poi-Pahde, (28) Fanarach and (29) Pharerie.

Of these the first fourteen now intermarry with the Batehru, giving and, apparently, receiving wives on equal terms.

Hypergamy.—The Nagarkotia take brides from both sub-groups of the Batehru, and they have, since Sambat 1911, also taken brides from the Halbaha. The Batehru take wives from all the sections of the Halbaha. When a Halbaha girl marries a Nagarkotia, she is seated in the highest place at marriage-feasts by the women of her husband's brotherhood. This ceremony is called *sara-dena* and implies that the Halbaha bride has become of the same social status as the husband's kin.

Social relations.—The accounts vary and the customs have, it is explicitly stated, been modified quite recently. The Nagarkotia may eat with Batehrus and have even begun to eat *kachchhi* from the hands of a Halbaha according to one account. According to another this is not so, and a Nagarkotia who has married a Halbaha girl may not eat at all from the hands of his wife until she has borne at least one child, when the prohibition is said to be removed.

The Batehru and Halbaha section names.—These show an extraordinary jumble of Brahminical *gotras* (*e.g.*, Bashist), functional and other names, so that the accuracy of the lists is open to doubt. It appears certain, however, that some of the sections are named from the tribes to whom they minister. Thus I take the Pahda-Kotleria to be the Pahdas of the Kotleria Rajputs; the Parohit-Goleria and Parohit-Jaswal to be *parohits* of the Goleria and Jaswal Rajputs, and so on. This is in accord with the system, which has been found to exist among the Sarsut of the plains, whereby the Brahman takes his status from that of the section to which he ministers.

23. The Brahmans of the low castes.—As we have seen the Brahmans of the higher castes form a series of groups whose status depends on that of their clients. On a similar principle the Brahmans of the castes which are unclean and so outside the pale of Hinduism form distinct sub-castes outside the circle of those who minister to the higher castes.

These sub-castes are—

I.—The Chamarwa.—The Brahmans of the Chanor sub-caste of the Chamars.

II.—The Dhanakwa.—The Brahmans of the Dhanaks or Hindu weavers in Rohtak.

III.—The Brahmans of Chuhras.—

Each of these three sub-castes appears to be now strictly endogamous, though the Chamarwa are said to have until recently intermarried with Chamars. However, it seems clear that they do not intermarry with the other Sarsut Brahmans.

24. The functional groups.—Again, below the Brahmans, who perform priestly and ceremonial functions on auspicious occasions for the higher castes, are certain lower groups whose function it is to receive gifts at unlucky times or when misfortunes occur. Such are the Vaid-patar* who are given alms to take upon themselves the evil influences of Sanichar (Saturn), and of Rahu, 'the descending node'; the Sawani, who are vagrant Brahmans, fulfilling similar functions: the Dakaut, Dan-gotra or Dakotra, who are the 'scape-goats of the Hindu

Punjab Census Report, 1883, § 513.

* Apparently called Vedwa in the Central Punjab.

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religion': and the Acharj. The latter appears to be the same as the Maha-Brahman and performs funeral ceremonies.

Whether these functional groups form true sub-castes or not, I cannot say, but the latter at least are in Dera Ghazi Khan divided into two groups, thus:—

Group i.—Bari—Sections.	*Group ii.—Bunjahi—Sections.*
(1) Sirsewal.	(1) Ghanghar.
(2) Sonamin.	(2) Obhats.
(3) Khal.	

Group *i* being hypergamous as regards *ii*. The distinction is, however, said to be dying out.

Locally other groups are mentioned, but how far they form sub-castes does not appear, though the Acharj and Bhat are said to be, locally, endogamous. Thus in Jhang three classes of Brahmans are recognized; the *parohit* is the family priest: the *thani* is a beneficed Brahman, settled by the land-owners in villages and paid by fees in kind or cash for specific religious services:* while the Naraini depends for a living on Narain or, in other words, lives by begging, or even by labour, occasionally acting for a *parohit* or *thani*. The Thanis are maintained by all, whether Hindus or Muhammadans, if their patron is influential.

Parohit.
Thani.
Naraini.

Astris, in Mianwali, are a class of Brahmans who help Hindus in their daily worship. They receive a loaf from each house daily, besides fixed *lags* or dues. In Dera Ismail Khan there are six classes; the Gosains or Mahants, who hold shrines: the *parohits* who perform special ceremonies such as those at marriages and funerals: the Astris who carry out the ordinary rites on the *sankrant*, *amavas* and so on: the *acharj* who receive gifts after a death: the Bhat who are only menials employed as messengers, and lowest of all the Vaid-patar already described.

25. **The Pushkarns.**—This group is popularly supposed to take its name from the lake of Pushkar or Pohkar near Ajmer, because a fragment of them were originally Ods or spademen who dug out the lake. It was also called Sri-Mali, which is the name of a Bania sub-caste. That they are immigrants from Rajputana is certain, because they are the Brahmans of the Bhatias, but they are of low status, serving sections of Aroras which have lost caste, and in Sialkot giving daughters to the Dugri and Jatka Brahmans. Whether they should be regarded as a territorial or as a functional group I am unable to say, but they have the following sub-groups:—

1. Marecha, or Khalis (pure).
2. Dassa, or half-caste.
3. Sendhu.

Marecha is a territorial name denoting their origin from the desert of Rajputana.

The first two sub-groups are said to comprise 15 sections:—

1. Ranga.	6. Wissa.	11. Kirara.
2. Ramde.	7. Gajja.	12. Lodhar.
3. Kalhe.	8. Khidana.	13. Kabthe.
4. Parohe.	9. Acharj.	14. Bhora.
5. Bias.	10. Muchchan.	15. Chhangane.

The third sub-group, Sendhu, has two sections:—Matter and Wattu, of which the Wattu is considered the lowest section in the whole Pushkarn group.

* In the towns the *parohit* and *thani* divide the income, the former getting two-thirds, the latter one-third.

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Tribe or Race.	Status-groups. I.—Mian or Jaikaria.	II.—Rajput.	III.—Thakur. 1st grade Ranas.	III.—Thakur. 2nd grade Ranas.	IV.—Rathi. 1st grade.	IV.—Rathi. 2nd grade.
Katoch:— Kashab gotra.	Katoch septs:— Bhim-Chandia. Dilawar-Chandia. Dalpatia. Khem-Chandia.	Katoch septs:— Babhauria. Indauria.		Katoch sept:— Gararwal.		
	Goleria clans:— Septs:— Gadotia. Chand. Batlotar. Bangolar. Muradpuria. Saroch. Kadol. Hatnoch. Kishen-Singhia. Gagli. Hatrial. Hamirpuria. Badu-Chandia.	Goleria septs:— Sanwaria. Malothar. Changra.		Goleria sept:— Gahlotia.		
	Jaswal clan.	Jaswal sept:— Jasial.		Jaswal septs:— Dongarwal. Malial. Sudial. Balchi. Kadehria.		
	Dadhwal clan. Sibaia clan.	Dadhwal sept:— Bujherwal. Chibh.				Dadhwal sept:— Soharu.
Chandr-bansi:— Rathor.	Chambial clan.	Chambial sept:— Bajrotha.		Chambial septs:— Bakaria. Tain. Chambolia.		
	Sonkhla.	Sonkhla sept:— Rachar.				
Chandr-bansi:— Kondal-gotra.	Jamwal clan.	Jamwal septs:— Gohena. Chatwal. Kanal. Rawal. Bhalabhar.	Jamwal septs:— Bhalwal. Bhelwal. Balial. Rakwal.	Taliarag. Tatwan Saruhi.		Jamwal septs:— Nagrain. Bhandrai.
Kachhwaha:— Bhardwaj-gotra.	Septs:— Mankotia. Jasrotia. Sampal.					
	Pathania clan.	Pathania septs:— Jhaggi. Khantwal. Gangeta. Joseta. Dhamial. Dolaria. Rapothria. Makholaria. Oghial.			Pathania septs:— Baraswal. Jaleria. Anotra. Jangliali. Dingral. Ladhiarach. Ghanoria (Dod). Jarial.	
	Septs:— Okhial. Thadial Sulialach. Talaria. Goiralia. Tukrolia. Holar. Tharia. Manpuria. Luria. Anotar. Bhalakhria. Banolar. Ratial. Kokhria. Gorczal. Dagla. Dhamrial. Chanjol. Gangwatia. Harial. (All names of places.)					Oghial. Dhumrial Chaharia. Dheria.
Tunwar:— Itri-gotra. Pundrit:— Itri-gotra.	Septs:— Baloria. Bhadwal.					
Pundir:— Itri-gotra.	The Kola, (Kulu). Mandial, Suketar.					
		Patrial sub-clan:— Septs:— Manaswalia. Dad. Banloch. Halkaia.				
Chandel:— Itri-gotra.	Kahluria.	Kahluria septs:— Chandla. Chandpuria.				
Jadu-bansi:— Kondal-gotra.	Kotlehria.	Kotlehria sept:— Ranot.				
Manhas.	Manhas septs:— Jamuwal. Samial.	etc.	etc.	etc.	etc.	etc.

NOTE.—This classification is taken from Raja Jai Chand's notes, I am doubtful whether all the septs *(als)* are in fact exogamous, and as to the exact nature of the groups I have called clans.

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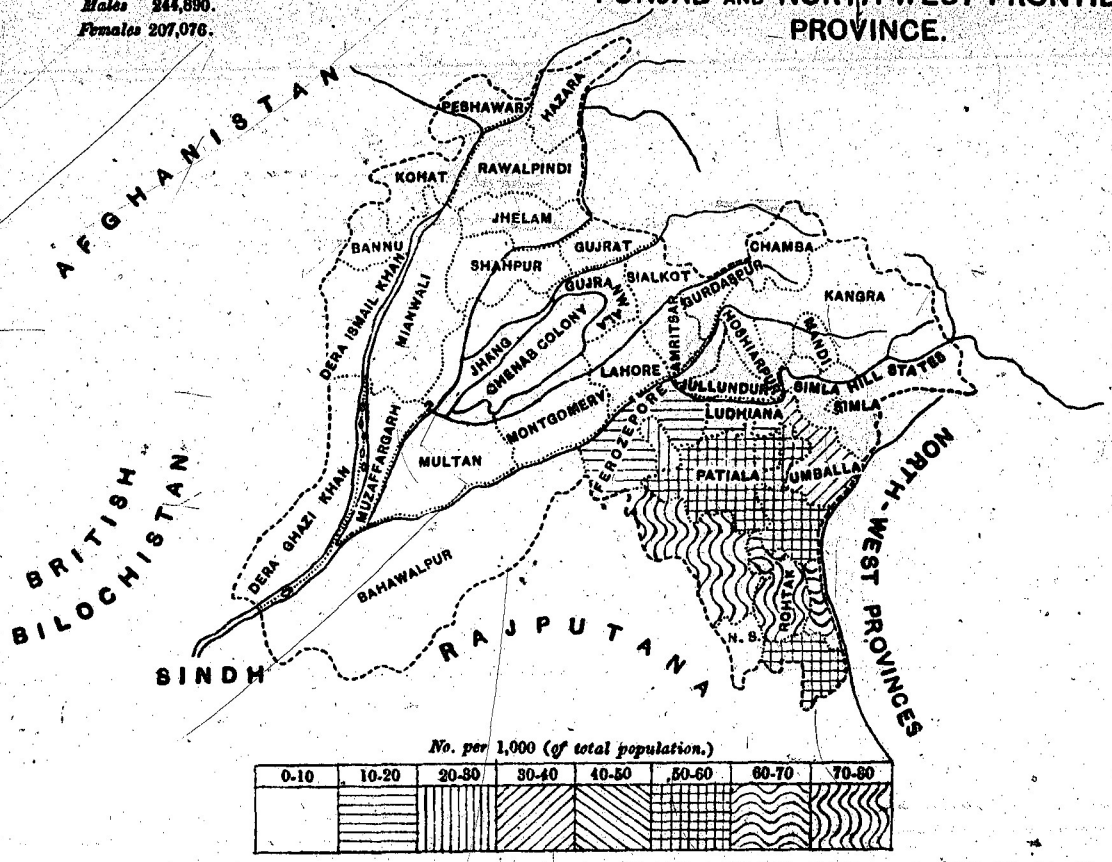
ETHNOGRAPHICAL MAPS
OF THE
PUNJAB AND NORTH-WEST FRONTIER PROVINCE.

V. BANIAS: TOTAL 451,966.

Males 244,890.
Females 207,076.

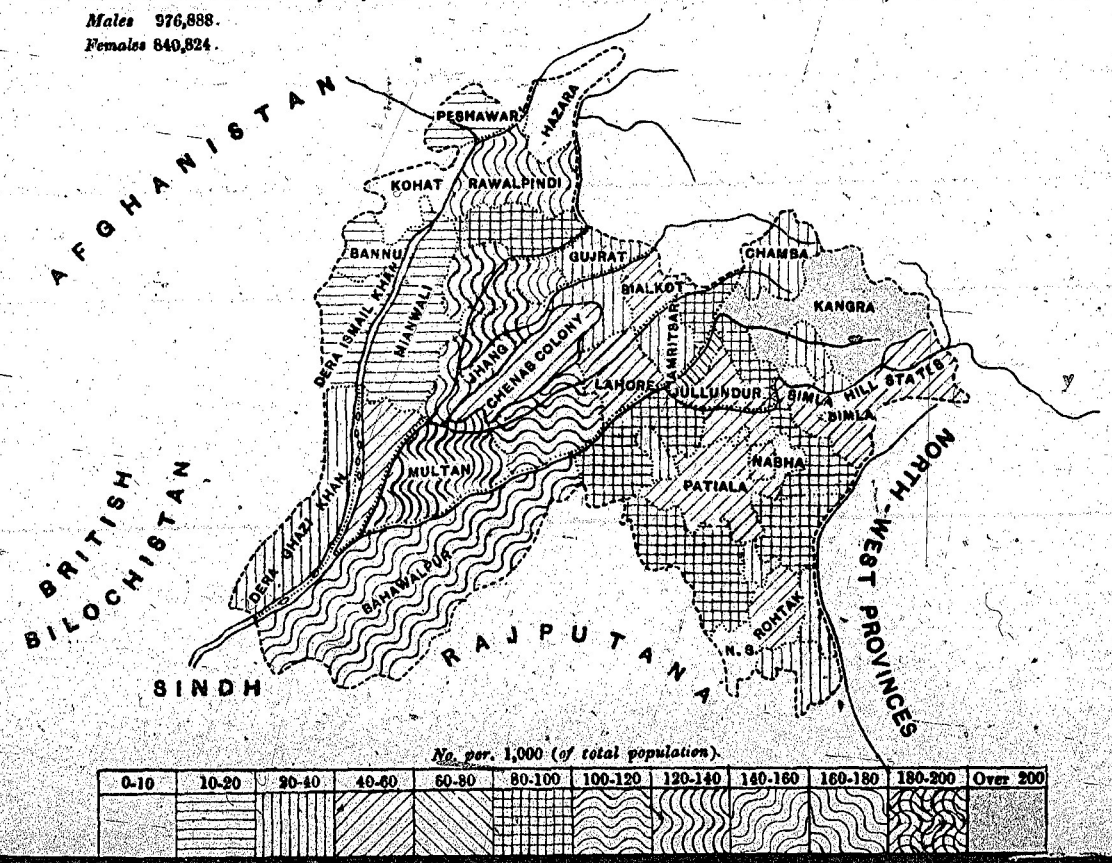


No. per 1,000 (*of total population.*)

0-10	10-20	20-30	30-40	40-50	50-60	60-70	70-80

VI. RAJPUTS: TOTAL 1,817,712.

Males 976,888.
Females 840,824.



No. per 1,000 (*of total population*).

0-10	10-20	20-40	40-60	60-80	80-100	100-120	120-140	140-160	160-180	180-200	Over 200

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THE RAJPUTS.

26. The Hindu Rajputs of the Eastern Hills.—In the eastern hills, which lie in the north-east corner of the Punjab, we have a type, and undoubtedly a very ancient type, of Hindu society which has been practically untouched by Mohammadan influences, though possibly Buddhism may at one time have affected its development. This society has an exceedingly complicated organization, based on the two principles of natural descent and social status independent of that descent, which we have found to exist, in a comparatively simple form, among the Khatris. Caste, in the accepted meaning of that term, may be said not to exist. The highest stratum of society is composed of a number of tribes which are split up into several groups of different social status, and which are generically called Rajputs. Below these Rajput tribes are the cultivating classes, the Kanets and Ghiraths, and below them again the artizans and menials.

The Rajputs consist of numerous tribes divided into still more numerous septs or *als*, both tribe and septs being based on natural descent. The *al* does not appear to be necessarily exogamous, for in some cases the term is used as practically equivalent to 'family,' and what the exogamous unit really is I am unable to say.* The tribes are split up into six status-groups in the manner shown in the table on the opposite page, so that the order of social precedence stands thus :—

I. Mian.
II. Rajput.
III. Thakur ... { 1st grade Ranas. / 2nd „ „
IV. Rathis ... { 1st grade. / 2nd „

These terms require some comment. It will be observed that the term Rajput appears to be used in a restricted as well as in a general sense, and as this two-fold meaning has led to confusion I propose to call these groups, collectively, the Rajput-Rathi groups. It will further be seen that each of the terms used denotes status, not race, or caste, or tribe. Thus there can, I think, be little doubt that 'Rajput' simply means 'descendant of a *raja*, or ruler,' and it is also certain that the term is a purely functional one. Mr. Barnes for instance says :—'Two of the old royal and now essentially Rajput families (of the Kangra District) are said to be Brahman by original stock'. 'Mian' literally means 'prince,' and as the members of that grade are entitled to the salutation '*jai dia*' they are also called 'Jaikaria,' but this group is also called, vaguely, Rajput. Of the other terms 'Thakur,' or 'Baron,' and 'Rana,' or 'Chief,' are simply titles denoting status or rank, while it is suggested that Rathi is derived from *rakhebi* (which is an equivalent of *karewa*, or widow re-marriage). However this may be Rathi is a term which implies loss of status and so it is rarely used by the Rathis themselves. Thus all the terms in use denote status and nothing else.

Barnes' Kangra Settlement Report, §73.

Lastly, it will be seen that the *tribes* are not graded according to status, for we find that even some Katoch septs are quite low down in the scale, though for the most part the Katoch are of Mian or Jaikaria status. Status depends mainly on the strictness with which certain social rules are observed. Thus 'the Mian and the Thakur must not permit widow re-marriage.' Further a Mian should not plough, give his daughter in an inferior class, nor take a wife from it.† He may not accept any price for a daughter, and his women-folk must observe

* "It is worthy of notice that there is some vagueness of idea, and probably indefiniteness of custom, about the prohibited degrees" among the Jats and Brahmans of the south-east Punjab (Code of Tribal Custom, Gurgaon, page 20).

† But he may take a wife from an inferior *status-group*. The term 'class' here seems to be used loosely for caste.

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strict *parda*. The chief distinctions between a Mian and a Thakur seem to be that the latter may plough and also may take a wife from a Rathi. The Jaikaria are not supposed to eat *kachchhi*, or smoke except with one another, but in practice it is regarded as a venial offence if they do so with the grade next below them. The Rathi practises *karewa*, and *that* distinguishes him from the Rajput. They also accept a bride-price, but are in this respect only on a level with the Thakurs, who often do the same, or effect exchange betrothals.

Lyall's Kangra Settlement Report, §72.

But in former times, if not now, status could also be gained by royal favour, for a raja might promote a Ghirth to be a Rathi, or a Thakur to be a Rajput, for service done or money given. By giving a daughter to an impoverished raja a rich Rathi may raise his clan—not merely, it would seem himself or his family—to Thakur Rajput status. If a raja takes a Patial girl, whom he has seen herding cattle and fallen in love with, the girl's whole clan begins to give its daughters to Mians, and gains a step in the social scale. On the other hand, by practising widow remarriage or giving a daughter to an inferior grade, status could be diminished or lost.

Lyall's Kangra Settlement Report, §§ 73 and 66.

The effects of this system are seen in the varying status of the septs in each tribe, but the complexity of the system is not fully brought out in the table, for there are degrees of social status, even within the sept, based on proximity to its original home. Further we find that in each status-group some *als* or septs are hypergamous, while others are not, for they refuse to give daughters to the next highest group. Lastly, the status of a tribe may vary with the locality in which it is settled.

In fine, Rajput society is in a state of chaos and it is hardly possible to give any clear account in detail of its various ramifications. Moreover, any such account would probably be obsolete in a few years, for society is in a state of flux, but the fluctuating units are the septs or *als*, or at least the families, not the individual members of the tribe.

The relations of the Rajput-Rathi groups to the lower castes.—As we have seen the Rathis give daughters to the Thakurs and they in turn to the Mian, a system which apparently finds expression in the saying:—'*Chauthi pirhi Rathni ki rani banjae*' or 'in the *fourth* generation the Rathi's daughter becomes a queen.' This is to be explained as meaning that a Rathi's daughter, the first generation, may marry a Thakur in the second generation. In the third her daughter may marry a Rajput and *her* daughter again may marry a Mian or a ruling chief. At least this is the only way in which the expression "fourth generation" seems explicable. There is a similar saying regarding a Kanetni, or the daughter of a Kanet, who may in the *fifth* generation become a queen. Lastly, there is the saying:—'*Satvin pirhi Ghirthni ki dhi rani hojati*' or 'in the seventh generation a Ghirth's daughter becomes a queen.' But even this does not close the circle of marriage relationships. The Rathi may contract a *jhanjrara* or second marriage with a woman of another caste, such as Jat or Jhiwar, and the issue by such a marriage are deemed legitimate. Thus we arrive at once at the obvious conclusion that there is no endogamous Rajput 'caste' at all, and moreover there are no sub-castes, but a series of status-groups, each more or less hypergamous.

Ghirth proverbs in the Monograph on the Kangra Ghirths, Punjab Government Press, 1900.

See § 72 of Sir J. B. Lyall's Kangra Settlement Report.

Results of the Rajput social system.—The Rajputs of the hills exhibit some of the usual features of a society organized on a system of hypergamy. 'Rajputs of high family are heavily bribed to marry owing to the feeling of pride which forbids a Rajput to marry a daughter to any but a man of equal or rather superior family but his own.' Here we have Kulinism in full force. The Rajputs of the third grade or Thakurs are thus placed in a peculiarly unfortunate position. On the one hand, they have to buy husbands for their

Lyall's Kangra Settlement Report, § 72.

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daughters. On the other hand the Rathis will not give them daughters without exacting a price, so that they are mulcted both when marrying and when giving in marriage.

27. The Rajputs of the Jammu Hills.—In the low hills and sub-montane area which form the Northern boundary of the Districts of Gurdaspur, Sialkot and Gujrat we have a mass of Rajput tribes, some Hindu, some more or less recent converts to Islam. Further west in the hills of Jhelum and Rawalpindi are found numerous and important tribes of Rajput status, which if ever they were Hindus have now been almost completely Mohammadanized. All these tribes are divided into still more numerous septs, of varying status, but our information regarding them is imperfect and often conflicting, probably because the distinction between the tribe, based on natural descent, and social status, which is independent of descent, has not been kept in view. The clue to the intricacies of their organization is doubtless to be found in a recognition of the fact that each tribe is split up, as in Kangra, into various social and territorial groups. For example, it is usual to speak of the Salehria Rajputs as a tribe, but the term appears to merely mean 'low-lander'-and it is probable that the Salehria tribe is really composed of a number of septs or fragments of tribes which happen to be settled in the *salehr* or sub-montane tract.

Gurdaspur Gazetteer, 1891-92, pages 68-70. *Cf.* also Assessment Report of Gurdaspur Tahsil, § 44, and other Assessment Reports.

For the Gurdaspur Rajputs it is sufficient to refer to Mr. L. W. Dane's account of the complex system of hypergamy which there exists. There are four hypergamous groups:—

(*i*) *Jaikaria*, } avoiding widow re-marriage.
(*ii*) *Kahri*, }

(*iii*) *Dohri*, who exchange brides, apparently, and practise widow re-marriage.

(*iv*) *Thakkar*, corresponding to the Kangra Rathis.

The Jaikaria further have two grades, hypergamous *inter se*, one the true Jaikaria, the other with a doubtful right to that title.

In Sialkot a similar state of things exists, but the details have not been worked out, and I cannot reconcile the conflicting information available.

Sialkot Gazetteer (old edition), page 46. History of Sialkot, pages 57, etc.

In Gujrat the Chibbs appear to have a two-fold system of grades, one based on descent, the other on their feudal tenures. The Ghaniyal division stands highest, having always been the royal clan, and it objects to giving daughters in marriage. The Sanwalia, Miana and Malkana subdivisions rank high and so intermarry, or give their daughters to Sayads or Gakkhars. The feudal grades are the Mandial, Garhial and Dherial and originated thus:—

The Bhimbar *raj* had 4 *mandis*, 4 *garhs* and 84 *dheris*. The *mandis* were fiefs given to the younger sons of the raja, the *garhs* having been given to the younger branch, and the *dheris* being allotted to the sons of concubines. As time went on the *raj* and the *mandis* were inherited of the eldest son's clan, other sons being given *dheris* only. The Mandial are thus superior to the Garhial, and so on, but it is difficult to say which families are one and which are another, though feeling runs high on these questions.

28. The Rajputs of Rawalpindi and Jhelum.—In Rawalpindi there is a confused system of hypergamy which does not lend itself to brief description. The Mohammadan Janjuas, I may note, have two divisions, Vair and Jodh, the latter being hypergamous. The Mohammadan Ghakkhars have also a system of hypergamy within the tribe for the highest septs, the Admal and Sarangal will not give wives to the five lower septs, and in Jhelum one small sept, the Talial, is little esteemed and does not intermarry with the others. The lower septs may in turn take wives from the lower classes of Mohammadans. The Jhelum Ghakkhars have *mandis*, like the Chibbs, but do not seem to have any social grades based on the feudal divisions.

Rawalpindi Gazetteer (new edition), pages 118-9.

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29. The Rajputs of the Plains.—I shall touch but very briefly upon the characteristics of the Rajputs of the plains. If we except the tribes of the East and South-East Punjab, of whom some remain Hindu, the great mass of the Rajputs of the plains have been long since converted to Islam. Conversion has led generally to complete abandonment of the law of exogamy, and it is doubtful if in any case hypergamy is at all general, because there is a strong feeling that a man should marry in his own sub-division, and inability to obtain a wife within it implies some social disgrace. At the same time there are comparatively few tribes, at least in the Central and South-West Punjab, which do not retain traces or traditions of hypergamy and within the tribe. Confused and uncertain as the tribal organization is, there is hardly a tribe or clan which is not sub-divided into a number of septs and even families, graded on a hypergamous system.

Below the Rajput tribes come the Jats, and the line between them is very sharply drawn in the eastern districts. In the central districts it is less defined, and in the West and South-West Punjab, cis-Indus, the term Rajput is but little used and 'Jat' denotes nothing more than poor or peasant. Trans-Indus, in Dera Ghazi Khan, the Rajput is replaced by the Baloch (Baroch, or chieftain), who is usually quite distinct from the subject Jat or cultivating class, although both Baloch and Jat elements appear to have combined to form the tribe (so-called) of the Khetran (or field-workers). Thus in the oldest type of society, that of the south-west, amongst the earlier Aryan invaders, we seem to find a purely tribal organization with no well-marked social cross-divisions. As we go farther east, we have the distinction between the Jats or peasantry and the Rajputs or gentry more and more sharply defined until, when we reach the Jumna Valley, we find that these social grades have crystallized into castes.

Consistently with this theory there is no inter-marriage between the Rajputs and Jats of the eastern plains at the present day. Towards the south-centre of the Punjab, however, we find that there are tribes of Jat status who give wives to Rajput septs. For example, the Bharwana sept of the Mohammadan Syals in Jhang take wives from the Sipra Jats 'who curiously are found associated with them in all their villages,' while the Khanuana sept of the Syals may take their wives from the Chaddrars who are of *zamindar*, *i.e.*, Jat status.

Jhang Settlement Report, § 44.

There was indeed conceivably a time when the hypergamous relation between the Rajputs and the lower grades was more common, but it would appear that at an early period the desire to maintain purity of descent led to the rule that the children should follow the status of the mother. Numerous tribes of Jat and Gujar status have traditions that they are descended from Rajput fathers by Jat or Gujar wives, and therefore they rank as such and not as Rajputs.* That inter-marriages between Rajput men and women of lower groups were not illegal, and did not make the children altogether illegitimate may be inferred from the rules of succession which, even in the south-east of the Punjab, permit the issue of such marriages to succeed to a share (though not to a full share) of the land. There appear in fact to have been degrees of legitimacy, varying with the status of the wife, so that every son inherited, but his share varied with the purity of his blood.† It may be suggested that many apparent cases of succession *per stirpes* (*chundavand*) are really instances of unequal succession due to differences of status between children of wives of unequal status.

Code of Tribal Custom, Gurgaon, page 21 (*cf.* page 60).

30. The Biloch.—Turning for the moment to the south-west of this Province we find that the Biloch have a similar system. In paragraph 683 of his Census Report Mr. Ibbetson indeed said that:—"The law of isogamy . . . is professed at least by all the dominant Mussalman tribes or races of the Western Punjab."

* I venture to doubt the correctness of the received explanation that such traditions point to a system of *kinship* through females.

† This reluctance to altogether disinherit illegitimate children was marked in Scotland and in Wales (Seebohm, Tribal System in Wales, page 52).

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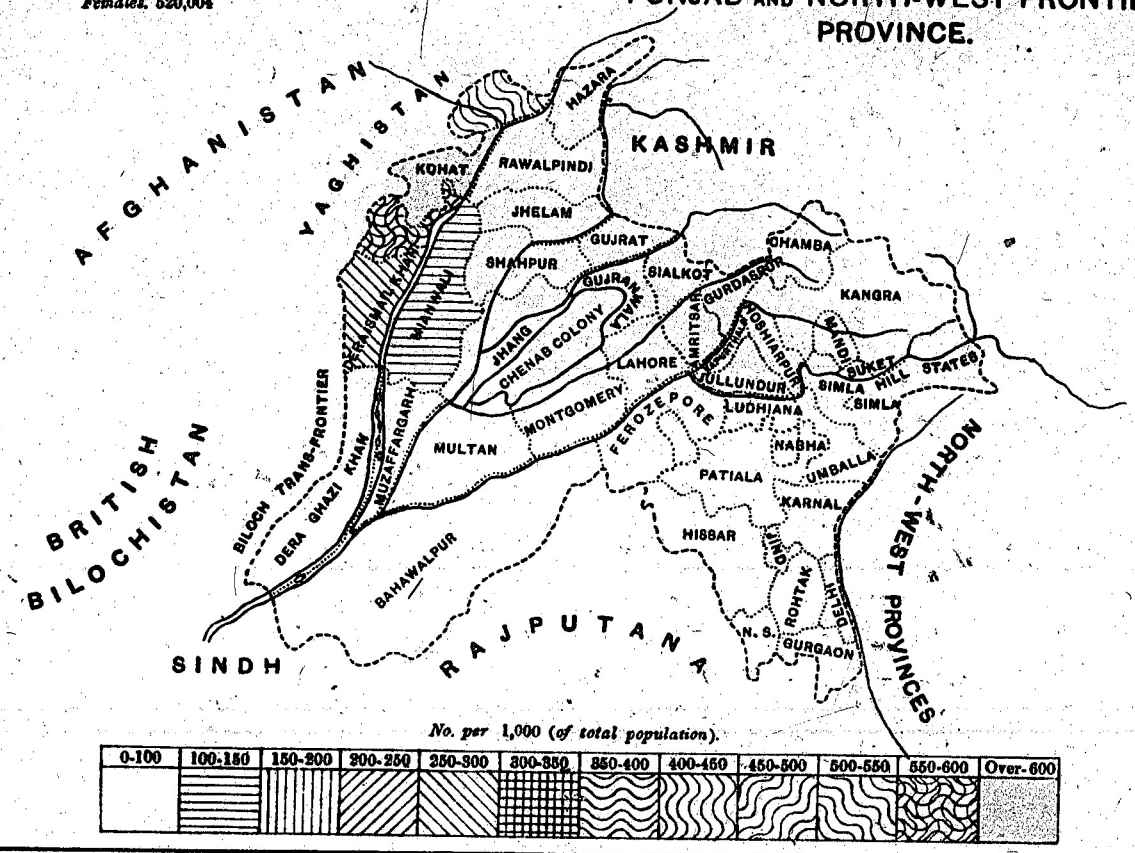
ETHNOGRAPHICAL MAPS OF THE PUNJAB AND NORTH-WEST FRONTIER PROVINCE.

IX. PATHANS: TOTAL 1,114,243

Males 594,239
Females. 520,004

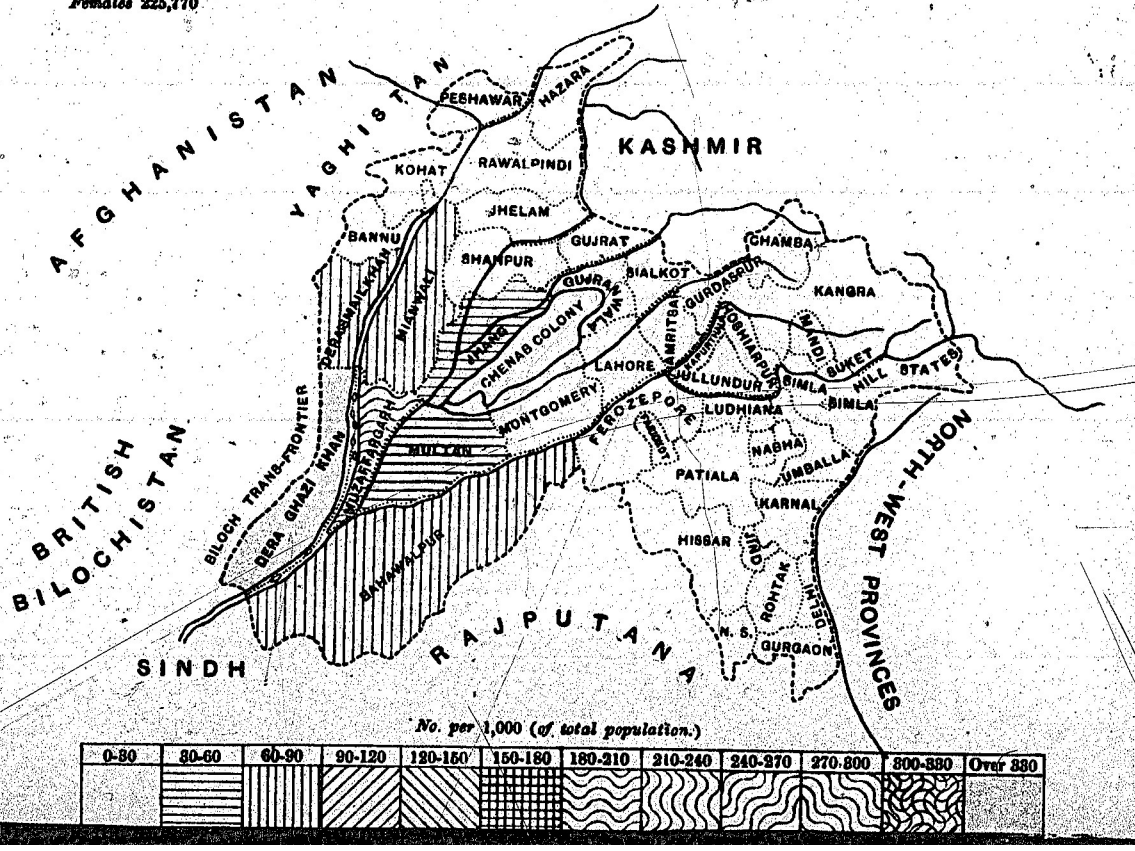


No. per 1,000 (*of total population*).

0-100	100-150	150-200	200-250	250-300	300-350	350-400	400-450	450-500	500-550	550-600	Over 600

X. BILOCHES: TOTAL 491,789

Males 266,019
Females 225,770



No. per 1,000 (*of total population.*)

0-30	30-60	60-90	90-120	120-150	150-180	180-210	210-240	240-270	270-300	300-330	Over 330

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The case of the Jats in Muzaffargarh is then cited as showing that Biloches and *even Sayads** give daughters to inferior tribes, but in that District the Biloch takes a somewhat lower place than he does west of the Indus, † and in Dera Ghazi Khan Mr. Diack notes that Biloches take Jat wives, but do not give their women in marriage to the Jats. Pandit Hari Kishen Kaul, moreover, now writes as regards the Biloches :—

"A man belonging to a high caste will generally not give his daughter into a lower caste. Barring Sayads the Biloches consider themselves the highest caste in the District. A Biloch will take his wife from among the Koreshis, Pathans and Jats, but will prefer to give his daughter only to a Biloch. Giving a daughter to a Sayad, Pathan or Koreshi is allowed, but only in cases of extreme necessity is a Biloch girl married to a Jat. Rind, Hot, Gurmani, Jatoi, Laghari and Drishak Biloches strongly object to give their daughters to Jats.

Pathans . . . would not give daughters to Jats. Sayads do not as a rule give daughters to others than Sayads and Koreshis."

In Gurgaon a Biloch may marry a woman of another tribe, such as a Sheikh or Rajput, but a Biloch girl can only marry a Biloch. Probably the Biloches, like the Meos, had once a system of hypergamy which has now almost disappeared. And cis-Indus I am now told that the Rind tribe is the highest of all, and will not give daughters to the tribes below it.

Code of Tribal Custom, Gurgaon, page 22.

31. The Rajput *Chhat* and *Makan*.—The Rajputs in certain tracts chiefly in the sub-montane Districts of the Eastern Punjab, have certain villages called *chhat*, which are of the first rank, and others of the second rank, called *makan*. *Chhat* apparently means 'roof,' and *makan* has its usual meaning of 'house'. Mr. Purser has given an account of the Ghorewaha Rajput system. There are 9 *chhat* and 12 *makan*, and these villages do not seem to have any relation to the genealogical divisions of the tribe, which is *also* divided into 12 *muhins* or septs, depending on descent.

Jullundur Settlement Report, paragraph 36.

In Gurgaon each Rajput tribe has its *chhat*, with one, or more, apparently subordinate *makans*. The Deputy Commissioner furnishes a list of 23 tribes which have numerous *chhats* or *makans*, and states that six months at least would be required to obtain a complete list.

In Karnal and Hissar the system appears to be unknown, but in Ambala, Ludhiana and Patiala it is in full force. Originally there were, it is said, six Rajput 'Darbars' or courts, at Kapurthala (of the Bhattis), Talwandi, Hothur, Kot-Isa Khan (Manj), Bhatner and Jaisalmir. In lieu of these, in the reign of Babar, 12 *chhats* and 24 *makans* were constituted, but the numbers soon increased to 36 and 35 respectively, and the lists sent to me show that the present numbers must be far larger. Each tribe has a certain number of *chhat* and *makan* and the member of a *chhat* always pays twice as much to the *mirasis* at a daughter's marriage as the member of a *makan*.‡ But the fees vary in each tribe, thus:—The Barah Rajputs have 12 *chhats* (paying Re. 1 to each *mirasi*) and 24 *makans* (paying As. 8). The Taons have 14 *chhats* (paying Rs. 7) and 24 *makans* (paying Rs. 3-8). The Chauhans have 12 *makans* (paying formerly Rs. 11, but now Re. 1 only), but no *chhats*, and the Rao and Dehia too have, it seems, *makans* only.

In the District of Gurgaon there are traces of a similar system among the Meos, who profess to have 12 *pals* and 52 *gots*—a curious fact, for their organization can hardly have been borrowed from the Khatris, who are hardly found in Gurgaon. The *pal* is simply a large *got*, and means literally a defile or valley. *Thok* appears to be a smaller *got*, not a sub-division of a

Gurgaon Sett. Rep., § 41. Code of Tribal Custom, Gurgaon, pages 11 and 20.

* But *cf.* page 68 of the Muzaffargarh Gazetteer, where Sayads are not mentioned. Possibly the Kahiris in Sanawan Tahsil are alluded to, but their claim to be Sayads is not generally admitted (page 69 of the Gazetteer).

† The Chandia and Lechari Biloch (who are not pure Biloches) will *give* daughters to Jats.

‡ In pargana Narnaul there is a curious rule. When the father of the *bridegroom* gives a house full of all requisites to a *mirasi* it is called *tyag*: when he only gives a fixed sum for the house it is called *lekh* or account.

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village, which is its meaning in the Punjab. Certain *pals* or *thoks* would give daughters, but not take them from other *pals* or *thoks*, but these distinctions are now said to be quite obsolete.

THE JATS AND GUJARS.

32. *The Jats.*—Of the four types the Jat is the simplest in its organization. While the Rajputs and their dependent tribes form a series of grades the Jats comprise a vast congeries of tribes which are practically on a dead level of equality, although some of them have a vague and undefined superiority over the mass of the Jat race. As a rule, the Jats practise *karewa* and do not wear *janeo*, but certain tribes avoid the former custom without acquiring any definitely superior status to those who retain it, while the Jats of a certain village may wear the *janeo* without distinctly raising themselves above the level of their tribe. On the other hand, there are in many Jat tribes individual villages, or even families, which claim and exact recognition as the social superiors of the mass of the tribe, but there is no caste above the Jat. Neither territorial sovereignty, nor the avoidance of widow re-marriage, nor refusal of the bride-price will raise a Jat tribe to the status of Rajput, a fact all the more remarkable in that many Jat tribes have traditions of Rajput origin. This democratic instinct is apparent amongst the Jats both in the Manjha in the Punjab Proper and in the Malwa. It is independent of religion, for the Hindu Jats of the south-east remain as democratic as those of the Central Punjab. The organization of the Sikh Khalsa,* the peculiar property of the Guru, subject only to him and owning no other allegiance, illustrates this instinct which found its outward expression in the term *misl* (equal) used for the Sikh regiments, whose affairs were administered by *panchayats*, the quasi-sacred council of five. This democratic principle was probably not inspired by Sikhism, but gave its own characteristic impress to that creed, which in return fostered its development by compelling its adherents, of whatever caste, to receive the *amrit* at baptism on terms of absolute equality—a practice which subsists to the present day. And herein lies the explanation of the reluctance of the Khatris, despite their close connection with the religious history of the Sikhs, to formally enter their communion; and in the same way the non-adherence of the Rajputs to Sikhism is accounted for.

This doctrine of equality has left its mark on the customary laws of succession, of property, and I think, of marriage. The principle of succession among the Jats is equality, whether the division be *per stirpes* or *per capita*. Amongst the Rajputs there are traces, it would appear,† of a custom which gave the sons unequal rights of succession, the share which fell to each on a partition depending on the status of the mother. Among the Jats no such distinction exists. There is no bar to marriage with women of the lowest castes, and the issue succeed equally.

Punjab Record No. 73 of 1897.
Punjab Customary Law VIII, page 4. (Kaithal.)
But *cf.* Customary Law XI, pages 4 and 11. (Amritsar.)

Only amongst the Jats do we find the *bhaiachara*‡ tenure, the custom by which there was no division of the land, each family cultivating what it could until possession became the sole measure of its rights. The Jats never appear to have had any customs such as the *sawaya* or *jithunda*, the extra share given to the eldest son, with no doubt a correspondingly greater liability for the family debts. To such an extreme was this principle carried that the rise of the Jats

* As Mr. Ibbetson has pointed out, Ranjit Singh did not strike coins in his own name, but in that of Guru Nanak (Nanakshahi rupees), and though he adopted the title of Maharaja, used the impersonal term 'Sircar' to denote the authority from which his orders issued. (P. N. Q., 1884, Section 628).

† 'In no case,' writes Mr. W. S. Talbot, 'are children by a marriage outside the group excluded from succession. In certain tribes the issue of marriages with low-caste wives do not get a full share, but this is not because the wife is of another tribe, but because she is low-born. (Jhelum.) This, I believe to be the Rajput rule.

‡ Using the term in its Punjab sense as "restricted to tenures in which possession has become the measure of right." (Douie's Punjab Settlement Manual, page 64; Section 137.) True *bhaiachara* or the clan-fraternity method, which consists in an *equal* allotment of the land according to quality, resulting in its whole area being divided into blocks according to quality, and each sharer getting his portion in each block, is also a Jat tenure. Baden Powell was inclined to think that the true *bhaiachara*, or method of equally valuated holdings, is a Jat, or at least not a Rajput, principle.

(The Indian Village Community, pages 216, 275, 356—7, etc.).

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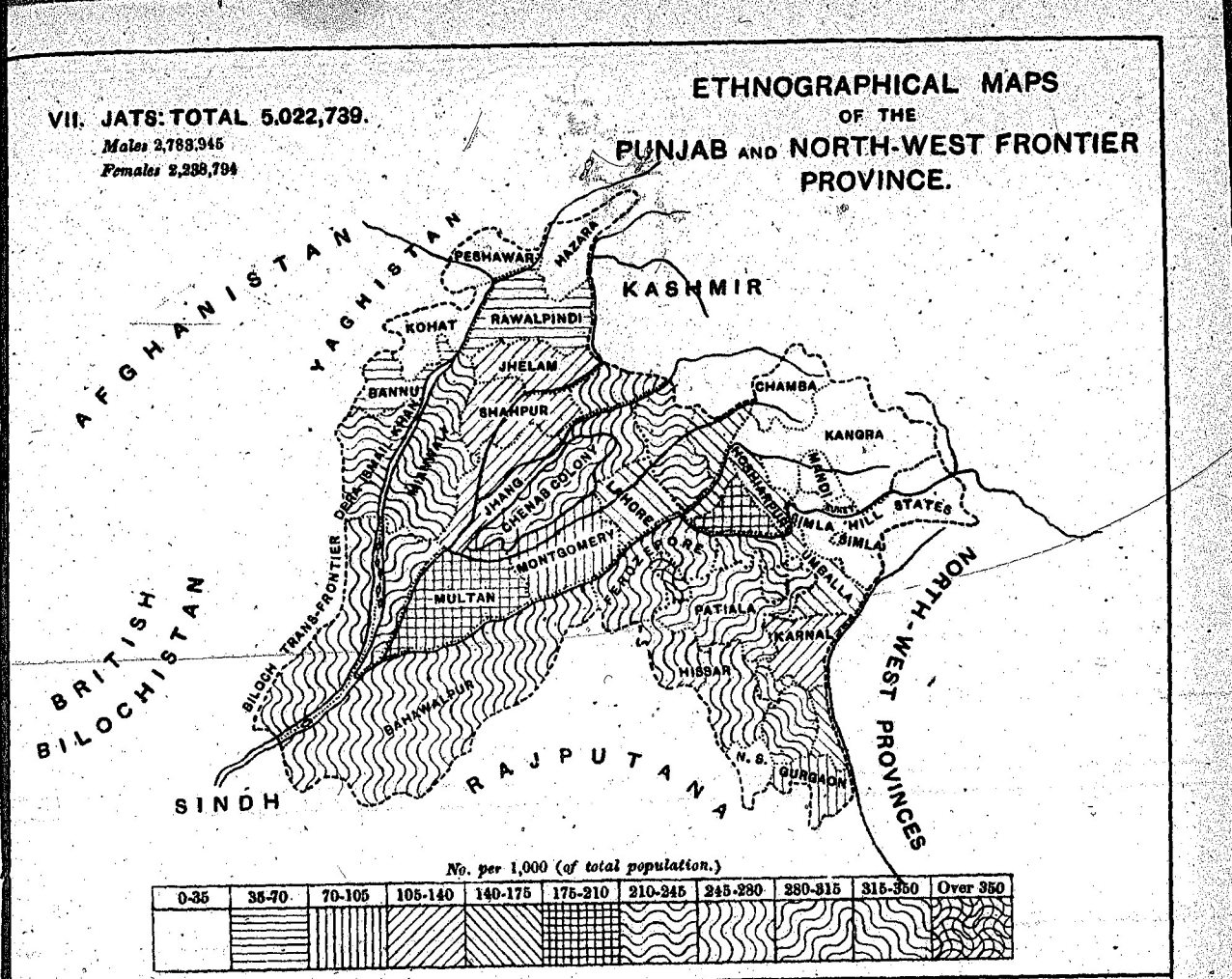
ETHNOGRAPHICAL MAPS OF THE PUNJAB AND NORTH-WEST FRONTIER PROVINCE.

VII. JATS: TOTAL 5,022,739.

Males 2,783,945
Females 2,238,794

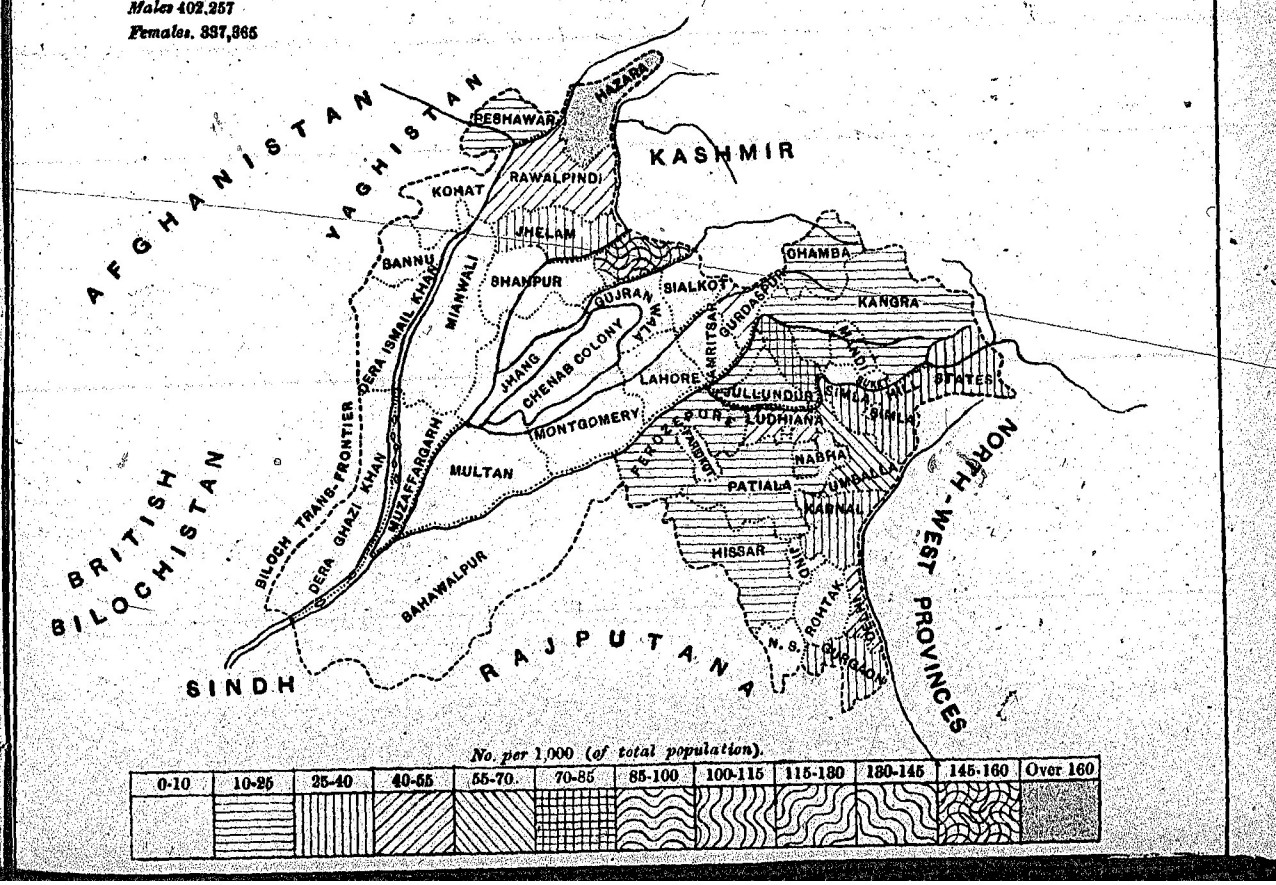


No. per 1,000 (*of total population.*)

0-35	35-70	70-105	105-140	140-175	175-210	210-245	245-280	280-315	315-350	Over 350

VIII. GUJARS: TOTAL 739,622.

Males 402,257
Females. 337,365



No. per 1,000 (*of total population*).

0-10	10-25	25-40	40-55	55-70	70-85	85-100	100-115	115-130	130-145	145-160	Over 160

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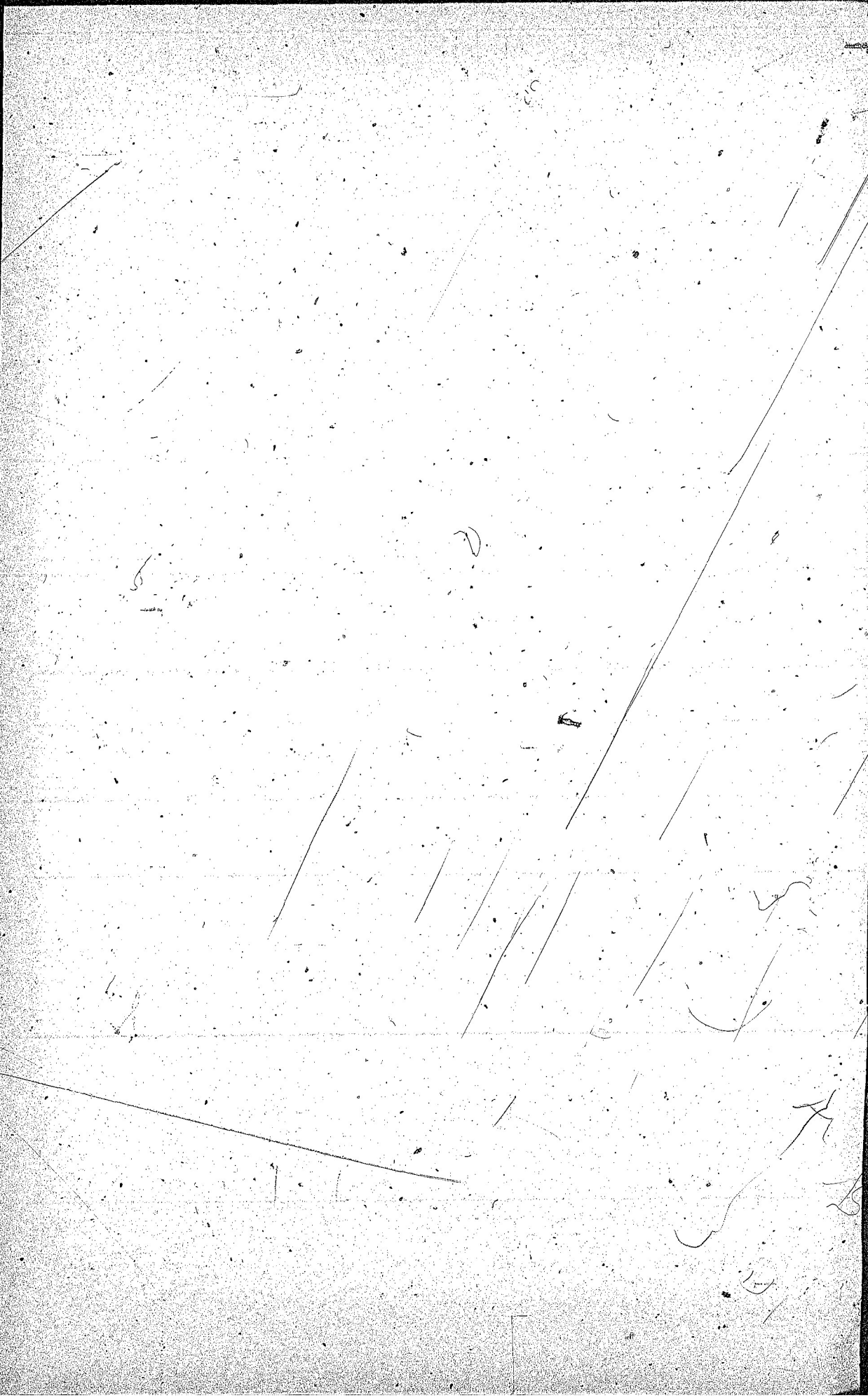

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to political power caused little change in the principles on which their heritage was divided. The conquests south of the Sutlej were allotted in much the same way as the waste land of a village would have been brought under cultivation by a sept, and the present configuration of the Phulkian States, and of Kalsia, is a testimony to the strength of this principle.

From the same instinct the practices of unavowed polyandry and acknowledged *karewa* appear to have arisen, or at least to have been maintained. *Karewa* is all but universal among the Jats, and even Maharaja Sher Singh took to wife his brother's widows, a proof that the custom is not due to want of means. In an intensely communistic fraternity the tendency might well be to share the women precisely as the land is shared.

Griffin's Punjab Chiefs, page 10.

It follows from what has been said that tribal hypergamy does not exist amongst the Jats, nor do we find anything resembling the status-groups of the Rajputs and Khatris among them. No doubt the vague superiority of certain tribes leads to their taking wives from the inferior tribes to which they would refuse daughters, but there is nothing approaching a general rule, and status virtually of a tribe, in any given locality, depends on the amount of land it holds.*

The Gujars.—Like the Jats the Gujars in Gujrat have 2½ *asli* or original sub-divisions, Gorsi, Kasana, and Barga, the latter being the 'half' sub-division as descended from a slave mother†. In Karnal the 'Dhai-got' are said to be the Gorsi, Chechi, and half of Kasana. There is, however, no tribal hypergamy among the Gujars, the only instance of hypergamy being in the Dhalak family of Keorak in Karnal which will only give daughters east of the Jumna, though it takes wives from the Gujars of the District.

The Gujars in the Gujrat District, but not it seems elsewhere, have a sacred sub-division, called Barra, which claims to be of Janjua descent, a *jagir* of that tribe having married a Gujar wife. The Barras are usually called Mianas, but a few families of the sub-division are not Mianas, having forfeited their sanctity. There are also Miana families among the other Gujar sub-divisions. The rule is that a Miana family may not give a daughter to any but a Miana family in marriage, though it may take a girl of any Gujar sub-division in marriage.

33. Social distinctions among the Jats and Gujars.—Amongst the Jats there are the well-known 'Akbari' or Darbari *makans*—35 in number according to the usual account.

Hoshiarpur Gazetteer, page 56.

In the Amritsar District, however, the Akbari is only the highest of a series of four, Aurangzebi (or those admitted to this rank in the time of Aurangzeb), Khalsai (or those admitted in the Sikh times) and Angrezi (or those admitted since British rule began) being the other three,‡ and no less than 150 villages, all generally speaking in the Manjha, claim Darbari status. As regards the Gurdaspur District, Mr. L. W. Dane wrote :—

"There are other restrictions on the marriage tie prevailing amongst the Hindu Rajputs which, however, would hardly be sufficiently strong to render a marriage contracted in violation of them unlawful. Thus a man of a higher *got* may not, as a rule, give his daughter to the son of a lower class, though he can take a wife for his son from that class. The subject has been fully noticed in the Gazetteer, page 69. Some of the better *gots* of

* Mr. Drummond indeed observes :—"There can be no question that the Randhawas, who are still Thakurs in their native homes, I believe, in Rajputana, are at the head of the hyoergamous scale among those Jats who have a more or less distinctly Rajput origin, such as the Gil, Sindhu, Sidhu-Barar (or Variar), Pannu (? Punwar), and the like." Unfortunately no one seems able to say what the hypergamous scale among the Jats is, and several of my informants explicitly say there is none.

† This is not admitted by the Gujars in Ludhiana.

‡ There is also a Shahjahani grade, the Sansi Jats, of Raja Sansi, having been admitted in the reign of Shah Jahan.

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Hindu Jats or those living in celebrated villages or *namas* will not give their daughters to men of *gots* considered socially inferior, and the restriction often gave rise to female infanticide, as eligible husbands were scarce. Some of the higher Mohammadan Rajputs also hesitate about giving their daughters to men socially inferior, though by religion equal." (Customary Law of the Gurdaspur District, page 54)

The Gujars of Gujrat have a remarkable system of *darr* (literally a door or threshold), thus described by L. Piara Ram, E. A. C. :—

"There are 84 *darrs* in the tribe. There were at first only 59, distributed over the seven Tappas into which the country was divided in Akbar's time ..... Until a man possesses money, influence and popularity he cannot obtain a *darr*, but if he wishes to acquire the privilege at the marriage of his son, he should first obtain the sanction of the existing *darrwalas*. This consent is very difficult to obtain. He must be a very popular man. There should not be any one to oppose him and he should be on good terms with the leading men and wire-pullers of the *darrwalas*. When this consent has been obtained he has to pay so many rupees per *darr* to the *mirasis*. At present the amount is said to be Rs. 11 per *darr*, which means that he must pay Rs. 11 × 84 or Rs. 924 to the *mirasis*. The amount was originally Rs. 3."

This system of social grades seems to be quite independent of tribal status or descent. The antiquity of a village, or of the settlement of a family in the village, seems to be the main consideration, and families are constantly rising in the social scale, by being admitted to rank as "Darbari," *darrwala*, etc., and their descendants, however numerous, retain that status, provided they observe the chief rules which seem to be that a daughter shall only be given in marriage in a village of equal or higher rank and that lavish fees be paid to *mirasis* at the marriage of a daughter. It is in connection with this scheme of social rank that the law of hypergamy finds its fullest scope, though other forces also come into play.

34. **The origins of the Jat tribes.**—In the Punjab Proper the *asli* or original tribes are the Man, Bhular, and Her, and these three tribes are like the Dhaighar Khatris spoken of as 'two and a half,' Her being said to be the half tribe. In the south-east of the Punjab the Jats are divided, in very much the same way as the Banias of that region, into two territorial groups, Deswali, or indigenous, and Bagri, or immigrants from the Bagar, and also into two groups, based apparently on their ancient cults, called Shib-gotr and Kashib-gotr. The former are also called *asli* Jats, and do not claim Rajput origin. They have twelve septs, but the septs do not appear to be exogamous sections, and thus the Shib-gotr must intermarry with the Kashib-gotr, but, in order apparently to get over the difficulty of a difference in cult, their *got* is at marriages proclaimed to be Kashib-gotr.* As a general rule, the Jat tribes claim Rajput origin. Even the Sansi Jats, who have now taken to calling themselves Bhattis, advance that claim, and the name of Sansi is explained by a legend that a child of the tribe was given to a Sansi, the first person who came to the house after his birth, in obedience to the behest of the Brahmans and astrologers. The fact remains that the bulk of the Jat tribes claim to be immigrants from the south or south-west of the Punjab of Rajput descent.

Lepel Griffin's Punjab Chiefs, page 13.

Rules of marriage.—The Jats, as a whole, marry outside the tribe, which thus represents the *got*, and avoid the usual four *gots* in marriage. To the former rule, however, the Sidhu-Barar Jats are an exception, for they have to marry within the tribe but outside the *muhin*, though in the south-east intermarriage between tribes of common descent is usually avoided.

Re-marriage of widows is permitted, whether with an elder or younger brother of the husband, and further, if a girl has been married to one brother and he dies, it is sometimes held sufficient for his younger brother to go through the ceremony of *muklawa* with her, without any formal second marriage.

* Or possibly it is unlucky to pronounce the name of Shiva at a wedding, or the Brahman may object to recognise the cult of Shiva, but seeing that the Maheshri Banias are endogamous, the above explanation is probably correct.

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THE BANIAS.

35. I give here a detailed account of the Banias and the castes connected with them, because I fancy there is a different principle of classification to be traced in the castes of the South-East Punjab, whose original home was in Rajputana. This principle is a cross-division, of territorial groups, based on religious differences. These differences arose in the conflicts between the cults of Siva, Vishnu, and the Jains, and have left their mark on the organisation of the higher castes in that part of the Punjab. See map facing page 318.

Organisation.—The organisation of the Banias is exceedingly obscure. They have certain territorial divisions, but there is also a true sub-caste, called Bara-Saini* in Gurgaon, which is said to be quite distinct from the others. They are descended from Chamars and at marriage the boy wears a *mukat* or tiara of *dak*-leaves, shaped like a basket, into which a piece of leather is fixed.

The territorial groups are at least three in number. Of these the chief is the Agarwals, and there is a curious legend about their origin. Bashak Nag had 17 daughters, who were married to the 17 sons of Ugar Sen, but these snake-daughters of Bashak used to leave their homes by night to visit their parents, and in their absence their husbands lived with their handmaidens and descendants of these are the Dasa or Chhoti-sarn *gots* of the Banias, each *got* taking its name from that of the handmaiden from whom it is descended. The children of Basakh Nag's daughters formed the 17 *gots*† of the Agarwal. Once a boy and girl of the Goyal *got* were married by mistake and their descendants form the half-*got* called Gond,‡ so that there are 17½ *gots* in all. And again one of the sons of Ugar Sen married a low-caste woman and his descendants are the Mahwar *got* which cannot smoke with other Banias. The Agarwal-Mahajans only avoid their own section in marriage (Jind).

Cf. Punjab Census Report, 1853, Section 533.

Hissar Gazetteer, 1892, page 137.

The second group is the Saralia, who are an off-shoot of the Agarwal and appear to have the same *gots*.

The third group, the Oswal, appears to form a true sub-caste.§ They strenuously claim a Punwar Rajput origin, but other Rajputs of various tribes joined them. They had followed one of their Brahmans in becoming Jains, in Sambat 422.

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* From *bara*, 12, and *seni*, an army (Crooke's Tribes and Castes of the North-Western Provinces and Oudh I, page 177.)

† The Agarwal *gots* include :—

1. Jindal.	8. Mangal.
2. Mindal.	9. Tahil.
3. Gar.	10. Kansal
4. Eran.	11. Bansal.
5 Dheran.	12. Mahwar.
6. Metal.	13. Goyal or Goil.
7. Mansal.	14. Gond.

Of these Kansal and Bansal are named from *kans*, a grass, and *bans* bamboo, and they do not cut or injure these plants.

‡ Or Gand, that the Gand or impure section of the Bhatia, note to para. 30 *supra*. In Jhelum the Gond and Billa sections do not intermarry, being descendants of a common ancestor.

§ The original Oswal *gots* are said to be:—

1. Thaker,	10. Bahadur, Punwar,
2. Baphna (Rajput, by origin),	11. Kanbat ,,
3. Sankhli,	12. Baid,
4. Kamawat Punwar (*Maheshri*),	13. Tagu Srishtri, Sankla,
5. Mor Rakh Pokarna, Sankla Punwars,	14. Burugotra, Bhatti,
6. Kuladhar, Bribat Punwars	15. Dadu ,,
7. Sri Srim, Sankla ,,	16. Chorbheria, Raghubansi,
8. Srishtgota, Punwar,	17. Kanaujia, Rahtor,
9. Suchanti, Punwar,	18. Chuichat.

19. Kotari, or keepers of the treasure-house,

but the last does not seem to be a true *got*, so that there were only 18 *gots*, as there still are among the Agarwal.

The Baid are said to have been originally of the Srishtgota and to have been so-called, because Devi effected a miraculous cure of the eyes of a girl belonging to that section by causing a special kind of *ak* to grow, the juice of which healed them.

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Hence there are three territorial groups or sub-castes, and a fourth of lower status based on descent:—

Sub-caste I. Agarwal { Sub-groups:— *i.* Bisa; *ii.* Dasa or Choti-sarn. } from Agroha. } In Western Rajputana.

Sub-caste II. Saralia, from Sarala, } In Western Rajputana.

Sub-caste III. Oswal,—from Osianagri,—in Eastern Rajputana.

Sub-caste IV. Bara-Saini.

Apparently there are, besides these territorial groups, cross-divisions of the caste based on religious differences. These seem to be Saraogi or Jain, Maheshri or Shaiva, Agarwal-Vishnoi or Vaishnavas. But the Maheshri, who undoubtedly derive their name from Mahesh, or Shiva, are not now all Shaivas, for one of their number was in consequence of a miracle converted to Jainism and so founded the Tahtar *got* of the Oswal, whose Kamawat *got* is also Maheshri. It would appear that the Shaiva groups formed true sub-castes, for the Maheshri certainly do not intermarry with the Agarwal or Oswal, but Vaishnava and Jain Agarwals intermarry freely in Gurgaon.

The Mahajans of the eastern hills.

There are two territorial groups:—

I. Kangria, who inhabit Kangra Tahsil and the east of the Kangra valley.

II. Goleria, who lie more to the west. The latter look down upon the former, because they were given to the use of the liquor, a practice now common to both. The two groups do not intermarry, but the Goleria intermarry with the Mahajans of Jammu and Chamba.

36. The Bhabras.—In Jind—or according to an account received from Jind—there are two groups in this caste:—

Group I. **Oswal** or *bisa*, *i.e.*, of the whole blood.

Group II. **Srimal**, or *dasa*, *i.e.*, half caste.

These groups are said not to intermarry. The former avoid only the paternal *got* in marriage, while the latter observe the four-*got* rule. On the other hand, the Nabha Bhabras are said to have two sub-castes, Oswal, who observe the four-*got* rule, and Kundewal,* who avoid only their own *got* in marriage, while in Maler Kotla the Bhabras *or* Oswal are said to avoid two *gots*.

37. Hypergamy.—From the medley of facts given in the foregoing pages, the hypothesis, advanced in paragraph 3 of this chapter, has I think been fairly well established. The higher castes are split up into various status-groups, which are often, but not always, hypergamous. It is also easy to see how this system developed.

From time immemorial the Punjab has been the chief out-work of India on which successive hordes of invaders have fallen. As each horde raided into the Punjab it subdued the hordes which had gone before it and was in turn subdued by the one which came after it. These successive invasions utterly exterminated or expelled the Dravidians, if indeed that race ever occupied the Punjab, for no traces of a Dravidian element are to be found in the present population. The latter invaders thus found an exclusively Aryan population already settled on the land, and they had not therefore to deal with the questions which in lower India arose out of intermarriage with the aboriginal races and which were solved by evolving the system of caste. As there was no difference of race, intermarriage between the later and the earlier invaders was permissible, but as the former probably consisted mainly of men, they would naturally commence by taking wives from the conquered tribes, giving none in return, for the very simple reason that they had none to give. The physical surroundings of the Punjab must at all times have precluded its invaders from bringing with them their women or children, and raiders do not usually carry much in the way of impedimenta.

* There are also Kundewal Banias, in Bikaner, and there are Kundewal Brahmans. Wilson gives Kundewal, garwal, Oswal, Srimal as *gachchhas* or *gots* of the Jains. (Works, I, page 345). For the Khandelwal *cf.* paragraph 35, chapter III, page 138, *supra*.

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When an invading horde settled on the land it would thus find itself unable to secure wives of its own tribes, and a custom of taking wives from the conquered, and therefore inferior, tribes would soon grow up. This practice however would not involve loss of 'caste,' for the women, though of inferior status, were of the same race. Thus in the Punjab a hypergamous relation was easily established between the dominant warrior class, who represented the last wave of successful invasion, and the class which they had subdued. The former may well be represented by the modern Rajputs, the latter by the great cultivating castes. In the absence of race prejudices, social considerations had the field to themselves, and the custom of hypergamy gradually developed into a social rule. The dominant tribes owing to their ownership of the land were wealthy enough to be able to observe the main social restrictions, avoidance of polyandry and widow re-marriage. The conquered tribes who formed the mass of the cultivating classes could not afford to be so scrupulous, and so remained socially inferior. The Hinduism of lower India appears however to have had considerable influence upon the development of the social system in the Punjab, as was indeed but natural, and in consequence the status groups, especially in the south-east Punjab, tended to form castes, in which the principle of endogamy prevailed to a certain extent. At this stage marriage with a woman of equal status was regarded as giving the children the fullest rights of succession, but marriage with a woman of somewhat lower status was also recognised as legal, though in this case the children followed the status of the mother and had only the right to a diminished share in the inheritance. As the caste system in lower India became more rigid, strict endogamy became the rule in the South-East of the Punjab, but it did not become an established social law in the Himalayan Area or in the Central and Western Punjab, except among the Khatris and other Hindu castes peculiarly subject to orthodox Hindu influences.

Territorial hypergamy.—Consistently with this theory of the origin of hypergamy we find that those fragments of the tribe which advanced furthest to the east, and presumably married most women of the subject races, were regarded as inferior to those which remained in the west and were not under that necessity. Hence arose the custom of taking, but never giving, brides to the eastward, which finds expression in the Rajput proverb, '*purab ki beti, pachham ka beta*,' 'a daughter of the east, a son of the west.'

The position of the sacred clans.—The sanctity of the sacred clans or sections which are to be found in so many castes, prevents their marrying their daughters to the purely secular clans. This at first sight looks like a form of hypergamy, but there is, I think, a clear distinction. It is not the sacred clan will not give a daughter in marriage to a layman, but that the layman will not lay himself open to the pains and penalties of sacrilege by taking her in marriage. To receive the daughter of a sacred clan in marriage is equivalent to obtaining an acknowledgment of sanctity. Thus the Chela sept of the Sials in Jhang have recently obtained a Qoreshi girl in marriage and this implies that the Qoreshis acknowledge their claim to be considered a holy tribe.

Fiction.—Thus among the higher castes social status was the governing factor in their organization. Among the lower castes we find several other factors which render their organization even more intricate. In the first place the lower castes imitated, or attempted to imitate, the higher in their social system. The extent to which this sincerest flattery of the upper classes was carried appears in the tendency of the Nais to form groups like those of the Khatris, and in the observance by the *Mohammadan* Mirasis, who serve Hindu families, of the "four-*got*" rule. The Narra ilaqa of Rawalpindi is held by four dominant tribes of Pathans, and all the menial castes under them have adopted their customs, which are not those of the neighbouring tribes. The precise extent to which this imitation of the higher castes has modified the social system of the low castes is a point for further investigation, but an instance of it is to be found in the Jat system of *makans* which seem to be an imitation of the Rajput system (paragraphs 31 and 33 *supra*). But of all the instances available the Brahmans furnish the best illustration. The supremacy of the Brahman is one of those superstitions which die hard. It is asserted by the most recent

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writers on caste, and will doubtless continue to be asserted so long as information is taken from Brahminical treatises on caste and actual facts are ignored. The Brahman is an *umbra*, whose status depends mainly on his client's (perhaps one should say his 'patron's') position in the world. Between the Brahman of the Dhaighar-Lahoria Khatri and the Brahman of the Chuhra is a complete series of social grades.

Function.—Amongst the higher castes status is determined by the strictness with which certain social rules are observed, and by the avoidance of intermarriage with groups which violate those rules. Occupation is a secondary consideration, and a Rajput or Khatri need only avoid certain degrading trades and occupations. But among the lower castes there are endless social distinctions based on differences of occupation. Thus the Ramdasia Chamar will not intermarry with the Jatia or Mona who skin dead animals; the Bhakkar Qasai is superior to the Bhaglia because the latter sells the meat of all animals; the Sheikh Lohars are looked down upon as being beggars by profession; the Mirasi who does not sing with prostitutes will take a wife from those who do, but not give one in exchange.

Consistently with this we find no functional groups among the Khatris, Aroras or Banias, but among the Brahmans they are conspicuously important, and even in the castes of middle status they exist. Thus the Raoji Ahirs will not intermarry with other Ahirs, while the Gowala Ahirs are excluded from alliances because they sell milk. Similarly Gujars who send their women into the towns to sell milk cannot obtain wives from those who do not, and Arains who sell vegetables cannot intermarry with the Nain or Jatala sub-castes.

Thus imitation of the higher castes and function appear to be main factors in the organization of the lower castes, but there are other influences, such as religion, and descent, real or supposed. Thus the Rajput Bharbhunja or grain-parcher will not intermarry with the Kanauji, Dhan Kath or Kaith sub-castes: the Bazigar have three endogamous sub-castes, Brahman, Jat and Mohammadan: the Jat Bharais do not intermarry with the Kalal, Mochi or Rangar Bharais: among the Mehra the Jabia looks down upon the Kanthiwal and Rawalia who eat *jhatka*: the Atri or original Telis are superior to the other Telis who are mere parvenus, and only Telis by occupation: the *asl* Mazhabi has a well-defined superiority over the more recent converts to Sikhism from among the Chuhras: and so on *ad infinitum*. There is no caste so low, and no calling so mean, but that its members find 'some other caste or calling to disdain.' So far we only know the broad social divisions among these lower castes, but it seems probable that among them are various minor degrees of social position. How far these, and the tendency to imitate the higher castes, lead to hypergamy and its various consequences I cannot say.

38. Endogamy.—From what has been said in the preceding paragraph it will, I think, be clear that the guiding principle of the Punjab social system is, hypergamy, within the tribe or caste, extending in a limited degree to hypergamy between the castes or, as I should prefer to call them, status-groups.

Writing in 1883 Mr. Denzil Ibbetson indeed said:—'The law of hypergamy is, I believe, almost confined to the Khatris, and Hill Rajputs and Brahmans, all of whom are also endogamous as regards the caste. The law of isogamy ..... necessarily governs the marriages of these three castes, since there is none higher in which to wed'. In the light of the additional information accumulated since 1883, I think these conclusions must be modified. The Hill Brahmans are not strictly endogamous, for among the Gaddis, one section intermarries with Khatris. The Hill Rajputs are hypergamous, as has been already shown. The Khatris in the south-west of the Punjab take Arora women to wife, and even, it would seem, 'marry' Brahman widows. Nevertheless for the greater part of these Provinces Mr. Ibbetson's conclusions still hold good, though I think hypergamy must be regarded as once a remarkably wide-spread institution. It is singularly unfortunate that we have no precise data to show the extent to which it now prevails. It must be borne in mind that we have

Punjab Census Report, 1883, Section 683.

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been looking for instances of the custom, and, as so often happens in India when one looks for anything one finds a great deal of it, so that it would have been desirable to obtain some statistical data. It would, however, be a practical impossibility to obtain any such data, and we are obliged to fall back on general information, which appears to show that, as civilized ideas make headway, hypergamy gives place to endogamy, and that though it cannot be said that any caste is throughout these Provinces as yet strictly endogamous, the idea of hypergamy is becoming less tolerated year by year. Only one instance, (among the Kangra Brahmans), of a group abandoning endogamy for hypergamy has come to light.

39. Hypergamy and Female Infanticide.—It may be safely said that at some period or another hypergamy led to wholesale female infanticide, but for some centuries at least it is clear that the Punjab tribes have been undergoing a process of disintegration, so that now the lines between tribes and social groups do not coincide. As the tribe has increased in numbers, it has split up into various status-groups, sometimes into distinct castes. The result is that tribal statistics are of no value whatsoever for determining whether female infanticide is practised by any groups within a tribe. To take a concrete instance, we may assume that the Jats of Darbari status are under strong temptations to commit female infanticide, but it would not in practice be possible to obtain separate statistics for Jats of that status. In the first place there are several grades of Darbaris, and in the second place there are undoubtedly numerous villages and families which claim that status, or aspire to rise in the social scale, but whose claims are not admitted.

40. Exogamy.—The rule of exogamy is almost universal among Hindus and among some of the Hindu tribes converted to Muhammadanism, but it is subject to numerous modifications. There appears indeed to be no single rule of social custom which is not altered when circumstances necessitate some relaxation in its observance.

To take the most primitive people, the Kanets of the eastern hills, we find that the exogamous unit is the *kumbha* or *khatta* which is said to comprise about twelve generations: after the twelfth the *kumbha* is split up into two or more *kumbhas*. These units are grouped together in *khels** but the *khel* does not seem to be endogamous.

The result is that in the Simla hills alone there are over 1,100 Kanet *kumbhas* each of which is said to be exogamous. Among the Kangra Rajputs the exogamous unit is not apparently fixed. The rule of exogamy, strictly speaking, forbids intermarriage between descendants of a common ancestor, however mythical or remote, and intermarriage between some Jat tribes is prohibited on that ground, but not so among others. It is indeed impossible to lay down any general rule, and instances occur of the rule being consciously modified. Thus among the Sidhu Jats, "the Sara intermarry with the other *muhins* (or sub-septs) showing that the *got* is practically too large and is beginning to sub-divide. This process will probably go further in time, for the Sidhus occupy so large an area of the cis-Sutlej country that, if they rigorously regarded the whole tribe as a single *got*, some of them would hardly be able to find a wife within a day's journey of their homes.'

Ferozepur Gazetteer, 1889, page 61.

The origin of the exogamous sections.—This is a question of great interest and I regret that my information on it is so meagre.

The chief factor in the creation of new sections appears to be abnormal births or births under peculiar circumstances. A typical instance is the case of Sibian Jats, of whom the legend runs that a Jat woman died *enceinte* and that a son was born at the burning-place (*siwa*). This son founded the tribe whose name is thus derived. Numerous other examples might be given, especially among the Khatris, and many of the differential customs of the sections are to be traced to the portents or miracles which attended the birth of their first ancestor.

* A Pahari word. It is not the Arabic *kheyl*.

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Totemistic sections.—It is not easy to say definitiely if totemistic sections can be said to exist in the Punjab. A few instances have apparently survived among the Aroras, and there are possibly stray cases among the Jats of the south-eastern plains, the Gujars, Rajputs and other castes, even the Khatris, but the evidence is not conclusive for little but the names remain, the instances of respect paid to the totem itself being few and uncertain. Amongst the Kanets of the Simla hills there are a few *khels* which have originated in some manifestation of divine favour by a tree, which is subsequently worshipped *as an ancestor*, its name being also adopted as the *khel* name.

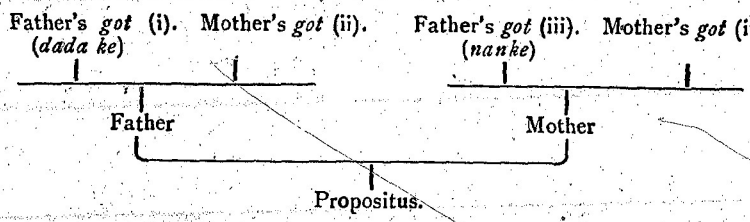
Kanet *khels*:—
Palashi, *palash*, a tree.
Pajaik, *paja*, „
Kanesh, *kanash*, „

Eponymous sections are very common among all castes, except perhaps the Jats. The eponym is usually a legendary hero, a warrior, or merely the founder of a village, indeed any conspicuous personality in the tribal annals. The sections of the lower castes, *e.g.*, the Ghirths, are often named, like the *als* or families of the higher, from personal peculiarities of their founders.

The village nowhere appears to be an exogamous unit, though among the Kanets and Ghirths many septs take their names from villages, apparently in imitation of their Rajput over-lords, whose *als* are frequently named after villages just as the tribe bears a territorial designation.

All these seem to be but special applications of a general idea. The family is regarded as an unbroken chain of vitality, a succession of *avatars*, and any break in the chain starts a new series. When circumstances require the creation of new exogamous sections hardly any excuse is too trivial for the purpose, and so we find, among all castes, numerous family-names derived from personal peculiarities, nick-names, incidents humorous or tragic, often fanciful in the extreme. In the hills these families soon become exogamous units, but in the plains the process is slower and new *gots* are much less easily formed.

41. The prohibited degrees.—Amongst Hindus the commonest rule of exogamy, though not the one always characteristic of the highest castes, is the one which may be called the four-*got* rule :—



When *gots* i—iv must be avoided in marriage we have the rule according to which a man may not be married in the section of his father (which is also his own), in that of his father's mother, or those of his mother's father and mother.* Beyond this kinship is no bar. In the Punjab this rule is subject to various modifications and extensions, according to circumstances. Examples of these have already been noted amongst the Khatris and the Brahmans. It is indeed impossible to lay down any general rule, whether we consider individual castes or the groups within a caste, but it may be stated that the observance of the four-*got* rule is easier, and therefore more common, among the lower castes than it is among the higher, as the following notes will show :—

In the Ambala District it is stated that the four-*got* rule is observed by the Chuhra, Bhanjra, Julaha, Ramdasia Chamar and Kalal castes, while the Agarwal Banias, Sikh Jats and Hindu Malis are content to avoid one, *i.e.*, the father's *got* alone, and the Hindu Lohars only avoid three. In Jind some Jats avoid three *gots*, others only one. In Gujranwala the Brahmans appear to avoid only two *gots*, their own and that of the mother, that is, I understand, the mother's

* These four *gots* are also called the four *angs*, *i.e.*, limbs or bodies, in Punjabi.

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father's. So too, the Bishnois* are reported to avoid only these two *gots*, and the Mahtams (in Multan) may not marry in the maternal grandfather's *got* though whether they must avoid the mother's mother's *got* also is not stated. Thus the observance of the four-*got* rule depends not on caste or status but on the circumstances of each section. If the circle of matrimonial alliances is wide the rule is respected, but not otherwise. To such an extreme is this principle pushed that instances have occurred among the Bedis of marriage within the *got*. The position of the Bedis, described in paragraph 8 above, at once explains how this could occur, for repugnant as it might be to Hindu ideas to marry within the section, it would be a less evil to allow such a marriage than to give a girl of a sacred *got* to a man outside it.

In the Simla Hills, the rules remind us of the old Hindu rules, for it is stated of the higher castes that;

(i) they do not intermarry with families connected with theirs even in the seventh generation, and

(ii) they do not intermarry with families connected with that of their maternal grandfather in the 3rd or 4th generation.

And the lower castes do not intermarry in families which are connected with them even in the fourth generation, yet Kolis, Shepherds, etc., may marry a maternal uncle's daughter. The vagueness with which the rules are stated points to uncertainty and laxity in their application.

42. An apparent extension of the rule of exogamy.—There is an apparent extension of the rule of exogamy, which appears to be wide-spread and of great antiquity, which prohibits marriage in a *got* in which a daughter or sister is married, (Khatri Gaddis in Kangra). This rule appears to find its widest extension in the Rajput system of *thambas*. Thus regarding the Tunwar Rajputs L. Thakur Das Dhawan, E.A.C., writes:—

"Girls may be given to the Mandahars, Chauhans, &c., but the idea is that the part of the country from which the Tunwars get their wives ought to be avoided. For this purpose the Tunwar villages are divided into *thambas* (pillars): for instance, the thamba of Lukhi comprises the villages of Lukhi, Chanarheri, Bhusthala and Jalberi: Pharal *thamba* includes those of Pharal, Bipur, Chandlana, Sudpur, Kathwa: Tangaur *thamba* has Tangaur, Kalsana, Dhakala.

To take an example, the Tunwar girls of Bhusthala are married in Rajaund to the Mandahar Rajputs; the Lukhi Rajputs cannot then take girls from Rajaund. Moreover, the *bhanji* (sister's daughter) and *dohiti* (daughter's daughter) are avoided. If it be found that the girl is descended, however remotely, from a Tunwar woman of the *thamba* she cannot be taken in marriage. To take a concrete example, a Bhusthala girl was married at Bahuna; her daughter was married at Baras; the *Baras* girl at Baragaun; the Baragaun girl was betrothed to a man in Lukhi and on this being discovered the Baragaun people raised objections and the *nai* came up to say that the alliance could not be completed; it has been broken off."

In this case the origin of the rule seems clear. There is a danger of marrying a woman who may be descended, through females, from a common ancestor. The number of *gots* amongst the Rajputs being few only the father's *got* need be avoided, but the *thamba* system appears to effectively prevent all risk of inter-breeding.†

43. Restrictions on marriage.—The main restriction on matrimony is undoubtedly the rule of exogamy, which, variable though it is, often embraces a very wide circle within which a bride cannot be looked for. Still exogamy is not the only obstacle, for amongst the Jats we find that hereditary feuds operate as a bar in several cases. Of these the most famous is that between the Dhillon and Bal: that between the Sindhus and Pannus still exists, in spite of efforts to bring it to a close, as it causes inconvenience. The kang and Khaire Jats in Amritsar are also at feud. The Deo will not intermarry with the Man probably for the same reason. The Randhawas appear to avoid marriage with

Amritsar Gazetteer, pages 54, 53.

* But according to another note they observe the four-*got* rule (Ferozepur). Speaking generally no single statement can be quoted from one account which is not contradicted in another.

† This rule appears to be distinct from the rule against taking a wife from the *thapa* in which one's father, grandfather or even great grandfather married. (Karnal Settlement Report, 1883, Section 189.)

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Sialkot Gazetteer, pages 77-8.

Chahils. In Sialkot there are similar rules against intermarriage between certain Jat tribes, and there are doubtless many petty local feuds which operate as a bar. These feuds are incurable, because in most cases they originated in the death of one of the tribe in an affray and the victim, having been canonized as a *shahid* or martyr, is now worshipped as a *jathera* or ancestor of his tribe. There are other causes which prevent intermarriage. Thus the Sikka-Bhiana were once Bári Khatris and one of them was to marry a Malhotra's daughter, but he died during the ceremony, before the *hathlewa* rite had been completed. So now Sikkas and Malhotras may not intermarry, smoke together, sit in the same *chauka*, or even cross a river in the same boat. In other words marriage between two sections is sometimes, owing to some untoward incident, *tabu'd* in perpetuity.

Spiritual relationship.—Speaking very generally spiritual relationship involves all the consequences of natural kinship (*cf.* paragraph 66 of Chapter III *supra*), but there are doubtless many exceptions to this rule. Thus the Bairagis as a caste have four sub-divisions and in contracting marriage avoid their own *got* (apparently equivalent to sub-division), and also the *kanthi** or group related to them as spiritual descendants of the same Guru.

Nima-nandi.
Rama-nandi.
Bishno-swami.
Madhu-acharj.

44. The ages of marriage.—Speaking generally it may be said that the ages of betrothal and of marriage depend not on the caste, but on the social status of the parties within the caste, and that the higher their social position the lower is the age of betrothal and marriage. But this general statement must be qualified by two additions: (i) that hypergamy, resulting in difficulty in obtaining a suitable match for a daughter, often prevents her betrothal till a comparatively advanced age, and (ii) that among the higher classes who observe strict *parda* there is felt to be less necessity for early marriages, and even if an early betrothal is effected marriage does not take place till the girl has reached puberty or even later.

Hoshiarpur Gazetteer, page 36.

An important point to be considered in comparing the marriage data at each census is the relative numbers of the children in each sex in the population enumerated. In this case comparison with the figures of 1891 is impossible, as in that year ages were recorded on a different principle to that followed in 1901 and 1881, but comparison with the latter year shows that as far as children under ten are concerned there has been very little change in the constitution of the population. Hence we can usefully compare the data of 1881 and 1901 for the ages of marriage.

Proportion of children under 10.	Males.		Females.	
	1901.	1881.	1901.	1881.
All Religions ...	26·16	26·04	27·53	27·46
Hindus	24·52	24·09	26·19	25·76
Sikhs	23·81	23·98	23·43	24·92
Muhammadans ...	27·97	27·99	29·09	29·16

In this, as in many other matters, the tendency is for the lowest castes to imitate the higher, so that even the Chuhras return a certain number of married females under 12 (6·1 *per cent.*), though perhaps their inaccuracy in stating ages has greatly exaggerated the figures. After 5, the Rajputs and Jats show most married females, while the Khatris and Chuhras have far

Caste.	Married females. Percentage in each age-period.	
	5—12.	12—15.
Hindu Chuhras	1·9	4·2
„ Jats	4·3	4·4
„ Khatris	1·6	5·4
„ Rajputs	4·5	7·2

Subsidiary Table III.

* *Kanthi*, lit: necklace: *kanthi bannhna*=to become a disciple.

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fewer and are about equal. Between 12—15 the Rajputs show the highest proportion and the other castes do not differ much. Males marry youngest among the Hindu Jats, who return most males married from 5—20.

Number of married girls of all ages under 10 in 10,000 females.

	1901.	1881.
All religions	48	64
Hindus	76	94
Sikhs	35	55
Mohammadans	29	42

The data by religions show that the infant marriage of girls is essentially a Hindu, rather than a Sikh or Muhammadan practice and that it is much less prevalent now than it was in 1881.

Taking the data by localities we find that infant marriage is most prevalent in the Himalayan area, and that married females under 10 are most numerous in that area, in the south-eastern districts and in Hoshiarpur and Jullundur. The important districts in which the number of married (and widowed) girls under 10 exceeds 80 in 10,000 females are given in the margin.

Number under 10 married or widowed in 10,000 of each sex of all ages:

	Males.	Females.
Rohtak	40	110
Delhi	33	88
Karnal	34	95
Jullundur	45	85
Jind	32	131
Himalayan Area	37	112
Kangra	8	105
Hoshiarpur	29	107

Subsidiary Table XV, Chapter IV.

Between 10—15 the same districts, with a few additions, return over 400 girls married in 10,000 females.

Taking the two Provinces as a whole we find that only 340 girls are married and 6 more widowed out of 10,000 females (all ages) before the age of 15. In the North-West Frontier Province the figures are only 126 and 4: while in the Native States they are 440 and 8, being much in excess of the British Territory (Punjab alone), 341 and 5.

Females 10—15 married or widowed in 10,000 of all ages.

	Married.	Widowed.
Rohtak	542	6
Gurgaon	415	6
Delhi	495	5
Karnal	463	7
Jullundur	462	3
Nabha	411	7
Jind	543	7
Himalayan Area	477	11
Kangra	492	12
Umballa	402	7
Hoshiarpur	515	7

I can suggest no explanation of this, but it is worth noticing that of the Natural Divisions the most married males under 15 are returned in the Indo-Gangetic Plain West, *i.e.*, by the South-East Districts: and the most married females by the Himalayan Area, *i.e.*, by the most backward tract. In the former area it appears that marriage is "infant" on both sides, whereas in the Himalayas the disparity of ages is greater.

Married and Widowed.	0—15.	
Natural Division.	Males.	Females.
Indo-Gangetic Plain West	164	417
Himalayan	158	600
Sub-Himalayan	99	332
North-West Dry Area	38	158

Taking the figures by religions it will be found that child marriage is essentially a Hindu, rather than a Sikh or Mohammadan practice. Indeed if the term Sikh were used in a consistent way we should probably find the Sikh figures much closer to the Mohammadan.

Number of girls married and widowed under 15 in 10,000 females.

Hindus	507
Sikhs	344
Mohammadans	229

Subsidiary Table XI, Chapter IV.

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Lastly child marriage also tends, apparently, to disappear. The number of married girls under 15 is now 340 in 10,000 females, as against 432 in 1881. This decrease is found in all the three main religions, but is most conspicuous among the Sikhs and Mohammadans. Further discussion of the data would appear futile. In the first place, as Mr. Maclagan pointed out, and as indicated in Chapter IV of this report, our age-data are untrustworthy, and the data for girls of a marriageable age or married are particularly so. But even if we assumed their substantial accuracy certain factors prevent our basing any general conclusions on them. We find, for instance, 3,751 unmarried girls under 15 in 10,000 Mohammadan females, while the Hindus have 3,213 and the Sikhs only 3,039. If we could be certain that female infanticide, in any degree, did not intervene to reduce the number of girls we could conclude that Hindus and Sikhs married their girls at an early age. But that assumption could hardly be made, and so in comparing the data we do not know if the basis of comparison is the same in all cases. If we could be certain that there was no unnatural interference with the numbers of the female population we should, from the data, conclude that the Hindu or Sikh had less difficulty in marrying a daughter than a Mohammadan, but all we know of the various social systems tells us that exactly the opposite is the case. Precisely the same difficulty meets us when we come to consider the figures for any given caste. If we find that caste A has a large number of girls unmarried, while caste B has very few, we cannot infer that caste A has a restricted circle of possible matrimonial alliances while B has no difficulty in disposing of its daughters. When in England we find that the females considerably out-number the males we can draw certain conclusions because the balance of the sexes is not artificially disturbed. In the Punjab at least we can, unhappily, draw no conclusions.

	Married girls under 15 in 10,000 females.	
	1901.	1881.
Hindus	498	579
Sikhs	340	432
Mohammadans	226	318

45. The universality of marriage.—The above remarks apply to our figures for marriage generally, and not merely to our figures for married persons under 10 or 15. Taking the figures as they stand we find that the proportion of married persons is lower in all religions than it was in 1891, early marriages doubtless accounting for the higher ratio of married persons among Hindus as compared with the Mohammadans. But as regards Sikhs it cannot be said that this explanation holds good, for in their case the high ratio is clearly due to the low proportion of unmarried girls. In other words marriage is more general among the females who survive in the case of the Sikhs, but it is unfortunately a reasonable suspicion that fewer girls live to be married, than among Mohammadans.

Number married in 10,000 of the same sex.

	Males.		Females.	
	1901.	1881.	1901.	1881.
All religions	4,066	4,163	4,875	4,989
Hindus	4,231	4,303	5,092	5,192
Sikhs	4,138	4,230	5,378	5,386
Mohammadans ...	3,938	4,048	4,649	4,777

We may consider this from another point of view. Taking the figures for unmarried persons over 15 we find the Sikhs have a higher ratio of bachelors than the Hindus, and they have also a larger proportion of spinsters, and it would appear as if, among the tribes which make up the Sikh community, there were obstacles to marriage, which did not

	Bachelors over 15.	Spinsters over 15.
All religions	1,582	273
Hindus	1,552	134
Sikhs	1,736	191
Mohammadans	1,556	384

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	Unmarried girls.	
	0—10.	10—15.
All religions	2,705	784
Hindus	2,542	671
Sikhs	2,307	732
Mohammadans	2,879	872

exist among Hindus. Considering the low proportion of girls under 15 we should have expected to find very few spinsters over 15, as brides ought to be a premium. Instead of this we find them at a discount, as compared with the Hindus. (Comparison of these figures with the Mohammadan ratio would be useless, as the latter figures are affected by certain considerations.) The conclusion is that the difficulties in effecting marriages among Sikhs are much more serious than they are among the mass of the Hindus. The Sikhs, however, comprise comparatively few of the lower castes, and thus if we could compare the data for the higher Hindu castes with those of the Sikhs we should find, probably, that the data were much the same in both religions, the obstacles being due to social rules in each case.

The Classification of Caste.

The attempt to classify castes in the order of their social precedence was, as will be seen from the foregoing pages, doomed to failure from the outset. We know far too little of the complex organization of the Punjab castes to be able, at present, to classify them in any systematic or instructive way. The complications within the castes have their natural counterpart in the chaotic and uncertain relations between the different castes.

46. The social relations between castes.—Looking to the complicated social gradations which exist within each caste it will be readily understood that between the castes the social relations are divergent and fluctuating to a degree.

No doubt Hindu society may be divided, just as Mohammadan society is divided, into two main grades, the clean and the unclean, but beyond that no social classification of the castes appears to be possible. To take an instance:—The position of the Hindu Nai is at first sight a test. The Nai is often said to be the lowest caste from which Hindus of good status may take water, but he is as often said to be the caste at which they draw the line. Puzzling as this contradiction is, I think the clue lies in the following note by Mr. T. P. Ellis who, writing from Attock, says:—

"The custom of Attock and of the north of the Rawalpindi District is that all Hindus, even Brahmans and Khatris, can take water and food, *kachchhi* and *pakki*, from every one professing Hinduism, no matter what his caste, provided he does not defile himself by performing services to a dead body and receiving the clothes of a dead person. That custom is the real test, locally, of defilement, *e.g.*, a Brahman can take food from a Nai even, and frequently employs one as a cook, *provided* he does not accept the clothes and other belongings of a dead person. (The rule in Pindigheb is different.)"

That is to say the caste does not defile, but the status or occupation within the caste. To this it may be objected that as Attock is the *ultima Thule* of Hinduism observances in that part would be lax. Possibly this is so, but in that case I am unable to explain the following variations in usage. In Gurgaon and Rohtak the rule is that all Hindus can take water or *pakki* food from Hindu Nais: in Ambala, Jhelum, and in Jhang, they will take water and food, both *pakki* and *kachchhi* from them: but in the latter District Khatris, Aroras and Bhatias, and in Kangra all Hindus of good status, refuse to take either food or water from a Nai.

A very interesting question, and one of some practical importance as bearing on the recruitment of the Ambulance Bearer Corps, is whether a Hindu of good caste may take water from a Mohammadan *bhishti*. In Rohtak agriculturists,

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even Rajputs, will do so: but in Gurgaon they will only do so from his *mashak*, not from an earthen vessel: yet, in Kangra, Hoshiarpur, Rawalpindi and Ambala, it is said, *no* Hindu will take water from a Mohammadan, nor will he, as a rule, do so in Jhang: the Jat Sikhs of Ferozepur have however no such prejudice and will take it from a Mohammadan's *mashak*, while in the Jhelum Thal even Brahmans will take water brought (in their own vessels), on donkeys by Mohammadans, because necessity compels them to do so. Probably the explanation of these contradictory accounts is that the Hindu Jhinwars, Dhinwars, or Machhis are too few in some parts to admit of caste prejudices, if they exist, being indulged. It would however be going too far to say that there are no such prejudices, for Brahmans object to water taken from a *mashak*, or drawn by a Mohammadan (Gurgaon): while certain Rajputs of high standing, who wear the *janeo*, will only take *kachchhi* food from Brahmans or Rajputs of their own status (Rohtak): Brahmans of a high class again object to food cooked by a Brahman of lower status (Mianwali): and the Acharj, the Sawani and the Bhat are too unclean, or too unlucky, for any caste to take food from their hands.

47. The Janeo.—In other Provinces of India the Hindu castes appear to be organized on a remarkable system, which is almost ideal in its symmetry. Society is divided into two great groups, (i) the twice-born castes which wear the sacred thread, and (ii) all other castes. At the head of the first group stands the Brahman.

In the Punjab this idyllic system is not to be found. The twice-born castes do not all wear the sacred thread, while on the other hand it is often worn by those whom orthodox Hinduism would regard as Sudras and not as twice-born. The Brahman may be sacerdotally superior, but socially he is often the lowest of the low; whatever his status every Brahman appears to wear the *janeo*, and it is assumed even by the Dakotra, Bojhru and Bhat Brahmans.

Among the higher castes the *janeo* is generally worn, but the practice, especially in the towns, is said to be dying out. This is also the case with Rajputs and Kaiaths. On the other hand the Tank Sunars generally wear it, and so occasionally do members of the Mair sub-caste. The Lobanas wear it and are very particular about it, retaining it till death. The Nais who minister to castes which wear the *janeo* also wear it, and though strictly speaking only authorized to wear a *janeo* with one *agra* or fold, commonly wear one with the usual two *agras*. The usages indeed connected with the *janeo* are exceedingly diverse; but in some form or other they are found in almost all the castes which stands within the pale of Hinduism.

48. Local variations in status.—The status of a caste varies greatly with its locality. This will be apparent from the notes on the two castes, the Lobanas and Mahtams, which follow.

District.	Persons.
Lahore	10,989
Gujrat	7,071
Sialkot	7,676
Gurdaspur	6,063
Hoshiarpur	3,466
Kapurthala	2,113
Ferozepur	2,071
Gujranwala...	1,971

The Lobanas.—In the Punjab this caste is found in the Districts noted in the margin and in several of the south-western Districts. The caste has however a different status in various parts of the Punjab, and is by no means homogeneous. We may distinguish three groups:—

i. Musla Lobanas, mostly found north of the Sutlej.

ii. The Lobanas of Ludhiana.

iii. The Lobanas of Bahawalpur.

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i. The Musla Lobanas are so-called by group ii. Most accounts represent these Lobanas as having 11 sections or *gots* but the names of these are variously stated*. In Gujrat the names specified are as follows:—

Sections in Gujrat.

i. Ajrawat, (or Ghotra in Kangra).

ii. Datla (? laugher), also called Makhan-Shahi.

iii. Pilia, (painted with saffron).

iv. Parwal, Padwal, Badwalia, Porwal, (? from *padwa*,—the *janeo* ceremony).

v. Khasarya.
vi. Gojlia.
vii. Guajr.
viii. Tatra or Tadra.
ix. Mathaun.
x. Wamowal.
xi. Narowal.

The first five of these sections appear in nearly every account of the caste. The remaining six are probably *als* or sub-septs, locally exogamous, resembling those found in Central India, or possibly they are merely family or nicknames. Of the eleven sections specified the first six are also found in Central India, apparently as endogamous groups split up into numerous exogamous divisions. So far no traces of this system have been found in the Punjab.

In the sub-montane tracts of Sialkot and Gujrat the Ajrawat look down upon the Khasaryas, and the story goes that once the latter said that even the bullocks of the Ajrawat would get married, they had so many daughters. The Ajrawat also look on the Gujar section as inferior.

ii. This group is confined to the Bet tract of Ludhiana, where it holds seven small villages, and shares in three others. It disavows all connection with the Musla Lobanas and has the following *gots*:—

Dagnawat.
Udiana.
Sukiana.
Majrawat.
Bartia.
Balthia.
Barnawat.

This group is distinguished by having a fixed bride-price, Rs 120 being paid if the bride-groom is a child, Rs. 140, if he is an adult, to the girl's father. They practise *karewa*. A curious custom on the Holi is accounted for in a variant of the Prahlad legend. All are Sikhs.

iii. In Bahawalpur the caste is thus grouped:—

Hypergamous group { i. Ramana. ii. Udana. } do not intermarrry.

iii. Gharnawat. iv. Chihot. } intermarry.

In Bahawalpur the Lobanas claim to be Rathor, and many having been returned under that designation: their numbers (1,262) in that State have been under-stated. They have a strong *panchayat* system, and are mainly Sikhs. The legend about their origin is that a Rahtor had a son born with long moustaches and so he was called *lobana* or "cricket."

* Sections: in Kangra, i, iii and vii as above, and Daina, Kalwana, Ghara, Dholthal, Dahgra, Belia, Khera, Mochia, Bhunia, Padorgaya.

Section:—in Hoshiarpur, i, ii, iii, iv, v and vii as above, and Kakanya, Lulia, Ghara, Kaluwana, Bhagtaun.

Sections:—in Ludhiana, Pilia, Laldia, Jatre. Khanna-Kupra, Garha, Datla or Gujre, Parwal-Nagri. Of these the Garhas rank highest.

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The Lobanas appear to have been settled in the south-west Punjab by Diwan Sawan Mal, and those who own land hold deeds of grant from him. Their principal occupation is however rope-making. Hindus do not associate with them for fear of the Mohammadans, who object to their eating wild-pig! (Multani Glossary, page 212). In Sialkot and Gujrat the tribe stands much higher, and appears to be intermarrying with other agricultural tribes. This however does not necessarily imply a great rise in the social scale, for in Ferozepur the Baurias are intermarrying with Jats. Widow re-marriage is tolerated, but, in Gujrat, the children of such marriages have a lower status.

The Lobana traditions would derive them from Rathor and Chaunan Rajputs, or from Gaur Brahmans, as in Central India.

49. The Mahtons and Mahtams.—There can, I think, be little doubt as to the identity of these two names. The status of the tribe varies however in a marked degree. In the Hoshiarpur and Jullundur Districts the tribe holds a group of 22 villages, one *got* alone, the Tiach, holding a *barah* or circle of twelve hamlets. The Mahtons in Jullundur, according to Mr. D. G. Barkeley, have 30 *gots*, including Manhas, Khattis, (a new *got* formed from it), Chauhan, Kharaudh, Majariya, Khuthan and Puri. In this tract the Mahton is of fairly good status, probably somewhat lower than the lowest Jat tribes, but not very far below them. In the Amritsar District, on the other hand, Mr. J. A. Grant described them as a degraded class, living on all kinds of garbage—if they can get no better food,—and principally engaged in thieving and cultivation. In Lahore they stand no higher, though they are fair cultivators. In Ferozepur Mr. E. B. Francis ranked them with, or even below, the Baurias, the Mahtam using a noose of *munj* rope (*van*) instead of a leather one (*bawar*). In Montgomery they appear to hold a slightly better position, but in Multan they are not highly esteemed.

Hoshiarpur Gazetteer	...	...	...	...	Page	60
Amritsar „	...	...	...	...	„	59
Lahore „	...	...	...	...	„	108
Ferozepur „	...	...	...	...	„	67
Montgomery „	...	...	...	...	„	87

The litigious, quarrelsome character of the Mahtam is remarked by most observers, as is his dark complexion, short stature, and peculiar ugliness. On the other hand they are stoutly made (Montgomery), and of strongly marked individuality, (Hoshiarpur). As a rule, they claim a Rajput origin, but in Multan they say they came from Sindh. This is in accord with the earliest information on the subject which represents them as migrating from the east.

50. The tabulation of Caste.—This subject has been exhaustively discussed in former Census Reports, and as the present figures were tabulated on the lines laid down therein it does not appear necessary to recapitulate the details here. Appended to Subsidiary Table II of this Chapter is a series of footnotes which give the more important data.

The chief uncertainty attaches to the statistics of caste on the Frontier. As an illustration of the conditions there prevailing I may quote the case of the Ali Khel section of the Orakzais. All Ali Khels are weavers, and refuse to give daughters to persons who are not weavers, or who do not know some other useful trade. But weaving is not looked down upon, in fact it is regarded as an honourable profession.

This fact throws some light on the conditions in Peshawar described by Captain O'Brien in the Peshawar District Census Report. In that District many non-agricultural classes such a Mochis, Lohars, etc., endeavoured to get themselves returned as Pathan or Awan. Doubtless in many cases they succeeded in so doing, but there was some justification for the entries, for it is remarked that many Pathans related to owners in the village have come down to blacksmith's work, and so there were many entries like Pathan-Lohar, Pathan-Tarkhan, etc. Clearly these entries were correct, for the occupations mentioned involved no loss of caste, there being on the Frontier no 'caste' to lose. And as a Pathan

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does not lose status by becoming a weaver or even a cotton-cleaner, we may plausibly conjecture that he does not cease to be a Pathan because he turns carpenter.

Nevertheless it is clear that the figures for Pathans must be read in the light of these facts. For example the Pathan Tanazai is really a Mirasi, the Kanazai a Naddaf or cotton-carder, and the Pathan Shahi Khel are in reality a menial clan which lives by winnowing grain, etc., but which refuses to touch filth or intermarry with Chuhras, and so was, correctly enough, not tabulated as Chuhra, but separately. Precisely the same conditions obtain in the case of the Awans, of whom many have taken to menial occupations, but who do not regard themselves as included in the menial castes.

On the other hand the figures for Pathans appear to include many who should not have been so classed. For example, Pathan Tanaoli was taken to mean a Pathan of Tanawal, but the entry seems to simply mean Tanaoli, and Captain O'Brien points out that Jats, Awans and even Kashmiris in a Pathan tract soon become Pathan Jats, Awans, etc. But all Pathan tribes include numerous affiliated septs of Sayads, aboriginal Tirahis and others, and if all but true Pathans were to be eliminated in tabulation I am afraid that the number of Pathans would be diminished almost to vanishing point. It would indeed be impossible to draw any line between clans which had become fully affiliated and those which are still undergoing that process.

The conditions in Peshawar are paralleled by those in the South-West of the Punjab, for in Bahawalpur many of the Bhattis, Sipals, Rans and Khokhars once of Rajput status, are now dyers, many Bhattis, Somras, Chauhans, etc., are iron-smiths or carpenters, and some Khajjis are also *khatiks* or tanners, while weaving and shoe-making are pursued by various tribes, including even Sayads and Kalhoras.

51. The Variations in Caste.—The variations in the numbers of certain castes are sometimes very difficult to explain, especially in the case of those which return small numbers, for a change in the designation of a small caste or tribe in a single village may largely affect the percentages of variation. We may explain the continued decrease in number of the Aquaris by the decay of the salt industry in Rohtak and Gurgaon, but it does not appear why the Ahirs should have increased 14 per cent. in 1881—91 and only 4 per cent. in 1891—1901. If our figures are to be trusted the Arains have increased 26 per cent. since 1881, 12 or 13 per cent. in each decade, but clearly their numbers have been swollen either by differences in the entries made, or by conversions of Sainis and Malis to Islam.

Subsidiary Table I.

As a rule the larger the caste the more does its increase approach the normal rate of increase in the total population, but there are exceptions. Thus the Ods and Beldars have increased 58·5 per cent. since 1881, while the Dumnas have decreased nearly 12 per cent. since that year. The only explanation possible is that the occupational caste and the actual occupation are by no means one and the same thing, and that at each census caste and occupation are confused, but in varying degrees. Again among the higher castes fashion causes constant changes in designation, so that the Sansi Jat of 1891 becomes a Bhatti of 1901, and so on. More practical objects are also kept in view as the following extract from the Peshawar Census Report shows :—

"The jest of the country side is against the Kaka Khel, descendants of a Pathan Khattak saint named Kaka Sahib, who have taken the trouble to work out a false genealogical tree proving themselves to be Syads, and who are now trying to repudiate this and call themselves Pathans again for Land Alienation purposes. They are entered under Mians, Syads and Pathans, and should be Pathan Khattaks."

APPENDIX.

The Khatri caste-terminology.

The vagueness of the terms in use for "exogamous section," "endogamous" or "hypergamous group" is a serious obstacle to a clear understand-

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ing of the organization of the Punjab castes. Indeed there appears to be no vernacular word which invariably and consistently denotes "exogamous section," and generally speaking there is no word for "endogamous group," much less for "hypergamous group," though sometimes we find a word loosely used to denote the latter. Thus in Peshawar the groups are called *kuls* or families, and the Brahman *kuls* are given as Panjzati, Athzati, Bahri, Bunjahi and Muhial. The Khatri *kuls* are Bahri, Bunjahi and Khokharan, while the Mahajans are said to have two *kuls*, Bhatiya (? Bhatia) and Bhagant, but a third, the Aroras is added. In this last case *kul* appears to mean "caste."

Peshawar Customary Law, page vii.

There can, I think, be hardly any doubt that the terms Bari* and Bunjahi mean simply 12 and 52. Bari or the 12, and Bunjahi or the 52, sections at once call to mind the tribal collocations of villages known as *Barah* and *Bawan*. Tribes too with 12 sections are not uncommon, while the 108 sections of the Chhota Sarin remind us of the 108 offerings used in propitiatory rites. These numbers then are probably only imaginary, but if those groups ever comprised 12, 52 and 108 sections, the caste must have been organised on a non-genealogical basis.

But within the Bari group and within the Khokharain sub-group of the Bunjahi are groups which also bear designations denoting numbers with the affix *-ghar* or *-zati*.

These are:—Dhai-ghar

Char-ghar.	Char-zati.
Panj-ghar.	Panj-zati.
Chhe-ghar.	Chhe-zati.
Bara-ghar.	Bara-zati.

These terms require some comment. In the first place *-ghar* and *-zati* seem to be used indiscriminately, though Dhai-ghar is alone in use, not Dhai-zat. The term *dhai* ($2\frac{1}{2}$) *ghar* (house) is usually explained thus:—

The first four sections, Kapur, Khanna, Malhotra and Kakkar, only marry *inter se* and as the whole of the father's section must be avoided and the mother's kin to the extent of half *her* section, there remain only $2\frac{1}{2}$ sections from which a bride can be taken.

Another explanation is that the Seth, Malhotra and Khanna take wives from the Kapur, but do not give them daughters in return (Patiala), and that the Kapur are thus inferior to the three sections, which are called *dhai*, because Khanna means 'half.' This is hardly tenable because Kapur often heads the list.†

The real explanation seems to be that the number 3 is so unlucky that it cannot be used. The Jats have also $2\frac{1}{2}$ chief or original sections, so too have the Gujars, and $2\frac{1}{2}$ is unlucky in witchcraft and in charms. When 3 holes are bored in the ears and nose of a child, they are spoken of as $2\frac{1}{2}$, "*dhai*," not as three. However this may be, it seems clear from the following extracts that the terms denote the *number of sections into which the group may give a daughter* in marriage. Thus Captain O'Brien, writing of the Peshawar Khatris, says:—

"The Bari are subdivided into—

(*a*) Dhaighar, namely:—

(1) Kapur	... ...	i
(2) Khanna	... ...	ii
(3) Malhotra, also called Mehra		iii
(4) Kakkar	... ...	iv

* Most of my correspondents, however, spell the word '*Bahri*,' and in the case of the Bahri Brahmans one of them says they are so called as living *outside* the towns.

† A third explanation is that the Dhai-ghar are so called because they halted $2\frac{1}{2}$ *cos* from Delhi.

A fourth makes them 5 half-sections, but does not specify the names of the half-sections. Still it is curious that the Dhai-ghar have 5 Brahmin sections who minister to them.

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(*b*) Chaharghar, namely :—

(1) Kapur	...	...	
(2) Dhon	...	...	v
(3) Malhotra or Mehra		...	
(4) Wohra	...	...	vi

(*c*) Chheghar, namely :—

(1) Talwar	...	...	vii
(2) Chopra and a few families of Kakars,			viii

(*d*) Baraghar, namely :—

(1) Malhotra	...	...	
(2) Kapur	...	...	
(3) Wohra	...	...	
(4) Saighal	...	...	ix
(5) Tannan	...	...	x
(6) Mahndra	...	...	xi

The Dhaighars receive girls from all the other Bari clans, but give their girls only among Dhaighar with the further limitation that the Dhaighar man may not marry into his mother's *got*.

Chaharghar men take from Chheghar, and Baraghar, but give only to the other Chaharghar sections, and to Dhaighars.

Baraghars take girls from the other Baraghar sections, and give to all the above.

It is only possible to find out if a Kapur is a Dhaighar or Chaharghar or a Baraghar by putting that question to him, there being no separate name for a Dhaighar or Charghar or Baraghar Kapur.

Another version of the Peshawar Khatris gives Seth instead of Kakkar as a Dhaighar caste, and this is as in Ibbetson paragraph 540, and it will be noticed that there are only 11 sub-castes all told in my previous list. This version masses Kapur, Mehra, Kakkar, Dhon, Tannar, Talwar, Mahndra, Wohra, Chopra, all as Chahar—making no mention of the subdivision into Chheghar and Baraghar."

And again L. Paira Ram, E. A. C., writes of the Gujrat Khatris :—

"The first four sections (of the Bari), 1 Kapur, 2 Khanna, 3 Malhotra, 4 Kakkar, are either Dhaighar, Charghar or Baraghar.

That is to say *some* Kapurs, etc., are superior and of pure blood, and are called Dhaighar because they have two and-a-half houses to intermarry with. No one can marry in the section of his father, and of the remaining three the mother's parents and their relatives must be avoided; so that a girl and a boy have only two and-a-half sections to marry in. *Some* of the Kapurs, etc., having found difficulty in getting matches amongst the Dhaighar took wives from the eight lower, but continued to give daughters within their own four sections. These are called Charghars. *Others* not only took girls from the eight lower, but also gave them their own daughters, and these became Baraghars."*

There are obvious difficulties in both explanations. In the latter it is a little difficult to see what the difference is between the Dhaighar and the Chargarh, for the latter, who continued to give daughters within their own four sections, would have to avoid their own *got* or section, and the mother's near relations, leaving only 'two and a half' sections, so that they too would be Dhaighar.

Captain O'Brien's account is more intelligible. No doubt the Chaharghar Kapur has at first sight 5 sections, Khanna, Malhotra, Kakkar, Dhaun and Wohra into which he may give a daughter, his own *got* being avoided. If however we assume that the mother's *got* also is avoided there remain but four, and the term Charghar becomes quite intelligible. Similarly the Chheghar have 6 sections, *viz.*:—Kapur, Khanna, Malhotra, Kakkar, Dhaun and Wohra, of superior status, into which they can give daughters. Whether this explanation be

* Because they gave to the 8 lower, as well as to the 4 higher, *i.e.*, to 12 in all.

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correct or not it is clear (i) that the terms Dhaighar, Charghar, etc., do not mean that those groups consist of (2½ or) 3, 4, etc., sections, and (ii) that they do not mean that a man of each group can only *take* a wife from that number of sections, for the Bari group may take wives from the Bunjahis who have numerous sections. It appears then that each of the families of the Bari group bears, without regard to their sections, a title which denotes that it may only give daughters to 3, 4, 5, 6 or all 12 sections. That these titles have now become mere conventional designations, denoting status within the group, may be plausibly conjectured, and this would account for the fact that it is most usual to say that the Dhaighar group comprises the Khanna,* Kapur, Malhotra and Seth-Kakkar sections. It would also explain the facts as reported from Delhi,† where the Khokharan are said to be thus divided :—

1. Chadda.	Dhaighar.	6. Kohli.	Charghar.
2. Sohni.		7. Sethi.	
3. Anand.		8. Dehri.	
4. Bhasin.		9. Sabbarwal.	
5. Suri.			

And it is stated that :—"The superior clans among them, *viz.*, the Dhaighars, can marry their sons in Charghars, but they must always give their daughters to Dhaighars." This certainly looks as if Dhaighar and Charghar had lost their original significance and acquired a purely conventional meaning.

I have said that the affixes-*ghar* and-*zati* seem to be used indiscriminately, but I am by no means certain that this is the case. Amongst the Khatris and Brahmans, *zat* is used as equivalent to "section", *got*, and *bans* is often used with a similar meaning, as in (apparently) Asth-bans. Originally, it may be, -*zati* or-*bans* denoted a group of so many section, *e.g. panj-zati* may have denoted "a group of 5 sections", while-*ghar*, as an affix, had a different meaning and denoted the status, *i.e.*, the size of the circle into which a daughter could be married.

The word *dhama* is used for the status-groups, (Dhaighar, etc.) of the Khatris in Rawalpindi, *thama* being used of the exogamous groups of the Khokharan Khatris. I do not know if the words are the same. Possibly Dharman or Dhaman simply means the *dhamas*, in Gujrat. The word *thama* may be the same as *thamba* or *thapa* which is in common use among the Rajputs of Karnal for an exogamous group. *Tham* is also found in Nipal,‡ where it appears to equal 'tribe.'

Notes on Gurkhas, Vansittart, page 51.

* Consistently with this I find the Bari Khatris of Pindigheb Tahsil are thus ranked :—

Section.	*Status.*
1. Kapur, Dhai-, Chhe-, or Baraghar.	
2 Malhotra, Dhai-, or Baraghar.	
3. Khanna, Bara-, or Dhaighar.	
4. Kakkar, Dhai-, Chhe-, or Baraghar.	
5. Dhaun, Charghar.	
6. Wohra, Char-, or Baraghar.	
7. Chopra	Chheghar.
8. Talwar	
9. Maindhru	
10. Sahgal	Baraghar.
11. Mahi	
12. Tannan	

These status-groups are called thamas, or *dhama*, and each *dhama* takes the daughters of the one just below it, but does not give its daughters in return. Thus Dhaighar take from Charghar, Charghar from Chheghar, Chheghar from Baraghar, and Baraghar from Bunjahi. Marriage is *pun* among the Dhaighar and Chahghar, but exchanges (*not* sales) are allowed among the Baraghar. Among the Bunjahis exchanges *and* sales are common.

† The Khokhran have precisely the same groups in Hazara, omitting Dehri.

‡ The Gurungs (Gurkhas in Nipal) have two groups, Charjat, with some 50—60 clans, and Solahjat with about as many. Vansittart does not explain these terms.

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SUBSIDIARY TABLE I.—*Variation in Caste, Tribe and Race since 1881.*

Caste, Tribe or Race.	Persons.			Percentage of Variation Increase (+) or Decrease (−).		Net Variation Increase (+) or Decrease (−).
	1901.	1891.	1881.	1891-1901.	1881-1891.	1881—1901.
1	2	3	3	5	6	7
Ágúrí	3,444	4,161	5,122	− 17·2	−18·8	− 32·7
Aherí	16,618	16,552	13,086	+ ·7	+26·5	+ 27·4
Ahír	205,739	197,649	173,640	+ 4·1	+13·8	+ 18·1
Arab	1,247	3,598	2,342	− 65·3	+53·6	− 46·8
Aráín	1,010,226	896,314	800,041	+ 12·7	+12·	+ 26·2
Arora	721,571	667,197	601,440	+ 8·1	+10·9	+ 20·0
Attár	513	241	196	+112·9	+23·	+161·7
Awán	662,118	608,051	532,895	+ 8·9	+14·1	+ 24·2
Baddún	1,896	1,441	1,736	+ 31·8	−17·	+ 9·4
Bághban	13,614	18,537	81,216	...	...	...
Máli	112,022	221,189	65,716	...	...	...
Maliár*	108,260	...	...	...	...	...
Total ...	234,796	219,726	146,932	+ 6·9	+49·5	+ 59·8
Bahrúpia	2,799	3,343	3,460	− 16·3	− 3·4	− 19·1
Báhti†	3,501	...	...	...	...	...
Chahng	6,666	...	...	...	...	...
Ghirath	170,062	173,673	160,252	...	...	...
Total ...	180,229	173,673	160,252	+ 3·8	+ 8·4	+ 12·5
Bangálí	1,616	1,815	1,044	− 11·1	+73·9	+ 54·8
Bania	451,966	442,495	437,944	+ 2·1	+ 1·	+ 3·2
Bañjára	11,574	11,077	11,217	+ 4·5	− 1·2	+ 3·2
Barar	3,097	1,669	2,675	+ 85·6	− 37·6	+ 15·8
Barwála	68,794	63,847	54,758	+ 7·7	+16·6	+ 25·6
Batera‡	58	302	...	...	...	...
Ráj	13,224	12,527	11,290	...	...	...
Total ...	13,282	12,829	11,290	+3·5	+13·6	+ 17·6
Batwál	22,303	23,488	18,784	−5·	+25·	+ 18·7
Bawaria	29,381	26,431	22,024	+11·2	+20·	+ 33·4
Bázigar	24,865	17,174	13,841	+44·8	+24·1	+ 79·6
Beldar§	2,732	...	3,449	...	...	...
Od	27,505	23,670	15,627	...	...	...
Total ...	30,237	23,670	19,076	+27·7	+24·1	+ 58·5
Bhábra	13,788	18,137	14,054	...	...	...
Jain‖	2,653	...	...	...	...	...
Total ...	16,041	18,137	14,054	−11·5	+29·1	+14·1
Bhánd	1,645	1,694	2,275	−2·9	−25·5	−27·7
Bhanjra¶	2,621	...	...	...	...	...
Dúmna	58,673	68,971	70,533	...	...	...
Sehnái	1,004	...	...	...	...	...
Total ...	62,298	68,971	70,533	−9·7	−2·2	−11·7
Bharáí	65,772	67,537	56,117	−2·6	+20·4	+17·2
Bharbhunja	8,551	8,105	7,194	+5·5	+12·7	+18·9
Bhát	38,331	38,098	30,022	+·6	+26·9	+27·7
Bhátia	25,913	23,649	22,271	+9·6	+3·4	+13·3
Bhatiara	18,520	18,707	11,976	−1·	+56·2	54·6
Bhátra	1,709	2,129	919	−19·7	+131·7	+ 86
Bhojki**	1,071	...	...	..	..	...
Pujárí	80	3,004	3,931	...	...	...
Total ...	1,151	3,004	3,931	−61·7	−23·6	−70·7
Biloch††	491,789	416,802	357,338	+18·	+16·6	+37·6
Bisáti	529	340	150	+ 51·6	+119·5	+232·7
Bishnoi	17,114	8,213	8,576	+108·4	−4·2	+ 99·6

*In 1891 Maliar was classed under Mali and in 1881 under Baghban. (*Vide* page 309 of Census Report 1891).

†In 1881 and 1891 Bahti and Chahng were included in Ghirath (*vide* page 301 of Census Report, 1891).

‡Batera included in Raj in 1881. See page 292 of Census Report of 1891.

§In 1891 Beldars were included in Ods (*vide* page 311 of 1891 Report).

‖Jain is now returned as a separate caste.

¶In 1881 and 1891, Bhanjras and Sehnais were included in Dumnas. (See page 299 of Census Report of 1891).

**In 1891 Bhojki were included in Pujari, (*vide* page 314 of Census Report of 1891.)

††Includes Untwal (2,100) in 1881.

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SUBSIDIARY TABLE I.—*Variation in Caste, Tribe and Race since 1881*—contd.

Caste, Tribe or Race.	Persons.			Percentage of Variation Increase (+) or Decrease (−).		Net Variation Increase (+) or Decrease (−).
	1901.	1891.	1881.	1891-1901.	1881-1891.	1881—1901.
1	2	3	4	5	6	7
Bodla	3,181	1,665	970	+ 91·2	+ 71·6	+ 228·2
Bohra	4,226	3,433	3,665	+ 23·1	− 6·3	+ 15·3
Bot	425	3,693	...	...	...	...
Chhahzang *	71	...	2,624	...	...	...
Hesir	372	...	...	...	...	...
Lonpa	7	...	...	...	...	...
Long Champa	3	...	...	...	...	...
Buddhist (caste unspecified)	2,489	...	...	...	...	...
Total ...	3,367	3,693	2,624	− 8·8	+ 40·7	+ 28·3
Brahman	1,124,610	1,111,838	1,084,193	...	...	...
Brahman Múhiál † ...	13,413	10,871	...	...	...	...
Total ...	1,138,023	1,122,709	1,084,197	+ 1·4	+ 3·6	+ 5·
Chamár‡	1,213,019	1,188,018	1,077,727	+ 2·1	+ 10·2	+ 12·6
Chanál§	11,744	...	...	...	...	...
Dágí and Koli	154,739	169,767	176,164	...	...	...
Háli	18,570	...	...	...	...	...
Sepí	1,830	...	...	...	...	...
Total ...	186,883	169,767	176,164	+ 10·1	−3·6	+ 6·1
Chungar	39,460	36,391	28,886	+ 8·4	+ 26	+ 36·6
Chhímba	151,982	144,835	103,491	+ 4·9	+ 39·9	+ 46·9
Chinígar	140	...	100	...	...	+ 40
Chirímár	466	296	121	+ 57·4	+ 144·6	+ 285·1
Chúhra‖	1,196,469	1,224,966	1,078,739	...	...	...
Kutána	54,121	...	...	...	...	...
Mazhabí	10,808	...	...	...	...	...
Musalli	65,927	...	...	...	...	...
Total ...	1,327,325	1,224,966	1,078,739	+ 8·4	+ 13·6	+ 23·
Dabgar	1,522	794	1,039	+ 66·5	− 23·6	+ 27·2
Daoli	1,377	2,289	2,903	− 39·8	− 21·1	− 52·6
Drain¶	2,785	...	...	...	...	...
Mallah	79,998	93,858	67,935	...	...	...
TOTAL ...	81,883	93,858	67,935	− 12·8	+ 38·2	+ 20·5
Dárúgar	915	824	303	+ 11·	+ 171·9	+ 202
Darzi	42,572	39,530	32,463	+ 7·7	+ 21·8	+ 31·1
Daúdpotra	20,385	19,269	18,163	+ 5·8	+ 6·1	+ 12·2
Dhának	77,365	73,562	66,059	+ 5·2	+ 11·4	+ 17·1
Dhaugrí	2,935	2,199	1,716	+ 33·5	+ 28·1	+ 71·
Dhobi**	163,632	158,876	167,806	+ 3·	− 5·3	− 2·5
Dhúndt††	48,844	48,415	49,629	+ ·9	− 2·4	− 1·6
Dhúsar	1,250	635	930	+ 96·9	− 31·7	+ 34·4
Dogar	75,093	69,712	63,437	+ 7·7	+ 9·9	+ 18·4
Dogra	1,110	2,320	397	− 52·1	+ 484·4	+ 179·6
Dosádí	492	2,524	667	− 80·5	+ 278·4	− 26·2
Faqir Bairágí	41,882	47,561	47,298	− 11·9	+ ·6	− 11·5
,, Benawa ...	11,260	4,440	5,042	+153·6	− 11·9	+123·3
,, Chishtí ...	12,946	8,001	4,715	+ 50·5	+ 82·4	+174·6
,, Darvesh ...	16,401	5,611	2,693	+ 20·8	+219·8	+286·2
,, Gosáin ...	14,402	13,344	9,779	+ 7·9	+ 36·5	+ 47·3
,, Husainí ...	722	349	1,328	+106·9	− 73·7	− 45·6
,, Jálálí ...	6,813	2,084	2,234	+226·9	− 6·7	+205·
,, Madárí ...	63,272	40,775	29,129	+ 55·2	+ 40	+117·2
,, Nirmala ...	3,268	2,782	1,718	+ 17·5	+ 61·9	+ 90·2
,, Qádirí ...	6,659	3,031	892	+ 99·9	+239·8	+579·3
,, Sádh ...	9,495	12,518	1,635	− 24·8	+665·3	+475·2
,, Saniásí ...	8,788	9,799	10,929	− 10·3	− 10·3	− 19·6
,, Suthra Shahí ...	795	1,328	1,209	− 40·1	+ 9·8	− 34·2
,, Udásí ...	16,738	15,194	16,398	+ 10·2	− 7·3	+ 2·1
Total FAQIRS ...	389,250	315,305	250,922	+ 23·5	+ 25·7	+ 55·1
Gadaria	22,900	23,354	20,500	− 1·9	+ 13·9	+ 11·7
Gaddi	25,706	22,861	17,422	+ 12·4	+ 31·2	+ 47·5

* These are all Buddhists. All these were classed under Bot in 1891 and probably under Chhahzang in 1881. See page 295 of Census Report of 1891.

† Brahman Muhials were not separately given in 1881.

‡ Included Chamrang (5,028) in 1881.

§ In 1881 and 1891 Chanal, Hali and Sepi were included in Koli and Dagi, see page 339 of Census Report of 1881 and 297 of 1891.

‖ Kutana, Mazhabi, Musalli were classed under Chuhra in 1881 and 1891. See pages 318 of Census Report of 1881 and 297 of Census Report of 1891.

¶ In 1881 and 1891 Darain were included in Mallah. See page 310 of Census Report of 1891.

** Includes Charhoas (34,591) 1891.

†† Includes Rajput Dhund (29,314) in 1881 as in 1891 and 1901.

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SUBSIDIARY TABLE I.—*Variation in Caste, Tribe and Race since 1881*—contd.

Caste, Tribe or Race.	Persons.			Percentage of Variation Increase (+) or Decrease (−).		Net Variation Increase (+) or Decrease (−).
	1901.	1891.	1881.	1891-1901.	1881-1891.	1881—1901.
1	2	3	4	5	6	7
Gagra	2,924	1,862	3,110	+ 57	— 40·1	— 6
Gakkhar	31,858	28,771	25,789	+ 10·7	+ 11·6	+ 23·5
Gandhila	746	939	1,449	— 20·6	— 35·2	— 48·5
Garri	1,310	1,619	685	— 19·3	+136·4	+ 90·7
Ghai	3,755	1,863	1,726	+101·6	+ 7·9	+117·6
Ghosi	4,138	3,278	3,543	+ 26·2	— 7·5	+ 16·8
Ghulam	2,675	846	3,446	+216·2	— 75·4	— 22·4
Gujar	739,622	711,800	627,304	+ 3·9	+ 13·5	+ 17·9
Gurkha	9,763	5,525	1,912	+ 76·7	+189	+410·6
Hadi	441	414	305	+ 6·5	+ 35·7	+ 44·6
Harni	3,575	4,177	1,338	— 14·4	+212·2	+167·2
Hazara	67	226	359	— 70·4	— 37·	— 81·3
Hesi	1,154	6,308	1,110	— 81·7	+468·3	+ 4·
Hijra	157	631	141	— 75·1	+347·5	+ 11·3
Jaiswara	12,248	6,809	3,491	+ 79·9	+ 95·	+250·8
Jat	5,022,739	4,625,523	4,432,750	+ 8·6	+ 4·3	+ 13·3
Jhabel	13,282	7,786	8,063	+ 70·6	— 3·4	+ 64·7
Jhinwar	464,335	473,094	433,884	— 1·9	+ 9·0	+ 7·
Jhoja	202	...	164	...	...	+ 23·2
Jogi and Rawal	75,771	91,937	90,586	— 17·6	+ 1·5	— 16·4
Julaha	695,216	670,345	624,312	+ 3·7	+ 7·4	+ 11·4
Kachhi	2,777	2,454	2,258	+ 13·2	+ 8·7	+ 23·0
Kafir	5	3	...	+ 66·7	...	...
Kahut	10,842	2,026	9,502	+435·1	— 78·7	+ 14·1
Kaiath	13,272	13,598	13,426	— 2·4	+ 1·3	— 1·1
Kakkezai*	10,703	...	...	...	...	...
Kalal	34,366	48,913	40,150	...	...	...
Total ...	45,159	48,913	40,150	— 7·7	+ 21·8	+ 12·5
Kamachi†	137	...	328	...	...	...
Mirasi	258,378	245,214	204,941	...	...	...
Rababi	218	...	...	...	...	...
Total ...	258,733	245,214	205,269	+ 5·5	+ 19·5	+ 26·0
Kamangar‡	798	...	3,158	...	...	...
Tarkhan	720,799	664,260	596,941	...	...	...
Total ...	721,597	664,260	600,099	+ 8·6	+ 10·7	+ 20·2
Kamboh	174,098	151,160	129,589	+ 15·2	+ 16·6	+ 34·3
Kanchan	9,506	11,505	10,910	— 17·4	+ 5·5	— 12·9
Kanera	7,491	5,563	1,017	+ 34·7	+447·0	+636·6
Kanet	389,861	369,754	345,775	+ 5·4	+ 6·9	+ 12·7
Kangar	921	1,271	653	— 27·5	+ 94·6	+ 41·1
Kanjar	2,452	3,138	2,872	— 21·9	+ 9·3	— 14·6
Kapri	489	520	278	— 6·0	+ 87·0	+ 75·9
Karral	4,828	18,122	10,413	— 73·4	+ 74·0	— 53·6
Kashmiri	218,306	225,307	179,020	— 3·1	+ 25·9	+ 22·0
Kehal	1,615	1,468	1,251	+ 10·0	+ 17·3	+ 29·1
Khakha	3,171	1,199	654	+164·5	+ 83·3	+384·9
Khánzáda	3,982	3,471	3,757	+ 14·7	— 7·6	+ 6·
Kharásia	773	780	495	— ·9	+ 57·6	+ 56·2
Kharral	60,242	52,029	18,845	+ 15·8	+176·1	+219·7
Khatik	23,769	17,446	14,181	+ 36·2	+ 23·	+ 67·6
Khattar	8,633	9,773	1,245	— 11·7	+685·	+593·4
Khatri	4,70,076	4,47,933	4,19,139	+ 4·9	+ 6·9	+ 12·2
Khoja	1,02,519	95,887	65,282	+ 7·3	+ 45·5	+ 56·2
Khokhar	1,11,374	1,39,964	36,137	— 20·4	+287·3	+208·2
Khumra	1,119	1,020	1,004	+ 9·7	+ 1·6	+ 11·5
Kori	26,184	12,010	10,739	+118·	+ 11·8	+143·8
Kumhar	5,89,222	5,40,759	4,86,025	+ 9·	+ 11·3	+ 21·2
Kunjra	6,895	6,481	5,001	+ 6·4	+ 29·6	+ 37·9
Kurmi	937	1,897	4,017	— 50·6	— 52·8	+ 76·7
Labana	56,323	56,154	48,489	+ ·3	+ 15·8	+ 16·2
Lilári§	20,606	27,597	27,699	...	...	...
Rangrez§	24,132	16,265	5,060	...	...	...
Total ...	44,738	43,862	32,759	+ 2	+ 33·9	+36·6

* Kakkezai were included in Kalal in 1891. See page 306 of Census Report, 1891.

† In 1881 and 1891 Rababi was included in Mirasi, and also Kamachi in 1891. See page 310 of Census Report of 1891.

‡ Kamangars were included in Tarkhans in 1891. See page 318 of Census Report of 1891.

§ These are kindred castes. Lilari appears to partly include Rangrez in 1881, see section 643 of Census Report of 1881.

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SUBSIDIARY TABLE I.—*Variation in Caste, Tribe and Race since 1881*—concld.

Caste, Tribe or Race,	Persons.			Percentage of variation Increase (+) or Decrease (—).		Net Variation. Increase (+) or Decrease (—).
	1901.	1891.	1881.	1891-1901.	1881-1891.	1881—1901.
1	2	3	4	5	6	7
Lodha ..	7,951	7,302	8,627	+ 8·9	—15·4	—7·8
Lohár ...	377,832	3,52,780	3,11,782	...	...	...
Saiqalgir* ...	938	...	1,483	...	...	...
Total ...	378,770	3,52,780	3,13,265	+ 7·4	+ 12·6	20·8
Máchhí	240,900	201,307	168,007	+ 19·7	+ 19·8	+ 43·4
Madrási	61	68	...	— 10·3	...	...
Mahájan Paháŕí	32,153	20,760	5,033	+ 55·3	+311·3	+ 538·8
Mahtam	82,825	56,984	52,306	+ 45·3	+ 8·9	+ 58·3
Maniár†	12,160	12,787	10,022	— 5·1	+ 27·6	+ 21·3
Maratha	604	262	242	+ 130·5	+ 8·3	+ 149·6
Marija	3,487	313	185	+1014·2	+ 69·2	+1784·9
Márwárí	136	...	183	...	...	— 25·7
Megh	44,557	50,201	38,467	— 11·2	+ 30·5	+ 15·8
Meo	146,666	120,578	116,227	+ 21·6	+ 3·7	+ 26·2
Mína	1,447	1,312	1,116	+ 10·3	+ 17·6	+ 29·7
Mochí	437,762	407,634	349,272	+ 7·4	+ 16·7	+ 25·3
Moghal	111,885	130·760	102 979	— 14·4	+ 27	+ 8·6
Náí	400,602	383 017	342,123	+ 4·6	+ 12·	+ 17·1
Náik	4,164	701	...	+ 494·	...	...
Nat	10,585	9,963	11,740	+ 6·2	— 15·1	— 9·8
Niária	2,532	2,399	3.340	+ 5·5	— 28·2	— 24·2
(Núngar	16,414	18,919	19,643	...	...	...
(Shoragar‡	997	...	1,648	...	...	...
Total ...	17,411	18,919	21,291	—8	— 11·1	— 18·2
Pakhíwara	5 6,0	4,804	4.502	+ 15·2	+ 8·7	+ 25·3
Parácha	15,203	13,392	8,661	+ 13·5	+ 54·6	+ 75·5
Pársí	523	5·6	462	— ·6	+ 13·9	+ 13·2
Pásí	1,281	1,450	1,542	— 12·2	— 5·4	— 16·9
Pathán§	1,147,676	970,406	859,582	+ 18·3	+ 12·9	+ 33·5
Patwa	813	1,222	815	— 33·5	+ 49·9	— ·2
Penja	22 983	15,480	17.100	+ 48·4	— 9·4	+ 34·4
Perna	1,376	2,512	1,157	— 45·2	+117·1	+ 18·9
Púrbia	6 407	2,405	2.027	+166·4	+ 18·6	+216·1
Qalandrí	1,449	1,654	3,895	— 11·3	— 58·	— 62·8
Qarol	61	119	190	— 48·7	— 37·4	— 67·9
Qassab	125,644	120,799	100,368	+ 4·	+ 20·1	+ 25·2
Qazilbásh	291	747	441	— 60·6	+ 69·4	—33·3
Qureshí‖	66,942	...	...	...	...	...
Shekh	340 063	366,973	372,335	...	...	...
TOTAL ...	407,005	366,973	372,335	+ 10·9	— 1·4	+9·3
Rahbárí	4.171	3.768	3,881	+ 10 7	— 2·9	+ 7·5
Rájpút¶	1,874,620	1,700.359	16,48,700	+ 4·7	+ 8·6	+ 13·7
Ráthí	38,478	100.929	85.192	— 61·9	+ 18·5	— 54·8
Ráwat	18,905	18,437	17,200	+ 2·5	+ 7·2	+ 9·9
Rehár	1,407	1,095	814	+ 36·7	+ 34·5	+ 83·9
Reia	2 285	263	1,593	+768·8	— 86·8	+ 14·7
Ror	44.771	43.212	40,731	+ 3·6	+ 6·1	+ 9·9
Sánsár	303	396	140	— 23·5	+182·9	+116·4
Saini	126,671	125.352	152,632	+ 1·1	— 17·9	— 17·
Sangtrash	496	211	128	+135·1	+ 64·9	+287·5
Sánsí	28,·42	23 617	21,309	+ 19	+ 11·	+ 32·1
Sapela**	825	1 695	485	— 51·3	+248·5	+ 70·1
Satera††	17,08	11,475	15.239	+ 48·8	— 24·7	+ 12·1
Sayad	315.032	289 449	248,102	+ 8·8	+ 16·7	+ 27·
Sirkiband	3,313	2,546	79	+ 30·9	+3122·8	+4119
Súd	20 836	21,804	19,895	— 4·4	+ 9·6	+ 4·7
Sunár	188,762	176.400	154'01	+ 7·	+ 13·9	+ 21·9
Tagáh	13,550	11,966	14,305	+ 13·6	— 16·4	— 5·
Ták	2	2,145	2,018	— 99·9	+ 4·7	— 99·9
Tamboli	885	817	1,146	+ 8·3	— 28·7	— 23·8
Tanóli	62,135	58,027	41,388	+ 7·1	+ 40·2	+ 50·2
Taráwara	258	...	428	...	...	+ 39·7
Telí	331,291	308.955	266,888	+ 7·2	+ 15·8	+ 24·1
Thákar	8,720	27 269	32.766	— 68·	— 16·8	— 73·4
Thathiár	5.597	5,257	4.880	+ 6·5	+ 7·7	+ 14·7
Thávi	2,122	1,230	1,904	— 34·3	+ 69·6	+ 11·4
Thorí	12.209	8,207	10,594	+ 49·9	— 22·5	+ 16·1
Toba	1,190	1,257	886	— 5·3	+ 41·9	+ 34·3
Turk	2.997	6,191	3,535	— 51·6	+ 75·1	— 15·2
Ulma	36,151	50,140	22,280	— 27·9	+125·	+ 62·3

* Saiqalgir was included in Lohar in 1891. See page 309 of Census Report of 1891.
† Includes Chúrígar (2,448) in 1881.
‡ Shoragar was included in Nungar in 1891. See page 311 of Census Report, 1891.
§ Includes Swati (33,433).
‖ Qureshis were included in Sheikhs in 1891. See page 316 of Census Report of 1891.
¶ Includes Janjua, Satti and Pachada returned as separate castes and excludes Rajput Dhúnd in 1881.
** Includes Sapáni (221) in 1881.
†† Includes Sarara (4,426) in 1881.

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SUBSIDIARY TABLE II.— *Civil condition by age for selected castes.*

CASTE, TRIBE, OR RACE.	PERCENTAGE OF EACH SEX UNMARRIED IN												PERCENTAGE OF EACH SEX MARRIED IN												PERCENTAGE OF EACH SEX WIDOWED IN											
	0—5.		5—12.		12—15.		15—20.		20—40.		40 and over.		0—5.		5—12.		12—15.		15—20.		20—40.		40 and over.		0—5.		5—12.		12—15.		15—20.		20—40.		40 and over.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Arora—																																				
Hindus	23·1	37·1	31·8	45·4	12·6	21·4	13·3	4·4	15·5	·6	3·6	·1	...	...	·3	1·2	1·8	4·1	5·8	14·8	54·7	50·7	38·	20·2	...	...	...	·1	·2	·1	1·3	1·1	25·8	24·1	72·8	74·6
Sikhs	24·1	38·	33·6	45·	12·2	22·3	13·8	3·9	13·5	·7	3·6	·2	...	...	·3	·7	1·4	4·2	6·6	14·2	48·7	56·2	43·	24·8	...	...	·2	·3	·1	·2	·9	1·5	17·5	19·2	81·4	79·
Bhatia—																																				
Hindus	23·8	30·8	30·3	45·1	13·3	20·6	11·3	3·3	18·2	1·2	4·1	...	...	...	·3	1·3	1·1	4·	6·8	13·1	50·8	50·8	41·	21·8	...	...	...	...	·3	·1	·7	1·2	23·8	21·5	70·2	75·2
Sikhs	24·4	39·7	31·3	47·8	11·4	21·	13·	3·3	15·5	1·2	4·5	...	...	·1	·8	2·	1·4	4·6	5·8	13·1	49·7	57·1	42·7	23·1	...	...	...	...	·4	·8	....	·4	19·4	24·1	80·2	74·7
Chuhra—																																				
Hindus	27·8	39·3	37·6	45·5	13·6	20·8	11·8	5·	9·1	·8	1·1	·1	...	·6	·8	1·9	1·7	4·2	6·6	13·5	54·	50·4	35·9	21·	...	...	·3	·1	·3	·2	1·9	1·2	27·9	18·4	69·7	80·1
Sikhs	27·8	31·9	34·7	46·2	13·	23·1	13·1	7·6	11·7	1·2	1·7	...	...	...	·4	·6	1·1	1·0	5·8	10·9	52·2	63·6	40·3	23·	...	...	...	...	·3	·2	...	1·3	24·4	19·8	75·3	78·6
Muhammadans	27·4	37·2	33·4	43·5	14·8	23·2	11·4	6·1	11·9	1·6	1·1	·2	...	...	·3	·7	·8	2·8	4·	9·8	54·8	62·1	40·2	24·6	...	...	...	·1	·3	·2	1·3	·7	25·	17·5	73·4	81·5
Total Jats—																																				
Hindus	22·3	30·4	31·5	48·3	12·1	9·4	11·3	2·5	15·4	·4	5·4	·1	...	...	2·2	4·3	7·4	9·7	14·0	48·6	51·5	55·1	22·8	...	...	...	·4	·2	·8	·3	2·3	1·0	26·5	15·7	70·	81·8
Sikhs	22·3	36·1	31·6	45·6	12·8	22·2	12·9	5·4	15·3	·6	5·1	·2	...	...	·8	1·8	2·3	4·1	7·9	13·7	48·2	54·4	40·8	27·1	...	...	·1	·3	·2	·2	1·7	·7	30·7	15·5	77·2	83·5
Muhammadans	24·7	36·0	34·0	43·1	13·1	22·0	12·9	7·2	14·5	3·3	3·2	·4	...	...	·5	1·1	1·1	2·9	4·2	11·2	51·4	59·9	42·8	24·9	...	...	·1	·1	·2	·2	1·2	·8	23·5	16·5	75·1	82·5
Kanjar—																																				
Hindus	36·1	33·4	30·4	48·6	8·9	7·9	8·7	6·7	14·5	3·4	2·2	...	·3	...	1·6	2·5	3·9	3·7	5·9	15·9	52·1	54·6	37·2	23·3	...	...	...	1·0	...	...	1·5	3·9	44·6	24·7	53·9	71·3
Muhammadans	44·5	...	22·2	34·3	22·2	42·8	8·7	14·3	7·4	14·3	...	14·3	...	...	...	...	...	100·	...	...	100	...	...	...	...	...	...	...	...	...	...	40	...	60	100
Khatris Kapur—																																				
Hindus	23·3	37·4	29·1	49·6	15·7	10·2	11·5	1·8	17·1	·8	4·3	·3	...	...	·2	1·2	1·1	5·4	8·2	16·0	51·4	51·5	38·1	25·	...	...	·3	·3	...	·2	2·1	1·6	24·7	23·8	73·	74·3
Sikhs	24·8	39·6	28·8	48·9	9·2	11·5	13·1	2·3	20·9	·7	3·2	...	...	...	·7	·9	...	3·1	4	7·9	48	51·2	47·3	37	...	...	...	...	...	...	...	...	19·6	28·2	80·4	71·8
Khatris Khanna—																																				
Hindus	26·4	37·9	33·2	50·5	13·4	9·1	9·8	1·5	14·6	1·2	3·6	·1	...	...	·8	1·4	1·7	6·7	5·7	17·2	56·9	51·4	34·9	23·1	...	...	...	·3	...	·3	1·5	1·4	23·7	21·9	75·4	76·1
Sikhs	24·6	46·9	30·8	35·8	16·5	9·9	13·5	3·7	14·3	3·7	2·3	...	...	...	...	1·3	1	7·7	7	5·1	48	44·9	44	41	...	...	...	....	4·5	3·3	...	...	18·2	18·9	77·3	79·5
Total Khatris—																																				
Hindus	30·7	33·1	29·4	46·4	13·0	12·4	11·4	8·4	18·6	·6	6·9	·3	...	...	·4	1·6	1·6	5·4	6·8	15·3	51·3	56·3	38·9	21·8	...	...	·3	·2	·1	·2	1·3	1·3	24·	21·5	74·6	77·
Sikhs	18·9	32·7	27·1	41·4	14·8	23·8	12·3	1·8	19·9	·4	·7	·2	...	...	·4	1·4	1·2	5·6	4·8	12·3	52·2	37·2	41·4	23·4	...	...	...	·2	·2	·5	2·2	2·7	26·3	20·3	80·3	77·3
Labana—																																				
Hindus	24·9	37·4	23·1	45·9	15·	11·6	11·6	3·6	13·6	·4	2·8	·1	...	...	·5	2·3	1·5	4·8	5·5	13·2	49·4	58·8	43·1	21·9	...	...	·2	·2	·5	·4	·8	·2	23·9	19·3	74·7	79·9
Sikhs	27·	38·	32·9	43·9	13·4	13·6	12·9	4·9	12·1	·4	1·7	·3	...	...	·3	·6	1·4	3·7	5·7	11·8	53·3	62·8	39·3	21·8	...	...	...	·1	·3	·1	·6	·7	23·9	17·7	70·3	81·4
Rajput—																																				
Hindus	18·8	17·3	20·2	43·2	13·1	9·8	14·2	2·8	10·2	·6	5·5	·1	...	...	·4	4·5	1·3	7·2	5·1	15·8	49·2	55·8	44·	26·7	...	...	·1	·8	·9	·4	1·5	1·8	25·3	27·8	72·0	63·8
Muhammadans	23·2	34·8	32·7	47·9	13·4	13·5	12·9	8·6	16·4	2·9	2·4	·3	...	...	·3	1·4	·9	2·9	3·7	10·9	50·5	60·7	44·6	24·1	...	...	...	·8	·9	·8	·1	1·3	22·1	19·9	76·7	78·6
Total Sayads—																																				
Muhammadani	23·6	32·3	32·7	47·3	13·	13·	12·9	8·7	15·6	3·9	3·2	·9	...	...	·3	·8	·7	2·5	3·8	11·2	50·7	60·5	44·5	25·1	...	...	·2	·1	·8	·8	·9	·8	25·1	28·	73·7	76·9

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SUBSIDIARY TABLE III.—*Proportions of the sexes in selected castes.*

Caste, Tribe or Race.	NUMBER OF FEMALES PER 1,000 MALES.						
	At all ages.	0—5.	5—12.	12—15.	15—20.	20—40.	40 and over.
1	2	3	4	5	6	7	8
Ahir—							
Hindus	811	964	779	729	712	790	858
Sikhs ...	708	889	930	1,333	308	845	800
Muhammadans ...	895	1,000	952	769	1,206	831	846
Arora—							
Hindus	855	967	898	724	812	837	854
Sikhs	795	886	772	765	737	805	718
Muhammadans ...	596	1,000	522	2,000	750	415	520
Bhatia—							
Hindus	875	934	853	673	726	907	938
Sikhs	807	801	857	742	647	877	771
Muhammadans ...	756	1,312	857	900	1,500	619	464
Biloch—Laghari *Muhammadans*	848	938	731	699	823	950	839
,, Lishari, ,,	805	949	882	712	901	875	783
,, Rind, ,,	841	957	808	687	763	918	776
Total Biloch ,,	857	949	798	697	817	928	828
Chuhra—							
Hindus	859	917	839	754	800	917	813
Sikhs	841	827	897	722	757	951	788
Muhammadans ...	877	957	851	783	789	923	848
Gujar—							
Hindus	799	868	788	660	728	795	859
Sikhs ...	629	697	693	658	632	684	508
Muhammadans ...	855	940	787	765	868	871	873
Jat, Athwal—							
Hindus	570	748	666	487	551	409	635
Sikhs	813	811	698	847	747	912	784
Muhammadans ...	740	867	710	543	719	766	753
,, **Aulak—**							
Hindus	747	784	863	1,041	529	660	762
Sikhs	737	718	695	597	687	861	778
Muhammadans ...	821	888	699	660	667	946	849
,, **Baidwan—**							
Hindus	408	571	554	301	286	277	762
Sikhs	547	578	642	323	458	641	475
,, **Bains—**							
Hindus	738	831	710	686	740	709	761
Sikhs	816	817	715	539	749	1,007	771
Muhammadans ...	833	935	817	589	739	865	875
,, **Bajwa—**							
Hindus	743	691	649	624	618	839	818
Sikhs	681	739	663	476	595	709	728
Muhammadans ...	869	875	825	592	743	919	1,001
,, **Bal—**							
Hindus	665	738	747	690	598	706	550
Sikhs	740	664	556	460	532	899	944
Muhammadans ...	694	578	1,029	1,429	667	450	758
,, **Bhainiwal—**							
Hindus	782	919	856	864	832	725	690
Sikhs	772	691	552	600	925	1,267	567
Muhammadans ...	832	1,000	888	673	1,096	793	706
,, **Bhangu—**							
Hindus	668	643	631	433	393	791	757
Sikhs	710	787	710	518	492	777	759
Muhammadans ...	448	251	373	268	370	817	605
,, **Bhullar—**							
Hindus	650	563	541	513	794	617	850
Sikhs	752	674	621	610	673	858	863
Muhammadans ...	967	953	861	933	810	1,059	1,019
,, **Bhuttar—**							
Hindus	702	795	1,057	576	296	503	1,065
Sikhs	718	623	574	622	619	861	802
Muhammadans ...	823	710	753	649	549	895	1,154

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Caste, Tribe or Race.	Number of females per 1,000 males.						
	At all ages.	0—5.	5—12.	12—15.	15—20.	20—40.	40 and over.
1	2	3	4	5	6	7	8
Jat, Chahil—							
Hindus	733	827	712	643	608	757	752
Sikhs	744	724	660	626	561	809	761
Muhammadans ...	830	977	840	686	804	823	800
,, Chattha—							
Hindus	840	824	967	692	824	869	793
Sikhs	803	580	598	602	690	949	1,061
Muhammadans ...	904	901	681	934	919	972	996
,, Chhaddar—							
Hindus	576	1,107	583	647	625	588	565
Sikhs	723	767	788	370	467	741	770
Muhammadans ...	839	962	871	724	849	835	775
,, Chima—							
Hindus	712	774	671	635	526	657	869
Sikhs	739	655	667	562	604	840	824
Muhammadans ...	853	755	769	716	857	933	900
,, Dagar—*Hindus* with *Sikhs* ...	793	1,065	916	710	669	727	722
,, Dahl—							
Hindus	919	561	876	808	840	1,043	976
Sikhs	481	375	205	500	238	639	1,000
,, Dehia—							
Hindus	870	944	864	635	772	872	976
Sikhs	403	...	273	800	1,500	353	273
Muhammadans ...	926	1,121	604	531	840	1,053	1,205
,, Deo—							
Hindus	627	822	652	503	433	834	614
Sikhs	711	769	653	546	553	824	710
Muhammadans ...	799	767	935	829	709	788	755
,, Deswal—							
Hindus	879	845	864	598	811	943	975
Sikhs	419	2,000	...	500	...	143	571
,, Dhankar—							
Hindus	885	778	834	819	845	980	906
Sikhs	667	...	...	...	1,000	4,000	1,000
,, Dhariwal—							
Hindus	654	673	523	481	475	735	856
Sikhs	790	773	783	657	595	814	886
Muhammadans ...	833	714	898	738	731	887	864
,, Dhillon—							
Hindus	743	822	664	548	416	880	814
Sikhs	751	632	589	549	758	868	870
Muhammadans ...	817	850	804	783	861	822	795
,, Dhindsa—							
Hindus	770	791	733	579	532	794	941
Sikhs	653	728	756	474	477	714	611
Muhammadans ...	557	407	637	444	294	547	729
,, Dhotar—							
Hindus	761	664	889	609	1,000	568	569
Sikhs	762	818	958	846	480	763	835
Muhammadans ...	727	879	714	645	982	769	553
,, Garewal—							
Hindus	775	727	597	685	567	1,093	795
Sikhs	740	524	458	602	561	984	867
Muhammadans ...	910	1,081	1,589	500	437	819	1,055
,, Ghatwal—							
Hindus	812	980	787	740	801	749	821
Sikhs	538	...	250	...	333	1,000	700
,, Ghumman—							
Hindus	726	812	740	755	539	765	697
Sikhs	795	772	799	599	754	908	747
Muhammadans ...	707	772	573	677	748	713	777

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Caste, Tribe or Race.	Number of females per 1,000 Males.						
	At all ages.	0—5.	5—12.	12—15.	15—20.	20—40.	40 and over.
1	2	3	4	5	6	7	8
Jat, Gil—							
Hindus	596	540	448	417	476	680	813
Sikhs	795	691	655	611	663	912	930
Muhammadans ...	888	948	817	762	862	924	915
„ Golia,—*Hindus with Sikhs*...	696	986	1,086	617	783	566	476
„ Goraia—							
Hindus	627	741	647	417	739	570	653
Sikhs	752	801	652	565	541	822	852
Muhammadans ...	786	946	755	664	704	802	764
„ Harral,—*Muhammadans* ...	857	968	871	674	900	850	843
„ Her—							
Hindus	760	856	764	621	667	746	798
Sikhs	674	675	663	604	693	638	733
Muhammadans ...	828	913	861	729	647	830	844
„ Hinjra—							
Hindus	657	793	623	711	831	707	520
Sikhs	809	714	663	568	668	1,028	855
Muhammadans ...	812	788	763	646	858	862	848
„ Jakhar—							
Hindus	784	837	945	749	730	702	812
Sikhs	686	231	1,000	800	750	769	875
Muhammadans ...	883	708	834	917	830	1,012	893
„ Kahlon—							
Hindus	756	855	682	577	547	829	822
Sikhs	671	650	629	455	722	691	728
Muhammadans ...	935	890	877	613	905	1,132	914
„ Kang—							
Hindus	686	714	637	511	541	704	801
Sikhs	707	596	630	630	618	750	890
Muhammadans ...	831	902	604	595	767	808	1,090
„ Langah,—*Muhammadans* ...	864	1,029	798	870	970	851	808
„ Langrial,—*Muhammadans*...	819	770	750	598	961	1,042	727
„ Mahil—							
Hindus	746	1,004	740	557	436	742	838
Sikhs	667	701	704	444	575	649	757
Muhammadans ...	710	787	717	706	986	668	652
„ Man—							
Hindus	730	812	739	751	646	667	791
Sikhs	748	719	704	633	666	768	783
Muhammadans ...	912	879	888	643	884	898	1,110
„ Mangat—							
Hindus	844	960	935	758	823	837	792
Sikhs	690	638	538	651	604	859	672
Muhammadans ...	831	831	1,078	646	685	904	718
„ Nain—							
Hindus	769	769	957	604	702	745	765
Sikhs	784	787	714	541	554	915	835
„ Pannun—							
Hindus	694	872	538	774	433	691	765
Sikhs	766	736	601	501	624	837	892
Muhammadans ...	1,094	917	868	962	871	146	1,050
„ Pawania—							
Hindus	749	697	815	677	762	760	810
Sikhs	657	853	465	394	797	661	764
„ Phogat—*Hindus* ...	1,117	1,038	966	1,031	1,120	1,180	1,202
„ Randhawa—							
Hindus	711	757	664	602	503	709	763
Sikhs	729	758	606	515	574	848	802
Muhammadans ...	818	969	712	620	737	817	925
„ Rathi—							
Hindus	788	867	809	711	679	809	780
Sikhs	430	167	778	333	...	356	461

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Caste, Tribe or Race.	Number of females per 1,000 males.						
	At all ages.	0—5	5—12	12—15	15—20	20—40	40 and over.
1	2	3	4	5	6	7	8
Jat—*continued*—							
„ Sahi—							
Hindus	749	992	609	545	1,138	735	725
Sikhs	904	908	706	685	559	892	1,251
Muhammadans ...	855	893	838	613	783	896	898
„ Sahota—							
Hindus	601	576	368	354	359	714	944
Sikhs	760	700	543	503	548	978	858
Muhammadans ...	755	693	619	814	915	798	845
„ Sahrawat—*Hindus* ...	767	873	770	885	683	742	736
„ Sangwan—							
Hindus with Sikhs ...	1,150	848	861	793	955	1,307	1,524
„ Sarah—							
Hindus	602	337	242	328	404	1,133	1,556
Sikhs	775	677	648	600	824	779	1,022
„ Sarai—							
Hindus	691	985	723	773	401	702	635
Sikhs	737	710	693	676	695	783	785
Muhammadans ...	783	805	738	718	706	704	1,000
„ Sidhu—							
Hindus	631	554	427	421	442	799	960
Sikhs	787	707	678	641	671	863	926
Muhammadans ...	879	962	838	668	976	873	911
„ Sindhu—							
Hindus	736	842	721	615	660	734	774
Sikhs	728	574	585	510	642	888	845
Muhammadans ...	825	884	803	745	864	819	824
„ Sipra—							
Hindus	590	1,220	830	389	235	472	449
Sikhs	525	732	460	406	116	598	553
Muhammadans ...	790	813	793	810	810	802	746
„ Sohal—							
Hindus	619	517	667	459	444	651	724
Sikhs	770	708	756	560	721	810	837
Muhammadans ...	829	1,011	916	621	878	655	1,042
„ Somra—							
Hindus	733	826	651	740	625	797	726
Sikhs	745	724	602	572	663	842	803
Muhammadans ...	783	989	746	670	863	734	770
„ Tahim—							
Hindus	741	833	475	588	1,000	952	708
Sikhs	391	676	...	187	643	314	786
Muhammadans ...	896	1,012	848	669	1,107	935	820
„ Tarar—							
Hindus	1,324	1,187	1,216	1,200	4,750	1,119	1,292
Sikhs	363	300	370	111	1,250	381	333
Muhammadans ...	831	983	855	703	884	767	841
„ Varaich—							
Hindus	689	709	750	888	632	683	612
Sikhs	728	762	560	454	552	926	772
Muhammadans ...	842	983	794	708	863	850	807
„ Virk—							
Hindus	761	769	706	679	696	873	731
Sikhs	583	618	550	457	467	637	614
Muhammadans ...	827	887	927	688	689	838	800
„ Others—							
Hindus	815	854	764	706	697	835	901
Sikhs	729	715	663	590	646	808	759
Muhammadans ...	868	960	866	715	785	915	839
Total Jats—							
Hindus	795	839	754	686	682	812	871
Sikhs	740	694	650	581	643	828	811
Muhammadans ...	859	940	848	709	795	899	842

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Caste, Tribe or Race.	Number of females per 1,000 Males.						
	At all ages	0—5	5—12	12—15	15—20	20—40	40 and over.
1	2	3	4	5	6	7	8
Kahut, *Muhammadan* ...	971	999	906	795	1,016	1,056	954
Kaiath, *Hindus*	797	1,000	955	685	663	786	710
Karral,—							
Hindus with Sikhs ...	885	727	663	463	779	1,003	1,231
Khanzada, *Muhammadans* ...	982	943	919	778	877	968	1,196
Kharral, *Muhammadans* ...	850	916	912	778	833	824	825
Khattri, Bedi—							
Hindus	851	883	971	884	912	791	823
Sikhs	722	668	929	874	695	589	766
„ Kakkar—							
Hindus	839	851	803	679	837	940	794
Sikhs	539	652	609	357	273	643	483
„ Kapur—							
Hindus	836	839	885	585	844	790	954
Sikhs	762	686	795	546	437	726	893
„ Khanna—							
Hindus	861	800	897	732	1,051	758	1,006
Sikhs	796	1,267	732	625	280	648	1,047
„ Malhotra—							
Hindus	865	876	876	689	852	848	945
Sikhs	807	1,029	591	1,095	1,094	821	685
„ Seth—							
Hindus	950	871	1,266	604	870	816	1,187
Sikhs	815	900	474	1,625	667	706	1,000
Other Khattris—							
Hindus	799	926	797	724	742	783	808
Sikhs	770	929	739	810	628	758	775
Total Khattris—							
Hindus	808	914	812	716	763	788	829
Sikhs	774	931	740	811	630	765	778
Khattar, *Muhammadans* ...	1,076	1,200	1,117	1,455	1,500	1,022	849
Khoja, *Muhammadans* ...	965	978	935	929	908	1,053	902
Khokhar, *Muhammadans* ...	839	937	858	731	820	863	774
Kori—							
Hindus	713	928	898	819	708	607	668
Kunjra, *Muhammadans* ...	982	1,091	994	759	950	1,051	921
Lobana—							
Hindus	899	898	877	650	724	1,016	947
Sikhs	882	850	835	803	700	984	883
Mahtam—							
Hindus	919	1,001	889	779	745	949	990
Sikhs	819	950	871	760	670	897	684
Muhammadans ...	843	849	841	805	906	899	751
Mazhabi, *Sikhs*	701	943	887	751	552	590	741
Megh, *Hindus*	911	962	835	819	963	989	862
Meo Chirklot, *Muhammadans* ...	817	968	897	779	773	785	692
„ Dahngal, „ ...	889	931	912	818	720	957	838
„ Dulot, „ ...	1,173	916	864	842	794	1,316	1,634
„ Landawat, „ ...	1,057	817	915	862	797	1,186	1,367
Mughal, Chogatta, *Muhammadans*	757	870	596	661	1,037	810	738
„ Dhamial, „ ...	142	112	110	141	88	279	106
„ Total „ ...	834	850	751	742	878	921	798
Nai—							
Hindus	833	892	844	635	770	862	851
Sikhs	831	770	754	678	768	874	929
Muhammadans ...	882	958	833	779	845	954	832

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Caste, Tribe or Race.	Number of Females per 1,000 males.						
	At all ages.	0—5	5—12	12—15	15—20	20—40	40 and over.
1	2	3	4	5	6	7	8
Pachhada Bhaneka, *Muhammadans.*	916	1,012	858	623	870	878	1,149
„ Hinjraon, „ ...	961	1,134	1,004	690	836	1,054	933
„ Sohu, „ ...	930	651	670	756	984	1,050	1,056
„ Sukhera, „ ...	779	1,139	1,023	717	913	673	517
Phiphra, *Muhammadans* ...	801	1,333	561	971	1,529	699	690
Rajput—							
Hindus ...	822	869	821	657	690	875	840
Muhammadans ...	883	951	847	761	847	915	889
Rajput Alpial, *Muhammadans*...	887	938	762	719	640	1,050	907
„ Andauria, *Hindus* ...	785	456	643	269	698	991	1,007
„ Bargujar—							
Hindus	717	762	704	491	589	708	847
Muhammadans ...	958	1,105	803	711	865	1,005	1,011
„ Baria, *Muhammadans* ...	865	782	873	607	830	914	950
„ Bagial, *Muhammadans*	920	1,089	868	767	972	1,028	798
„ Bhakral, *Muhammadans*	959	935	803	757	1,098	1,104	953
„ Bhatti—							
Hindus	736	694	753	546	649	737	834
Muhammadans ...	871	922	787	717	801	933	932
„ Chauhan—							
Hindus	714	826	743	660	572	707	732
Muhammadans ...	904	973	886	779	863	914	939
„ Chib, *Muhammadans* ...	1,099	1,008	982	1,158	1,007	1,138	933
„ Dadwal, *Hindus* ...	1,209	846	671	854	947	1,844	1,679
„ Dehia—							
Hindus	714	736	449	667	808	968	585
Muhammadans ...	779	832	806	685	695	790	799
„ Dhamial, *Muhammadans*	919	688	1,023	1,036	1,158	1,030	753
„ Dhanial, *Muhammadans*	918	1,141	900	723	926	924	883
„ Dhudi, *Muhammadans*	888	1,064	873	952	834	855	843
„ Gaurwa—							
Hindus	776	1,010	772	606	388	825	808
Muhammadans ...	834	1,092	760	750	926	786	811
„ Ghorewaha—							
Hindus	751	700	627	583	626	799	908
Muhammadans ...	924	891	929	847	654	1,042	955
„ Gondal, *Muhammadans*	857	914	833	637	962	858	886
„ Goleria, *Hindus* ...	1,067	657	721	820	581	1,641	1,245
„ Hon, *Muhammadans* ...	829	969	801	773	767	817	843
„ Jadu, *Hindus* ...	637	1,417	765	408	455	510	567
„ Jalap, *Muhammadans* ...	1,517	2,791	1,714	3,000	1,655	1,064	789
„ Jamwal, *Hindus* ...	1,238	846	753	1,162	1,389	1,590	1,356
„ Janjua, *Muhammadans*	891	849	818	770	920	972	899
„ Jasrotia, *Hindus* ...	1,682	538	1,056	800	8,000	2,000	4,143
„ Jaswal, *Hindus* ...	997	800	779	646	1,354	1,070	1,195
„ Jatu—							
Hindus	698	781	780	624	669	690	652
Muhammadans ...	877	1,099	874	605	943	903	829

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	At all ages.	0—5	5—12	12—15	15—20	20—40	40 and over.
1	2	3	4	5	6	7	8
Rajput, Jodhra, *Muhammadans*	795	887	646	674	341	986	988
,, Jodha, *Muhammadans* ...	621	706	842	750	1,000	557	625
,, Joia, *Muhammadans* ...	854	879	867	823	831	873	818
,, Kanial, *Muhammadans*	880	1,114	763	732	671	956	925
,, Katil—							
,, *Hindus*	824	1,022	946	814	465	815	748
,, *Muhammadans* ...	853	1,007	715	630	875	808	1,049
,, Katoch, *Hindus* ...	988	685	667	792	857	1,542	1,066
,, Ketwal, *Muhammadans*	942	1,010	720	804	989	1,315	815
,, Khichi, *Muhammadans*	891	923	862	825	806	930	902
,, Kutlehria, *Hindus* ...	987	696	712	594	889	1,174	1,294
,, Lar, *Muhammadans* ...	845	933	732	536	865	844	1,032
,, Luddu, *Hindus* ...	823	600	642	503	399	1,226	1,058
,, Mair, *Muhammadans* ...	1,007	870	852	830	1,023	1,231	1,020
,, Mandahar—							
Hindus	507	561	636	549	503	432	461
Muhammadans ...	921	1,051	962	721	751	933	985
,, Manhas—							
Hindus	804	777	942	636	786	884	818
Muhammadans ...	803	853	743	619	740	845	862
,, Manj, *Muhammadans*...	926	903	812	798	983	961	1,006
,, Mankotia, *Hindus* ...	1,020	718	776	1,000	120	1,361	1,120
,, Mekan, *Muhammadans*	877	917	902	699	913	875	883
,, Naru, *Muhammadans* ...	836	964	948	718	979	643	928
,, Nun, *Muhammadans* ...	896	994	799	821	768	980	871
,, Pathania—							
Hindus	907	737	677	647	970	1,134	981
,, Pathial, *Hindus* ...	1,002	901	927	815	900	1,274	913
,, Pundir—							
Hindus	3,688	413	667	1,200	4,771	5,432	5,048
Muhammadans ...	2,[illegible]95	830	656	1,226	2,286	3,573	3,653
,, Punwar—							
Hindus	811	969	770	611	562	898	847
Muhammadans ...	916	956	885	793	897	996	876
,, Ragbansi, *Muhammadans*	805	1,025	880	815	807	781	665
,, Ranial, *Muhammadans* ...	2071	2,500	1,823	1,939	1,359	2,536	1,924
,, Ranjha, *Muhammadans*...	885	972	845	685	956	870	930
,, Rathi, *Hindus* ...	908	1,001	928	650	796	992	884
,, Rathor—							
Hindus	690	1,126	748	500	709	604	689
Sikhs	909	940	953	815	893	928	853
Muhammadans ...	742	1,400	1,150	733	2,000	360	897
,, Salehria—							
Hindus	687	627	854	710	555	793	578
Muhammadans ...	922	980	823	670	801	1,000	1,024
,, Satti *Muhammadans* ...	237	600	882	538	352	100	294
,, Sial *Muhammadans* ...	838	951	846	754	828	845	783
,, Tanwari *Muhammadans*	832	750	667	444	1,091	1,051	812

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Caste, Tribe or Race.	Number of Females per 1,000 Males.						
	All at ages.	0—5	5—12	12—15	15—20	20—40	40 and over.
1	2	3	4	5	6	7	8.
Rajput—*continued.*							
„ Thakkar, *Hindus* ...	784	1,002	943	644	603	811	706
„ Tiwana *Muhammadans*	993	1,043	922	880	1,074	1,065	960
„ Wattu, *Muhammadans*	867	1,039	849	699	894	880	820
Ror, *Hindus*, with *Sikhs* ...	827	890	789	730	654	882	881
Muhammadans ...	639	667	643	1,200	167	524	818
Saini, *Hindus*	852	886	797	741	789	888	888
Satti, *Muhammadans* ...	1,007	974	913	779	1,065	1,163	1,036
Sayad—							
„ Bukhari, *Muhammadans*.	912	913	894	850	783	1,003	871
„ Mashhadi, *Muhammadans*.	901	942	812	741	998	988	879
Tatal Sayads, *Muhammadans*.	933	970	908	816	929	968	925
Sehnai—							
Hindus	903	942	1,025	667	833	890	928
Sikhs	1,750	...	...	...	...	333	2,000
Muhammadans ...	619	429	154	3,000	1,167	1 000	429
Sepi, *Hindus*	1,094	958	1,012	1,000	1,235	1,224	986
Sud, *Hindus* with *Sikhs* ...	880	892	926	849	1,348	747	862
Tagah—							
Hindus	844	960	782	693	656	875	927
Muhammadans ...	894	1,258	941	574	657	932	816
Thakar, *Hindus*	695	733	732	1,167	750	596	728

NOTE.—The figures in this Sub-Table have been calculated from the data in Table XIV of Volume II and are therefore for British Territory (both Provinces) only.

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CHAPTER IX.

OCCUPATION.

1. The nature of the figures.—The difficulties of obtaining a correct return of occupations are great in most countries, and in India, where the Census enumeration is effected by a half-educated agency they appear to be well-nigh insuperable. The instructions issued contained, as it was inevitable they should contain, several subtle distinctions, which it was impossible to make the enumerating staff understand. Consider for a moment the confusion of thought which commonly exists regarding caste and occupation. The ordinary Jat, if asked his caste, will as often as not reply *zamindar* or 'cultivator' even when serving in the Army, and it is certain that in most cases the enumerators recorded a Chura or 'Khak-rob', as a sweeper by occupation without more ado, because it is obviously the business of a sweeper to sweep, and further questions as to his occupation would have been superfluous. On the other hand, the educated mind, especially the legal intellect, found in the instructions ample scope for subjecting the authorities, not omitting the hapless Provincial Superintendent, to a severe cross-examination. For instance, our instructions required the entry of the 'occupation' *or* 'means of subsistence', and a favourite conundrum was 'what should be recorded in the case of a Government official with a large private income and a small salary?' Should he be shown as living on the private income or the salary? Clearly in such a case the right course was to record the answer given, though perhaps on a future occasion it would be best to ask first for the occupation and only record the means of subsistence in the case of those who have no occupation. Another favourite question was 'how is a receiver of stolen goods to be recorded?' Obviously that profession is rarely, if ever, advertized, and in this, as in so many cases, it is a question whether a palpably incorrect answer is to be recorded, or whether the answer should be ignored and the enumerator's finding of fact returned. Clearly in such a case the only practicable course is to accept a man's reply, even though it may be notoriously or demonstrably incorrect.

Subsidiary occupation.—Profiting by the experience of former censuses the instructions provided two columns for each actual worker—one to show his principal occupation, and another to show his subsidiary occupation, if any. 'Subsidiary' was translated, and, I think, correctly, by *imdadi* or auxiliary, and this term did not, as a general rule, cause any difficulty, but many cases arose in which it was exceedingly difficult to say how a dependant who was also an actual worker in that he followed a subsidiary occupation should be shown. For example, if a boy is dependent on his father, a cultivator, for his subsistence, but tends his father's cattle, it would be hardly correct to show him as an actual worker, and enter his principal occupation as cattle-grazing; and such an entry would have led to a *reductio ad absurdum*, for probably over 50 per cent. of the boys of the agricultural classes do some kind of work, though they are actually dependants and ought to be so shown in our Tables. In such cases the test is, I think, whether anything is *directly* earned and contributed to the family resources. Thus, if a lad herded the village cattle and earnt something, in money or in kind, he should be deemed an actual worker; whereas if he only herds those of his family, his position is like that of the wife who cooks her husband's food, and who, though she thus contributes in a sense to his earnings, remains dependant on him. Nevertheless in a country in which the family, rather than the individual, is the social unit cases must often arise in which it is impossible to say where the line between actual workers and dependants should be drawn, and perhaps, (though one shrinks from even hinting at making the instructions more complicated), it would be possible to have a separate column for 'dependants following a specified auxiliary occupation' to meet such cases as the one described.

Dependants.—Following the precedent of 1891 those who were not actual workers, but who were entirely dependent on others for maintenance, were entered as dependants, but with this improvement that they were shown in a

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separate column, so that the schedule was intelligible in itself, and thus the return of dependants is, or ought to be, more accurate than it would have been in 1891, had dependants been tabulated from the record.

In 1891, however, dependants, though recorded, were not tabulated as returned, it being thought that a more correct impression of the working population would be obtained by an age tabulation than by the distinction of dependants and others made by the enumerators. It was, as Mr. Maclagan says, a subject of regret that this decision was arrived at in 1891, for a visit to the carpet factories, at Amritsar, shows that there is no limit of age for actual workers, and gives one the impression that only young boys, often mere children, are or can be employed in the manufacture of carpets. Whether it is because adults in India lose the faculty of distinguishing shades of colour or because child-labour is cheaper, I cannot say, but the fact remains that a large proportion of the actual workers in the manufacture of carpets, shawls, etc., in the large towns are well under 15 years of age. On this occasion, however, dependants have been tabulated according to the entries recorded, and this, though it prevents any real comparison with the figures of 1891, should make the present statistics of more value. Various other difficulties which arose in making the entries of dependants may be briefly touched upon here. It was frequently difficult, and sometimes impossible, to make enumerators understand the difference between 'subsidiary' and 'dependant,' and so, to meet our wishes, a good many filled up all the three columns and returned people as both actual workers, with a subsidiary occupation, and as dependants. Such entries, however, gave little real difficulty in tabulation, as the age and sex entries were a practical guide, women and children in arms being rarely clerks or cultivating tenants. Again, in many cases dependants could not specify the occupation of the absent father or husband on whom they were dependant, and this was usually the case with women whose husbands were in Africa or Eastern Asia, for in such cases correspondence appears to be limited to remittances and the occupation was vaguely returned as 'service', though in many cases it must be trade or labour of some kind.

Punjab Census Report, 1892, § 274.

2. The Classification of Occupations.—For the benefit of the uninitiated it may be as well to explain the system on which occupations have been classified in compiling Table XV of Volume II. First, occupations are divided into eight Classes, each class being sub-divided into orders, thus :—

Class.	Order.
A. Government	i. Administration.
	ii. Defence.
	iii. Foreign and Feudatory State service.
B. Pasture and Agriculture.	iv. Provision and care of Live Stock.
	v. Agriculture.
C. Personal service	vi. Personal, Household and Sanitary service.
D. (*i*) preparation and supply of material substances by hand.	vii. Food and drink, etc.
	viii. Light, firing and forage.
	ix. Buildings.
	x. Vehicles and vessels.
	xi. Supplementary requirements.
	xii. Textile Fabrics and dress.
	xiii. Metals and Precious stones.
	xiv. Glass, Pottery and stoneware.
	xv. Wood, Cane and leaves, etc.
	xvi. Drugs, dyes, gums, etc.
	xvii. Leather.
E. Commerce, transport and storage.	xviii. Commerce.
	xix. Transport and storage.
F. Profession	xx. Learned and artistic professions.
	xxi. Sport and amusements.
G. Unskilled Labour	xxiii. Unskilled Labour.
H. Independent	xxiv. Independent of work.

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The orders are further sub-divided into sub-orders, and the latter again into groups of one or more occupations.

3. General distribution by occupation.—Taking the total population of these Provinces it is seen that just on 58 per cent. of the population is directly dependent on agriculture, including pasture, while only 19·37 per cent. are employed in the preparation and supply of material substances. Comparison with the data of 1891 is made in the margin and briefly the differences may be explained thus:—

Subsidiary Table I.

Class.	1901.	1891.
A. Government	2·1	2·4
B. Agriculture	58·05	58·5
C. Personal Services ...	6·88	6·4
D. Artizans	19·37	21·7
E. Commerce	4·54	3·3
F. Professions	2·21	3·2
G. Unskilled Labour ...	3·56	4·6
H. Independent	3·29	

Punjab Census Report, 1892, § 275.

A. Government.—The numbers of the population in Government service are now 564,720 as against 603,305 in 1891, a decrease of 6·4 *per cent.* This is due to the fact that in 1891 a vast number of village menials and others in Ludhiana and Nabha were included in 'other village servants,' and so classified as in Government service. But on this occasion the figures probably underestimate the number of menials in Government employ, for it appears that the enumerators in many cases entered service (*mulazimat*) without further details, so that many such menials have been shown under 'personal services' (group 68) in consequence. Probably on a future occasion the instructions to enumerators on this point should be amended.

The *Service of Local and Municipal* bodies is now returned by 30,013 souls as against 20,761 in 1891, an increase of 44·5 per cent., the most noticeable increases being in the marginally noted Districts. It is not easy to explain these increases. The development of the colonized areas in Jhang and Gujranwala and the transfer of Tahsil Thanesar to Karnal go far to explain the figures for those Districts, but assuming that the classification was accurate both in 1901 and 1891, one would have expected a decrease in Hissar and elsewhere. Doubtless there is a great tendency for Local Bodies to increase their establishments, but possibly many of their employés were classified as Government servants 10 years ago when the distinction was less understood.

District.	Local service.*	
	1901.	1891.
Jhang	446	80
Gujranwala	1,558	770
Amritsar	3,537	1,688
Gurdaspur	1,213	630
Karnal	963	372
Rawalpindi	1,272	586
Hissar	739	466

*In Gujrat the figures are 1,323 in 1901, 203 in 1891,—obviously due to a misclassification.

B. Pasture and Agriculture combined show an increase of 6·1 per cent., which is a little less than the increase of 6·8 per cent. in the general population. This is fully accounted for by the tendency to develope industries. *Agriculture* alone shows a slightly higher increase of 6·4 per cent., but the increase would have been greater had not 'agricultural labourers' decreased considerably, for taking land-owners and tenants alone, we have now 14,770,000 souls, including dependants, as against 13,330,000 in 1891, an increase of 10·8 per cent. in these two occupations. This increase is significant of the development of canals and the colonization of uncultivated tracts in the past decade. Canals call for general labour rather than agricultural, and this probably explains in part the marked increase in general labourers (832,689 as against 371,940 in 1891, an increase of 124 per cent.) and possibly of sweepers and scavengers (762,784 as

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against 521,314 in 1891, an increase of 46 per cent.), for many labourers being sweepers by caste have doubtless been so returned. It is worth noting that the Chenab Colony returns over 110,000 Chuhras, of whom the great majority have doubtless been employed on the field-work necessitated in bringing that area under cultivation.

Landholders and Tenants.—An attempt was made to obtain data classified in some detail of the numbers of landholders and tenants. The variety of tenures is great and it would have been of interest to obtain precise data, but it is doubtful whether we have been successful. For example, superior proprietors have only been returned in the Chenab Colony, though they are found in many Districts and, the Colony, Jhelum and Rohtak Districts return considerable numbers of tenants 'unspecified,' no distinction between occupancy tenants and those holding at will or on lease having been observed. Still the returns are of some interest and value as they stand. The yeomen (5,160), peasants (117,117), and capitalists (223) are returned in the Chenab Colony only, as are the 34,122 tenants under them. The *malguzars* are returned only in the States of Mandi and Chamba, in which, and in other Hill States, the peasantry hold their lands rather as perpetual tenants of the State than as full owners.

Out of the 14,775,983 souls directly dependent on agriculture over 62 per cent. are owners, and of these the vast majority are cultivating owners. There are also 57,000 mortgagees of whom 41,000 are cultivating holders, and these figures are doubtless below the mark. Occupancy tenants who sub-let have been shown amongst land-holders (No. 36), and number over 62,000. Cultivating occupancy tenants number over 1,281,000.

Tenants-at-will number some 3,144,000 of whom 52,000 sub-let their land and an important class of cultivators are the partners in cultivation who number 369,000, and are found mainly in Karnal, Ambala, Ludhiana, Ferozepur and Patiala.

C. Personal services show a marked increase of 15·6 per cent. due, as explained above, to the correct classification of village menials. That this explanation is correct is also deducible from the marginal figures, which show that in several Districts our figures for sweepers by caste are now in closer accord with those for sweepers by occupation, though I am inclined to think that the present figures have gone to an extreme and that the Chuhra-Chamar is more often a general labourer than a sweeper or scavenger, or that at least he combines both functions.

District.	1891.		1901.	
	Chuhras and Chamars by caste.	Sweepers by occupation.	Chuhras and Chamars by caste.	Sweepers by occupation.
Jullundur	135,051	9,666	136,746	44,114
Ferozepur	100,479	5,813	127,057	50,286
Lahore	123,308	38,869	129,345	89,534
Amritsar	122,671	34,141	137,999	93,410
Gurdaspur	94,407	28,312	94,235	71,822

Classes D and E include the preparation and supply of material substances, (including both the necessities of life and supplementary requirements, or luxuries), and commerce, transport and storage. It is no doubt impossible to distinguish, in any country and more especially in India, between the man who prepares a commodity and the man who supplies it, but the latter is a trader as well as an artizan, and it is therefore inevitable that these two classes should overlap. Still greater is the overlapping within the orders in class D, which includes all the artizan population: for example the blacksmith is often a carpenter and if asked his trade will reply 'Lohar-Tarkhan,' so that it is a matter of pure chance whether he be returned as a blacksmith in group 328 or as a carpenter in group 344. And again he may be employed, temporarily, as a builder, and thus appear in group 163, or in a carriage factory and so appear in group 171, and thus affect the totals of the orders. The ordinary *mistri* will repair one's

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roof, furniture or dog-cart, all equally badly it is true, and it is impossible to say in which order he should be returned. In short the division of labour has not yet been carried for enough to enable us to classify the industrial population on European lines. The result is that the attempt to compare the figures of 1891 with those of the recent census is a hopeless one and the conclusions suggested by the following notes have very little value.

E. Under *Commerce* there is a marked increase, but under Artizans a corresponding decrease, due to a difference in classification. In 1891 general shopkeepers were returned in two groups (No. 83 in sub-order 19, Order VII, Food and Drink and No. 255, in sub-order 56, Order XVIII, Commerce), and the majority appear to have been then included in the former, whereas the present return includes them all in one group (No. 398 in Order XVIII).

Group.	1901.	1891.
No. 83, grocers and general shopkeepers, of 1891	...	495,034
No. 124 of 1901	28,401	...
No. 255, general shopkeepers, of 1891 ...	...	50,874
No. 398 of 1901	343,221	...
Total ...	371,622	545,908

It would seem that there is a greatly increased tendency for the cultivating classes, and those dependent on them, to sell their produce at each harvest (it is possibly already pledged) to the village shopkeeper and in turn to buy their daily supply of him. As a result, grain-dealers have increased from 36,274 in 1891 to 339,852 persons in 1901. Salt-dealers have also risen, from 11,787 to 19,034. Adding these figures to those in the inset above it will be found that shopkeepers of all classes show an apparent increase of 23 per cent.

D. *Artizans.*—The detailed figures for certain important classes of artizans given in the margin may be of interest. It is noticeable that goldsmiths have apparently decreased by more than one-fifth, but the decrease does not seem to be real, many more dealers in gold and silver and wire-drawers having been returned than in 1891. How far this difference in the returns represents a tendency to specialize in different branches of the trade, I cannot say, but the figures for the four wealthy Districts given in the margin indicate a tendency for the trade in the precious metals to centralize in Amritsar and Ludhiana, and to decay in the neighbouring Districts. The uncertainty in the relative value of the precious metals has not been favourable to the petty *sunar* in out-lying tracts, remote from the great marts, and the wealthier members of the trade appear to have found it profitable to migrate to the markets on the line of rail.

Occupation.	Total. 1901.	Total. 1891.	Increase or decrease per cent.
Masons and builders ...	109,808	96,977	+13·3
Carpenters and blacksmiths.	662,585	573,403	+15·5
Goldsmiths	126,196	159,346	−20·8
Leather-workers ...	767,795	688,656	+11·5
Potters ...	281,526	269,756	+ 4·5
Tailors, etc.* ...	145,961	135,721	+ 6·7
Woollen-industries ...	38,086	32,057	+18·8
Cotton-weavers ...	914,797	1,067,451	−14·3

* Excluding dealers in piece-goods.

Amritsar.	1901.	1891.
Goldsmiths	118	9,255
Gold and silver dealers	7,122	56
Gold wire-drawers	4,779	293
Total ...	12,019	9,604
Ludhiana.		
Goldsmiths	2,502	5,349
Dealers	2,975	...
Hoshiarpur.		
Goldsmiths	3,295	7,161
Wire-drawers	3,021	11
Gurdaspur		
Goldsmiths	3,806	5,684
Wire-drawers	2,529	118

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Cotton-weaving now gives employment or. support for less than a million souls all told, in spite of a remarkable increase in Jhang, and a substantial increase in the numbers returned in Muzaffargarh, while the two great centres, Gujrat and Ludhiana, appear to have suffered materially from the competition with imported piece-goods.

District.	1901.	1891.
Jhang	24,409	...
Muzaffargarh	14,163	12,373
Gujrat	32,154	41,989
Ludhiana	19,914	27,721

Woollen industries, on the other hand, show a remarkable development, the Districts favourably situated for the supply of wool showing most increase. Two or three carpet factories have been started at Batala in Gurdaspur, and the trade in Amritsar is flourishing. On the other hand, this industry has almost disappeared in most of the Districts in which it was carried on on a small scale.

District.	1901.	1891.
Amritsar	10,074	5,522
Gurdaspur	4,388	3,310
Delhi	614	992
Karnal	1,274	1,929
Ambala	158	1,062
Jullundur	72	331
Jhelum	929	1,216
Hazara	1,094	1,688

In Order XI, supplementary requirements, there has been a marked increase from 56,590 persons to 226,098, owing chiefly to the inclusion of a new group, 'Plough and other agricultural implement-makers,' which is very numerous, amounting to 140,025 souls.

Luxuries.—As a rule, the figures show marked increases, but the numbers remain very small for a population of over twenty millions. 582 persons are sufficient to supply these Provinces with musical instruments, but probably most native instruments are home-made. Yet 23,129 souls live by making bangles. The falling of in furniture-makers points to some error in classification.

—	1901.	1891.
Paper	2,935	2,208
Books and printing	10,717	8,822
Watches and clocks	1,602	1,094
Toys, etc.	9,097	5,476
Musical instruments	582	143
Bangles, etc.	23,129	15,305
Furniture	479	4,765

In drugs and dyes there is a remarkable falling of—amounting to 44 per cent.—chemists and druggists having fallen from 22,835 in 1891 to 7,208, and dye-workers and sellers from 10,762 to 7,436. The increasing use of imported aniline dyes fully accounts for the latter, but it is not so easy to explain the former.

G. Unskilled Labour, not agricultural.—This now forms a separate class, having been included in 1891 in Indefinite and Independent. In 1891 the number returned under this head was 458,279, but it is now 900,439, an increase of 96·5 per cent. Clearly large numbers of agricultural labourers, or persons so classified in 1891, have now been returned as general labourers, but the increase may well be in great part a real one, many field labourers having taken to eath-work on canals.

Mendicants show a slight increase of 13,634 souls. The decrease in religious mendicants is apparently not real, for beggars are rare in India and probably nearly all the mendicants returned should be classed as religious.

—	1901.	1891.
Religious mendicants	28,193	202,855
Non-religious mendicants	790,894	602,598
Total ...	819,087	805,453

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H. Means of subsistence independent of occupation.—This now forms a distinct class. The numbers show a great increase over the corresponding sub-orders of 1891, being now 884,066 persons as against 675,290 in that year, an increase of 31 per cent. The main increase is under rent, shares, etc. (not being land), but educational endowments and allowances from relatives, etc., also show a marked increase. Though special efforts were made to obtain the data, only 4,198 persons are returned as dependent on remittances from emigrants in and out of India. The figures must be much under the mark, even if only those entirely dependent on such allowances have been so returned.

4. **Subsidiary occupations.**—The subsidiary occupations having been recorded it was thought advisable to attempt to obtain some data to show what were the principal pursuits of those who also follow certain subsidiary occupations. I use the term, 'pursuits' because the principal occupations for which data were tabulated were not classified according to orders and sub-orders as in Table XV of Volume II and the other Subsidiary Tables of this chapter, each occupation shown in Subsidiary Table IX, being tabulated separately.

Subsidiary Table IX.

The data obtained have a certain value, though they are probably incomplete. For example, I am fairly certain that more than three men who are reservists are village servants, or *vice versâ*. The figures show that, as might have been anticipated, the data for principal occupations alone do not give an adequate idea of the complexity of occupation in these Provinces. Thus 28,723 land-owners are also village servants, but to these should be added 3,313 village servants who are also land-owners, and by this process some interesting results are obtained, as the marginal figures show. For instance 11,685 Government officials appear as owning land, but conversely 8,530 land-owners are also Government officials, so that 20,215 represents the total number of officials who possess land. It is a little amusing to see 1,595 mendicants returned as owning land, and 2,365 land-owners recorded as also pursuing begging as a subsidiary occupation, but in India such entries are perfectly natural, and doubtless 3,960 males do combine the two functions of religious mendicancy and property holding,—indeed the numbers are probably understated.

Land-owners who are also—	By subsidiary occupation.	By principal occupation.	Total.
Village servants	3,313	28,723	32,036
Military servants	3,251	4,320	7,571
Tenants	4,921	16,945	21,866
Labourers	4,635	6,973	11,608
Menials	10,505	8,178	18,683
Money-lenders	6,553	7,174	13,727
Priests	1,605	4,440	6,045
Government officials ...	8,530	11,685	20,215
Traders	13,733	16,666	30,399
Artizans	14,538	15,962	30,500

If we take the double set of figures together we find that very much the same classes combine the tenancy of land with other occupations. Further the relation of each set of figures to the other is not without interest, for whereas amongst the artizans we find 54,693 who subordinate cultivation to their handicraft, there are no less than 32,047 who return their handicraft as subsidiary to their agricultural pursuits, a sign of the tendency among the better classes of the artizan castes to acquire land and take to cultivation. The figures also throw some

Tenants who are also—	By subsidiary occupation.	By principal occupation.	Total.
Village servants	1,901	4,943	6,844
Military servants	296	1,486	1,782
Labourers	3,425	7,074	10,499
Menials	23,752	9,437	33,189
Mendicants	2,523	2,337	4,860
Government officials	3,304	3,172	6,476
Traders	4,331	5,478	9,809
Artizans	40,155	16,085	56,240

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light on the condition of the menial castes, for in addition to 34,257 with whom cultivation is a subsidiary occupation, 17,615, or half as many again, have returned agriculture as their principal means of livelihood. These data tend to show that among the artizan and menial classes many are taking to agriculture and abandoning their hereditary occupations, but full light could only have been thrown on this point by tabulating the occupations of the castes concerned. This it was decided should not be done for any of the castes in these Provinces as no such movement as is indicated by the figures discussed above was believed to exist. We cannot indeed say that those figures prove that the lower castes are abandoning their traditional occupations for agriculture, because we have no data for 1891 with which to compare them, and further the menial and artizan castes have to a considerable extent held land as owners or occupancy tenants from a long period, but the numbers now shown to subordinate their hereditary pursuits to agriculture do, I think, show that these classes are obtaining a firm footing in the ranks of the agriculturists. It should further be pointed out that labourers, whether field labourers or earth-work and general labourers, are not included in the figures for menials. The numbers among them who are either owners or tenants of land amount to 22,107.

As a general rule, if we put aside agriculture, occupations are not often complex. Trade and money-lending go together, but the figures given here must be well below the mark, for most traders lend money and are reluctant to let the fact be recorded in official documents.

Traders who are also money-lenders	2,618
And *vice versâ*	1,748
Total ...	4,366

5. Occupations combined with agriculture.—It has been already noticed that agriculture and pasture support over 58 per cent. of the population in these Provinces, but if we exclude the figures for agriculturists (Class B) it will be found that out of 4,630,201 actual workers, 219,671 are partially agriculturists, *i.e.*, pursue agriculture as a subsidiary occupation. Moreover, these figures are probably below the mark, for a man who was a Government servant, and a co-sharer in a trading family with money invested in land would be returned as a trader by subsidiary occupation without mention of the land held on mortgage. In many cases the interest in land is a second subsidiary means of subsistence and we only attempted to record one subsidiary occupation. To obtain exact data all the occupations should be recorded. Taking the figures as they stand however it is found that Government servants have returned relatively most partially agriculturists, the Professions and Commerce coming next, while General Labour is lowest of all, as one might expect. The proportions in each class depend probably in the main on the classes from which the occupations are recruited, but it may be conceded that money acquired in a profession, in trade or by artizans is most usually invested in land in some form or other. In the case of Government service so many officials are now taken from the landed classes that one is surprised to find that the percentage of partially agriculturists is only 11·2 per cent., and the more so in that many Government officials invest their savings in land.

Class.	Percentage on actual workers of partially agriculturists.
A. Government	11·2
C. Personal Services	3·0
D. Material Substances	4·8
E. Commerce	5·9
F. Professions	7·4
G. Labour	1·6
H. Independent	2·8

6. Proportions of the actual workers and dependents.—Out of the total population of 26,842,611 souls, in these Provinces, 16,592,910, or nearly 62 per cent., are returned as dependents. This is a high ratio of non-workers and it is clear that the line between those who are entirely dependent and those who pursue some subsidiary occupation but are virtually dependent on the principal workers has not been strictly drawn. Nevertheless, I think that the figures represent an approximation to the truth, for it must be borne in mind that the bulk of the Mohammadan population observe *parda*, more or less rigid, and there would be, in consequence, a tendency to return the great majority of the

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Mohammadan women as dependants, even if they contributed directly by their earnings to the support of the household. We have not separate figures for religions or castes in the case of occupations, and so it is impossible to say whether relatively more dependants were returned among Mohammadans than among Sikhs or Hindus, but it is common knowledge that the Mohammadan peasantry cannot employ their women in the field as the Hindus and Sikhs do, and that the Rajputs, as a class, would lose status if their women were so employed, while the Jats, if not Mohammadans, owe much of their prosperity to the help their women give in the lighter tasks connected which agriculture.

The percentage of actual workers in each class is given in the margin. According to these data, those who live by agriculture have more persons dependent on them than any other class, though those who live by Commerce, Transport and Storage have nearly as many.

Class.	
H. Independent	50
G. Unskilled labour	45
C. Personal Services	44
A Government	43
D. Material Substances	39
F. Professions	38
E. Commerce	36
B. Agriculture	36

These figures appear to show that many who follow subsidiary occupations connected with trade and agriculture have been returned as dependants. In the other cases the proportions are very much what we should expect, there being comparatively few dependent on pensioners, prisoners and mendicants, on unskilled labourers, or on servants.

7. The occupations of women.—Nothing impresses Indian visitors to Europe more than the extent to which women are employed, and there is no greater obstacle to progress in India than the prejudice against the rational employment of women in India in occupations to which they are naturally adapted. A great source of national wealth is thus lost to the country. This fact is illustrated by our returns for women are only employed, in relatively large numbers, in the indefinite and disreputable ocupations. Out of females in these Provinces only 1,309,182 or 10·6 per cent. are actual workers and their employments are practically confined to personal and household services, the preparation of food and drink, light and firing, dress and general labour including earth-work,—in other words to menial occupations. Of these again 495,794 or over a third are females engaged in agriculture, of whom the majority are owners or tenants of land. Of some 196,000 engaged in personal services three-fourths are scavengers or water-carriers: of 145,000 employed in preparing food 84,000 grind corn: and of 160,000 who make textile fabrics and dress, 68,000 are cotton-weavers, engaged in the hand industry. In other words, women when employed at all or allowed to earn a living must work at the most degrading and roughest occupations.

Subsidiary Table VIII.

8. Local Distribution of occupations.—Taking the purely agricultural population, and excluding the small pastoral element, the figures show but little change since 1891. As then the agricultural population in the Native States is nearly two-thirds (66 per cent.) of the total, while in British Territory it is only 55 per cent. In the Himalayan States it exceeds 80 per cent. and is high in Kurram, Kangra, Bannu, Hazara and Hissar, where it exceeds 70 per cent. In only one District does it fall below 40, and in only four others below 45 per cent. In the Districts of the North-West Dry Area the Agricultural population bears the same ratio to the whole as it does in the Indo-Gangetic Plain, but in the former case the industrial element in the cities, and in the latter the pastoral element, is somewhat higher.

Subsidiary Table II.

District.	Percentage of agricultural population.
Amritsar	39·4
Lahore	40·1
Multan	40·5
Delhi	41·2
Jhang	44·8

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The range of diversity in the industrial population is not very marked, rising from 3·8 per cent. in Kurram, to 31·6 in Jhang. It only fails to reach 10 per cent. in the remote tracts, mostly small Native States, noted in the margin. In no Native States, except Maler Kotla, does the ratio amount to 20 per cent. but in 15 British Districts it is 20 per cent. or over as the marginal figures show. It is not a little remarkable that in the Districts of Jhang and Multan, and to a less degree in Shahpur and Jhelum, the proportion of the industrial population should be so high. Multan returned a still higher percentage of artizans (29·4 per cent.) in 1891.

District.	Percentage of industrial population.
Kurram ...	3·8
Loharu ...	6·4
Chamba ...	6·5
Mandi and Suket ...	8·2
Simla, *with States* ...	8·8
Bannu ...	9·1
Hissar ...	9·4
Nahan ...	9·4
Jhang ...	31·6
Delhi ...	29·4
Multan ...	27·8
Amritsar ...	26·6
Jullundur ...	24·9
Shahpur ...	24·8
Ludhiana ...	24·5
Lahore	23·4
Maler Kotla	
Sialkot ...	23·1
Gujranwala ...	22·5
Jhelum ...	21·2
Hoshiarpur ...	21·1
Rohtak ...	20·7
Montgomery	20·
Muzaffargarh	

9. Occupations in Cities.—The difference between Indian and European conditions is strikingly illustrated by the figures for workers in the cities, Delhi, Lahore and Amritsar, less than 30,000 women, or 12 per cent. of the actual workers, being actual workers, whereas in London there are 719,331 females to 1,399,969 males (of ten years and upwards) engaged in occupations, equivalent to 34 per cent. of the actual workers. Facts like these throw light on the causes of India's poverty.

Total population—		
Actual workers,	male ...	217,095
,, ,,	female ...	29,469
Dependents	... ...	327,404

It is also characteristic of the stage of industrial development in the Punjab that the city populations do not differ much in their elements from the total population. The total numbers supported by the learned and artistic professions only amount to 6·3 of the city populations. Government Officials are, however, relatively more numerous in the cities, especially in Lahore, and the numbers are somewhat below the mark, as at the time of the census many were on tour. How very far industries are from being centralized in the cities may be gathered from the fact that textile fabrics and dress only employ and support 72,317 souls or 12·5 of their populations; and cotton industries only 22,409 or less than 4 per cent.

10. The organization of industry.—Under the old social system of these Provinces every tract, and to a certain extent, every village, was a self-contained economic unit, in which were produced the simple manufactures required by the community. This system facilitated the development of a caste system based on hereditary occupation. Below the land-holding tribe, and subject to its authority, were the various sacerdotal, artizan and menial classes, which have more or less crystallized into castes, and these classes were, economically and socially, closely dependent on the dominant tribes who owned the land and controlled its allotment. These castes were all more or less servile and were paid by a share of the produce of the soil, or more rarely by fixed allowances in kind, cash payments being probably a very recent innovation. But the better classes among them were also assigned land for maintenance, and this system was especially fostered by the priestly groups, so much so that according to Pathan custom all Sayads, all descendants of saints, and all descendants of *mullahs* of reputation for learning or sanctity are entitled to grants of free land called *seri*,

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the amount of the grant varying according to the degree of inherited sanctity. In precisely the same way to Brahmans were given grants of land (*sasan*), varying in extent from a group of villages conferred by the State, to a mere plot granted by the village community or a section of it. The possession of such a grant conferred a high social status on the grantee, so that the sasani or beneficed Brahman of the hills stands higher than those who hold no such grants. Similar grants were also made to any religious personage or to a shrine or temple and by an extension of the same principle to men of the artizan classes. These grants were alike in character and conferred no absolute right of ownership, the grantee having an inherent power to resume a grant if the purposes for which it was made were not fulfilled, but the grants varied in degree, those to shrines or sacred personages to all intents and purposes conferring a permanent right of possession hardly distinguishable from ownership, and those made to menials being wholly precarious. The tenures thus conferred, whatever their precise legal nature, enabled the servile classes to eke out a living by cultivation, but it left them menials, or artizans, or priests as before, and custom forbade them to change their abode without the consent of the land-holders. And if the dominant tribe migrated its dependent castes went with it, the Brahmans of the tribe, its Bhats, Doms, and other menials migrating also, a custom which even now may be found in operation in many cases in the Chenab Colony.

Thus each tribe, at least, if not each village, was, economically, a water-tight compartment, self-contained and independent of the outside world for the necessaries of life, but for commodities not obtainable within its own borders it depended on foreign sources of supply and on the outside castes, such as the Lubanas, or salt-traders, who formed no part of the tribal or village community. Thus there have never arisen, in this part of India, any great industries. Foreign trade, necessarily confined to the few large towns, was limited to superfluities or luxuries, and such industries as existed were necessarily on a small scale. Further, inasmuch as each community was absolutely independent as far as necessaries were concerned, the few industries which supplied luxuries never became firmly rooted and have succumbed at the first breath of competition. Everywhere in our official literature one reads of struggling industries in the small towns, though fostered by intermittent official encouragement, dying of inanition. The causes seem obvious enough. Everything essential can be, and for the most is, made in the village or locality, so that there never is a demand for imported articles of ordinary make, those made by the village artizans, however inferior in quality, satisfying all requirements. In good seasons there is some demand for articles of a better class, but when times are bad that demand ceases, and the industry languishes. Thus the village industries alone are firmly established. If the crop is short, every one from the landlord to the Chuhra, receives a diminished share, but small as the share may be it is always forthcoming, whereas in the towns the artizan is the first to suffer in times of scarcity, and if the scarcity is prolonged the urban industries are extinguished. But if, on the one hand, these industries are precarious, the village industries are firmly established and will probably die hard in the face of the increasing competition which menaces them. Before touching on this point, I may note briefly another result of the weakness of the industrial position in the towns.

The system of advances.—In the villages the artizans and menials are by custom share-holders in the community, in spite of their dependence on the land-holding tribes, but in the towns the artizan classes are entirely dependent on the capitalist classes without a customary right to share in the trade profits as compensation, and this unsatisfactory condition of things arises out of the system of advances to operatives which prevails on a very large scale, and especially in the cities. This system appears to be, generally, as old as the industries themselves, and it has grown with their growth until it has become a serious menace to their progress. Thus in the case of the carpet-weaving and several other industries at Amritsar, it is said that each master artizan, who has workmen under him, owes Rs. 300 to 1,000 to his employer. This debt is called balance or *baqi* and when an artizan leaves one employer for another, the latter must, by the custom of the trade, refund the outstanding advance to the former and thus

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himself become the artizan's creditor. In addition to this outstanding *baqi*, other advances are from time to time made to the artizan. These are called *kharch* and money due for work done is credited to this *kharch*, anything over and above the sum advanced being credited to the *baqi*, though in practice it is alleged by the capitalists themselves that on the *kharch* account the balance is usually against the workman, whose *baqi* in consequence is constantly increasing. It is admitted that the *baqi* constitutes an irredeemable debt, which the workman can never hope to liquidate and which thus renders him liable for life-long service to the capitalist, although interest is not charged on the amount outstanding. The system then precludes any attempt on the part of the operative to improve their skill or efficiency, for increased earnings would merely go to liquidate the *baqi*. It is small wonder if under this system several minor industries have decayed.

11. **Domestic and Factory Industries.**—An attempt has been made to obtain data showing the proportions of the actual workers in each industry who are employed in factories or work at their own homes. Subsidiary Table IV. Such data are exceedingly difficult to obtain because it is hardly possible to define a factory. Thus in Gujrat a tendency is noted for artizans such as carpenters, blacksmiths and weavers, to combine, four or five working together at one shop, and, though such shops hardly constitute factories, it is impossible to say how far the workers in them have been returned as workers in factories. On the other hand, a comparison with the numbers of operatives returned in the Factories Report for 1900 shows that the Census figures are as a whole below the mark, for the Factory returns show 20,584 as the average number of operatives in 1900 per diem, whereas only 16,472 are shown as actual workers in factories on March 1st, 1901, in the Census Table (XV of Volume II). The deficiency is most marked in Lahore which had 5,823 operatives in 1900, while only 1,363 were enumerated at the Census. To a great extent this discrepancy is probably due to the fact that in the cold weather of 1900-01 the cotton-ginning factories generally were closed down or working half time owing to a short supply of cotton, but as the Census returns include factories of all kinds, whether within the scope of the Act or not, one would have expected them to show larger numbers employed in factories.

It may be that the rules were misinterpreted, 'factories' being taken to mean 'factories in which machinery is used,' and the fact that only 118 persons are returned as employed in the carpet-factories in Amritsar City lends colour to this view.

However this may be, it is clear that in these Provinces the factory-system is in its infancy. In certain industries, such as watch-making, toys, musical instruments, furniture, harness, gold-working and others no factory-workers are returned. In the case of woollen manufactures also the return is blank, although the Egerton Mills at Dhariwal employ some 800 hands. This is due to the absence of a separate heading for workers in woollen mills, who have been included in group No. 251, Order XII.

In other industries the numbers returned as factory-workers are small in comparison with the total employed, except in petty industries like aerated waters and ice-factories, gas and water works and others, which could only be carried on by machinery in factories: and in Railway workshops. Even in the cotton-spinning, weaving and other industries connected with cotton, out of 461,825 actual workers only 2,713 or ·58 per cent are employed in factories.

12. **The present condition of village industries.**—Bearing in mind that the only industries carried on in villages are those which supply the barest necessities in the way of agricultural implements, household utensils and clothing, all of rough, though serviceable, quality, it may be said that they have as yet been little affected by the establishment of factories or by foreign competition.

Cloth-making.—The branch of industry chiefly affected is that of cotton-ginning, numerous factories having been erected of late years. Thus at the close

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of 1900 there were 132 factories (within the scope of the Factories Act) in these Provinces, of which 76 were cotton-ginning, cleaning, or pressing factories, and 5 were cotton-spinning, etc., mills. Nevertheless, the general opinion is that the manufacture of country cloth in villages has not yet been seriously affected because hand-made cloth is both cheaper and more durable than the machine-made article, in which the fibre is damaged in the process of manufacture. Indeed, there is still a considerable export of country cloth from Tahsil Pind Dadan Khan in Jhelum to the frontier Districts and Kashmir : and from Sialkot to those Districts, the North-West Provinces and even to Bengal ; and in these Districts at least the industry is holding its own. Generally speaking, the use of imported piece-goods is confined to the towns, and to the better classes among the villagers, but at most some 5 per cent. of the total population appear to use imported cloth.

There is however a tendency to centralize the manufacture of cloth in the towns, machine-made thread being used and the cloth made by weavers employed by capitalists, but so far this system has met with slight success. Indeed in Khanpur in the Hoshiarpur District the tendency is for the industry to leave the town and become scattered in the neighbouring villages.* The Deputy Commissioner of Jhelum (Mr. P. D. Agnew) thinks there is very little chance of industries being centralized in towns so long as the octroi system effectually handicaps any such movement. This bears out the remarks made in paragraph 22 of Chapter I, at page 21 *supra*.

The use of machine-made thread is, it may be noted, sufficiently extensive to seriously diminish the amount which women can earn by spinning, an industry on which many of them, among the poorer classes, are virtually dependent.

Sugar-making.—The old wooden presses, each requiring nine men and four bullocks to keep it going, have been mostly replaced by the iron presses, made chiefly at Nahan, which can be worked by two men and a single bullock. The iron press is said to turn out black sugar with a flavour of machine-oil, and it injures the fibre of the canes so much that they cannot be used for mats, ropes, etc., as they used to be, but, in spite of these drawbacks, the cheapness of the new machines has undoubtedly saved sugar-making from extinction as a village industry. Imported sugar has indeed largely replaced the country-made article, although it is objected that the former contains bone-dust and at a recent fair in Rohtak the confectioners who used European sugar were turned out by the people.

13. **The industrial future.**—Thus in competition with village industries the factory-system is at present making but little head-way, and other causes operate against its rapid development. Capital has hitherto found a more profitable, or a more tempting, investment in exploiting the agriculturist and the result has been to divert capital from its natural field, the development of staple industries. The absence of technical skill, which can only be acquired by technical education, also appears to be a serious obstacle, and attempts on the part of native capitalists to employ European skilled labour have not met with much success, owing to our national failing. It is indeed significant that nearly all the machinery of the mills run by native capital is in the charge of half-trained native workmen, who are found to be, in the long run, more efficient than trained European mechanics. On the other hand, the inherent incapacity to combine for a common object, characteristic of native society, has rendered the Joint Stock Company system less successful than it might have been, and success is only assured in cases where the company consists of men of the same caste or rather of the same section of a caste. Of this there is an excellent illustration at Amritsar in the Piece-goods Market recently constructed by a syndicate, whose members are almost exclusively Banias of the Nauria *got*, and it may be conjectured that in the future the Joint-Stock Company system will to a great extent be grafted on to the caste organization. Nevertheless, within certain limits, considerable powers of organization and combination have been displayed and the management of many large native concerns contrasts favourably with that of

* The industry in and around this town has been affected by foreign competition.

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European firms. It may then be anticipated with some confidence that industrial development will progress slowly on characteristic lines to the eventual exclusion of European capital and personnel. With improved technical instruction and the setting free of capital for its legitimate functions, it seems inevitable that industries will be concentrated more and more in the large towns and cities, but the process is not likely to be rapid.

14. Caste and occupation.—There do not appear to be in these Provinces any movements under which the great occupational castes are abandoning their hereditary functions, and it was therefore determined not to tabulate the occupations of any castes. It may indeed be doubted if such tabulation, unless carried out in very minute detail, would throw much light on the slow, and almost imperceptible, but unceasing movements by which tribes rise or fall in the social scale, owing to a change of occupation which entails, sooner or later, a change of caste. To a certain extent this process goes amongst the Hindus, for a Chamar who aspires to rise may take to weaving and soon become a Julaha, while the lower groups in the Bania 'caste' were undoubtedly promoted Chamars. It is among the Mohammadans however that the process is most active. Converts of the lowest castes commence as Dindars, Musallis, etc., but if they abandon degrading occupations rise to Sheikhs or Khojas. Thus to a great extent caste is dependent on occupation and the tabulation of the occupations of a given caste would probably prove that fact and nothing more.

At the same time the variability of caste is not to be lost sight of. Under modern conditions the higher castes in both religions are losing their dominant position and are being compelled by circumstances to adopt professions or occupations which they would have despised two or three generations ago. Thus amongst Hindus the Brahmans have lost prestige: 'their intellectual progress is not marked, nor are they generally wealthy, and in consequence they are deserting priestly learning for practical wisdom,' which appears to mean that when they cannot live by begging they take service as cooks and domestic servants. But this does not apply to the Muhial. The Khatris also, except in the Rawalpindi District, are, by general consent, losing ground in wealth and influence, and for this their social system is apparently responsible. Nor is our administrative system favourable to the Rajputs, who are only saved from rapid demoralization by the fact that numbers enlist in the Indian Army.

On the other hand, the 'middle-classes' and upper artizan castes of Hindus are making great advances not only in material wealth, but in social position and influence. The Aroras, Banias, Dhusars, Mahajans, Bhabras, and Suds may be mentioned as instances, while the Jats, both Hindu and Sikh, have generally speaking advanced both in wealth and education. Of the artizans the Tarkhans are almost rising to the status of a professional caste, as they acquire qualifications as engineers. Probably no other caste has made such strides in the past twenty years as this. The Kalals or as they may now be termed Ahluwalias are also advancing rapidly.

Amongst Mohammadans there is unhappily little to record, but retrogression in education, influence and wealth. The only exceptions are a few isolated communities like the Khojas of Bhera, and the Mohammadan Punjabis (Sheikhs) in Delhi, while the Swatis of Mansehra, the Tarkhelis of Haripur, in Hazara and the Sheikhs of Attock are said to have taken advantage of educational facilities open to them. Elsewhere in the frontier Districts Government schools are denounced by the *mullahs* as disseminators of heresy, and cis-Indus the Mohammadans confine the education of the young to religious doctrines, just as their literary activity is limited to matters of religion. Similar remarks apply to the cultivating classes, which are generally retrograde in everything save numbers, though to this there are exceptions, as the Mohammadans of Gurdaspur and Pathankot Tahsils seem to be out-pacing the Hindus in education, and in the south-east the Meos and Minas are improving in this respect. The butchers in this latter part advanced in wealth, but in nothing else, in the periods of scarcity.

15. The Criminal Classes.—Taking British Territory alone it is found that there were on March 1st, 1901, 14,098 convicted prisoners in the jails of these Provinces.

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To this population the Jats and Pathans alone contributed upwards of one-third, the former having 3,753 and the latter 2,097 convicts in the jails on that date. No other caste contributes anything like so many as these, the Rajputs with 1,034 and the Biloches with 730 coming next. In proportion to their numbers and wealth the Awans (427), Brahmans (269), Aroras (340), Khatris (257), Sayads (316), Sheikhs (280), and Qureshis (62), supply considerable numbers of convicts. Of the tribes generally designated criminal the Sansis (with 242), and Baurias (106) alone furnish large numbers, the Harnis only returning *three* the Mahtums, 35, the Pakhiwaras 32, and the Minas 18. The quasi-criminal castes are also but poorly represented, for the Nats and Bazigars only return 42, the Bangalis 3, the Gandhilas 3, the Kanchans 2, the Kikans 5, and the Kanjars 13. On the other hand the low castes such as the Chuhras, 545 (excluding 132 Chamars), Jhiwars 103, Julahas 204, Kumhars 109, Mirasis 83, Machhis (142), and Kashmiris 181, furnish substantial numbers, considering their size, to the jail population. The figures are rather a surprise and tend perhaps to show that, as far detected crime goes, the more well-to-do castes are not always the least criminal.

Caste or Tribe.	Total convicts.	Caste or Tribe.	Total convicts.
Mina	18	Faqir	128
Pakhiwara ...	32	Kashmiri ...	181
Mahtam... ...	35	Tarkhan ...	186
Meo	50	Teli ...	190
Mazhabi ...	51	Julaha	204
Qassah ...	60	Arain	230
Qureshi ...	62	Sansi	242
Bania	73	Khatri	257
Mirasi	83	Gujar	262
Nai	83	Brahman ...	269
Moghal	88	Sheikh... ...	280
Musalli	95	Sayad	316
Sunar	100	Arora	340
Jhiwar	103	Awan	427
Bauria	106	Chuhra ...	545
Kumhar... ...	109	Biloch ...	730
Mochi	115	Rajput ...	1,034
Chamar ...	132	Pathan ...	2,097
Machhi ...	142	Jat	3,753

Homicide.—Out of 1,050 persons convicted of murder well over 50 per cent. (574) were Pathans or Jats, the former alone accounting for nearly two-fifths of the number. The Biloch comes next, but a long way behind, and he is hardly as homicidal in his tendencies as the Sayad or the Awan.

Caste or Tribe.	Section of the Indian Penal Code.		
	302	304	307
Arain	17	11	5
Arora	31	14	21
Awan	32	9	6
Biloch	60	13	12
Brahman	17	16	1
Chuhra-Chamar	27	16	4
Jat	203	184	61
Khatri	12	8	2
Pathan	371	76	113
Qureshi	8	4	4
Rajput	26	22	63
Sayad	38	5	12
Sheikh	13	7	8
Tarkhan	37	...	23
Teli	19	1	9

Dacoity.—Out of 241 convicts for dacoity the Jats account for 70.

Further particulars would not perhaps be of general interest, but the detailed return has been forwarded for record in the Police Department.

16. The Criminal Tribes.—In order to obtain an accurate estimate of the figures for the tribes registered under the Criminal Tribes Act it was arranged that the police authorities should compile a statement showing the numbers of the absentees of each tribe according to the Police records on the night of March 1st, 1901. The results are tabulated below. The figures are not, however, absolutely correct for children under 12 are not registered and therefore, if absent on the census night were always returned as absentees. A separate return of vagrant tribes (criminal and non-criminal) was also prepared and submitted to Government.

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Statement showing the numbers, as returned in the Census of 1901, of Registered Criminal Tribes.

Tribe and District.	Total enumerated.			Absentees.		
	Persons.	Males.	Females.	*Persons.	Males.	Females.
1	2	3	4	5	6	7
Sansis—						
Karnal	2,250	1,160	1,090	48	24	15
Hoshiarpur	99	59	40	15	7	4
Jullundur	866	468	398	2	2	...
Ludhiana	1,048	572	476	13	11	...
Ferozepur	465	241	224	1	1	...
Lahore	3,078	1,663	1,415	...	...	...
Gurdaspur	2,838	1,607	1,231	305	35	50
Sialkot	1,659	889	770	524	244	97
Gujranwala	3,546	1,906	1,640	179	108	26
Gujrat	1,444	740	704	...	...	...
Baurias—						
Ludhiana	497	257	240	23	8	4
Ferozepur	10,613	5,438	5,175	777	498	129
Biluchis—						
Karnal	1,094	611	483	133	130	1
Umballa	172	120	52	4	4	...
Harnis—						
Hoshiarpur	361	189	172	46	17	29
Jullundur	36	23	13	6	4	2
Ludhiana	1,648	828	820	308	179	69
Lahore	...	...	...	...	...	...
Pakhiwaras—						
Sialkot	2,376	1,298	1,078	194	91	42
Minas—						
Gurgaon	826	470	356	82	58	16
Tagus—						
Karnal	4,466	2,402	2,064	119	103	9
Mahtams—						
Lahore	9,885	5,275	4,610	...	...	...
Bhats—						
Sialkot	1,794	612	1,182	96	35	23

Note.—The figures in columns 2—4 are inclusive of those in 5—7.

* "Persons" include children, sex unspecified.

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Subsidiary Table I.—*General Distribution by occupation.*

Order and Sub-order.	Percentage on total Population.		Percentage in each order and sub-order of		Percentage of actual workers employed.		Percentage of Dependents to actual workers.	
	Persons supported.	Actual workers.	Actual workers.	Dependents.	In cities.	In rural areas.	In cities.	In rural areas.
1	2	3	4	5	6	7	8	9
Total for both Provinces	...	38·18	38·18	61·82	2·41	97·59	3·19	158·69
Total British territory (1) including North-West Frontier Province.	...	37·83	37·83	62·17	2·91	97·09	3·86	160·51
Total British territory (2) excluding North-West Frontier Province.	...	38·08	38·08	61·92	3·19	96·81	4·23	158·34
Total North-West Frontier Province	...	35·34	35·34	64·66	...	100	...	183
Total Native States	...	40·	40·	60	...	100	...	149·97
Total Punjab	...	38·43	38·43	61·57	2·59	97·41	3·45	156·78
A.—Government.	2·1	·89	42·54	57·46	5·79	94·21	6·47	128·62
I.—Administration	1·46	·53	36·61	63·39	5·78	94·22	8·26	164·31
1. Civil Service of the State	·42	·15	36·65	63·35	12·83	87·17	19·06	153·78
1-A. Service of Tabulating State	·17	·07	41·57	58·43	...	100	...	140·55
2. Service of Local and municipal bodies	·11	·04	35·07	64·93	17·36	82·64	35·47	149·63
3. Village service	·76	·27	35·72	64·28	1·54	98·46	1·43	178·58
II.—Defence	·6	·35	57·29	42·71	5·22	94·78	2·28	72·28
4. Army (Imperial)	·52	·31	58·1	41·9	5·94	94·06	2·6	69·51
4-A. Army Tabulating State	·08	·04	52·11	47·89	...	100	...	91·89
5. Navy and Marine	...	...	...	100	...	...	...	...
III.—Service of Foreign Native States	·04	·01	36·85	63·15	20·25	79·75	18·28	153·08
6. Civil Officers	·03	·01	38·04	61·96	21·89	78·11	19·92	142·98
6-A. Civil Officers of States other than Tabulating States.	...	...	50·37	49·63	...	100	...	98·52
7. Military Officers	·01	...	28·07	71·93	15·33	84·67	12·65	243·55
7-A. Military Service of States other than Tabulating States.	...	...	28·99	71·01	...	100	...	245
B.—Pasture and Agriculture.	58·05	20·94	36·07	63·93	·22	99·78	·32	176·95
IV.—Provision and care of animals	1·12	·55	48·55	51·45	1·02	98·98	1·75	104·21
8. Stock breeding and dealing	1·1	·54	48·79	51·21	·7	99·3	1·38	103·57
9. Training and care of animals	·02	·01	34·5	65·5	27·08	72·92	32·72	157·16
V.—Agriculture	56·92	20·39	35·82	64·18	·2	99·8	·28	178·90
10. Landholders and Tenants	55·04	19·49	35·43	64·56	·12	99·88	·19	182·05
11. Agricultural labourers	1·76	·83	47·13	52·87	1·41	98·59	1·41	110·78
12. Growers of special products	·09	·05	51·09	48·91	8·67	91·33	15·69	80·01
13. Agricultural training and supervision and Forests.	·03	·01	38·30	61·7	4·85	95·15	8·92	152·18
C.—Personal Services.	6·88	3·04	44·28	55·72	3·67	96·33	4·53	121·31
VI.—Personal, household and sanitary "services"	6·88	3·04	44·28	55·72	3·67	96·33	4·53	121·31
14. Personal and Domestic Services	3·99	1·74	43·65	56·35	5·34	94·66	6·64	122·46
15. Non-domestic Entertainment	·03	·01	37·99	62·01	18·71	81·29	31·83	131·43
16. Sanitation	2·86	1·29	45·24	54·76	1·27	98·73	1·42	119·65
D.—Preparation and supply of Material Substances.	19·37	7·59	39·08	60·92	5·57	94·43	7·46	148·42
VII.—Food, Drink and Stimulants	4·44	1·83	41·29	58·71	5·59	94·41	7·86	134·35
17. Provision of animal food	·44	·15	34·49	65·51	11·24	88·76	20·02	169·98
18. Provision of vegetable food	3·72	1·58	42·51	57·49	4·43	95·57	5·65	129·6
19. Provision of Drink, Condiments and Stimulants.	·28	·1	35·7	64·3	15·51	84·49	24·6	155·53
VIII.—Light, Firing and Forage	·4	·18	46·3	53·7	9·99	90·01	9·66	108·29
20. Lighting	·01	...	31·86	68·14	22·25	77·75	93·1	120·8
21. Fuel and Forage	·39	·18	46·67	53·33	9·78	90·22	8·22	106·04
IX.—Buildings	·68	·27	39·35	60·65	10·86	89·14	14·98	139·13
22. Building materials	·2	·08	39·87	60·13	13·35	86·65	14·95	135·89
23. Artificers in building	·48	·19	39·14	60·86	9·84	90·16	14·99	140·46
X.—Vehicles and vessels	·02	·01	35·06	64·94	26·72	73·28	58·88	126·33
24. Railway and tramway plant	·01	...	46·64	53·36	·12	99·88	...	114·41
25. Carts, carriages, &c.	·01	·01	31·01	68·99	42·66	57·34	94·14	128·32
26. Ships and Boats	...	...	31·56	68·44	...	100	...	216·9
XI.—Supplementary Requirements	·84	·3	35·73	64·27	10·94	89·06	14·42	165·45
27. Paper	·01	...	41·36	58·64	15·73	84·27	38·22	103·54
28. Books and prizes	·03	·02	42·85	57·15	60·15	39·85	60·06	73·32
29. Watches, clocks and Scientific instruments.	·01	...	33·58	66·42	51·67	48·33	93·68	104·09
30. Carving and Engraving	·04	·02	37·47	62·53	27·29	72·71	42·88	124·02

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Order and Sub-order.	Percentage on Total Population.		Percentage in each order and sub-order of		Percentage of actual workers employed.		Percentage of dependents to actual workers.	
	Persons supported	Actual workers.	Actual workers.	Dependents.	In Cities.	In rural areas.	In Cities.	In rural areas.
1	2	3	4	5	6	7	8	9
31. Toys and Curiosities	·03	·01	35·73	64·27	34·98	65·02	41·57	138·34
32. Music and Musical Instruments ...	...	...	40·03	59·97	71·24	28·76	54·51	95·28
33. Bangles, Necklaces, Beads, Sacred Threads, etc.	·09	·04	41·84	58·16	17·62	82·38	28·1	110·88
34. Furniture	...	...	51·57	48·43	46·96	53·04	11·34	82·59
35. Harness	·01	...	36·69	63·31	43·92	56·08	87·85	84·65
36. Tools and Machinery	·59	·2	33·98	66·02	·58	99·42	1·76	192·51
37. Arms and Ammunition	·03	·01	37·43	62·57	28·	72·	20·7	146·44
XII.—Textile Fabrics, and Dress	5·73	2·39	41·75	58·25	5·17	94·83	6·08	133·42
38. Wool and Fur	·15	·07	47·33	52·67	26·46	73·54	28·63	82·67
39. Silk	·09	·04	41·92	58·08	51·68	48 32	66 82	81·62
40. Cotton	4·65	1·93	41·52	58·48	2·09	97·91	2·23	138·61
41. Jute, Hemp, Flax, Coir, etc. ...	·14	·06	47·67	52·33	11·	89·	11 06	98·71
42. Dress	·7	·29	40·94	59·06	13·32	86·68	17·42	126·86
XIII.—Metals and Precious Stones	1·50	·51	34·02	65·98	8·97	91·03	14·55	179·42
43. Gold, Silver and Precious Stones ...	·69	·23	33·12	66·88	9·68	90·32	15·88	186·04
44. Brass, Copper and bell-metal ...	·10	·04	36·56	63·44	29·36	70 64	44·28	129·28
45. Tin, Zinc, quicksilver and Lead ...	·02	·01	39·55	60·45	48·26	51·74	75·49	101·08
46. Iron and Steel...	·69	·23	34·36	65·64	3·72	96·28	6·5	94·82
XIV.—Glass, Earthen and Stoneware ...	1·11	·38	34·03	65·96	1·56	98·44	2·41	191·44
47. Glass and Chinaware	...	...	33·26	66·74	70·4	29·6	138·12	62·56
48. Earthen and Stoneware	1·11	·38	34·03	65·97	1·26	98·74	1·81	192·01
XV.—Wood, Cane, Leaves, etc.	1·53	·55	36·24	63·76	4·38	95·62	5·94	170·01
49. Wood and Bamboos	1·12	·39	34·7	65·3	4·34	95·66	5·82	182·34
50. Cane Work, Matting and Leaves, etc.	·41	·16	40·43	59 57	4·47	95·53	6·24	141·12
XVI.—Drugs, Gums, Dyes, etc.	·11	·04	37·22	62·78	15·28	84·72	22·75	145·95
51. Gums, Wax, Resins and similar Forest Produce.	·01	...	39·58	60·42	12·57	87·43	30·97	121·69
52. Drugs, Dyes, Pigments, etc. ...	·10	·04	37·1	62·9	15·42	84·58	22·32	147·23
XVII.—Leather, etc.	3·01	1·1	36·58	63·42	2·82	97·18	3·95	169·4
53. Leather, Horn and Bones	3·01	1·1	36·58	63·42	2·82	97·18	3·95	169·4
E.—Commerce, Transport, Storage ...	**4·54**	**1·62**	**35·74**	**64·26**	**8·8**	**91·2**	**13·73**	**166·09**
XVIII.—Commerce	2·84	·99	35·07	64·93	8·65	91·35	12·27	172·91
54. Money and Securities	·68	·2	29·75	70·25	7·01	92·99	9·57	226·54
55. General Merchandise	·25	·09	35·42	64 58	2·86	97·14	5·5	176·84
56 Dealing, unspecified	1·71	·63	36·92	63·08	8·11	91·89	12 8	158·09
57. Middlemen, Brokers and Agents ...	·2	·07	36·87	63·13	24·24	75·76	22 92	148·32
XIX.—Transport and Storage	1·7	·63	36·86	63·14	9·05	90·95	16·03	155·29
58. Railway	·28	·1	36·61	63·39	18·26	81·74	49·79	123·38
59. Roads	1·04	·38	36·21	63·79	5·16	94·84	7·4	168·78
60. Water	·18	·07	38·09	61·91	2·65	97·35	3·93	158·58
61 Messages	·07	·03	38·28	61·72	13·42	86·58	20·96	140 23
62. Storage and Weighing	·13	·05	40·04	59 96	24·71	75·29	24 37	115·4
F.—Professions	**2·21**	**·83**	**37·78**	**62·22**	**6·21**	**93·79**	**10·06**	**154·66**
XX.—Learned and Artistic Professions ...	2·13	·8	37·67	62·33	6·28	93·72	10·18	155·31
63 Religion	1·45	·55	37·17	62·83	3·19	96·87	5·27	163·74
64. Education	·12	·04	37·56	62·44	11·36	88·64	15·09	151·18
65. Literature	·04	·01	37·11	62·69	36·51	63·49	45 8	122·28
66. Law	·12	·04	30 09	69 91	18·29	81·71	34 54	197·85
67. Medicine	·16	·07	42·77	57 23	9·82	90 18	17·19	116·62
68. Engineering and Survey	·03	·01	33·23	66·77	18·93	81·07	46·34	154·59
69. Natural Science	...	...	38·73	61·27	7 27	92·73	16·16	138·28
70. Pictorial Art and Sculpture ...	·01	...	40·51	59·49	54·84	45·16	93·26	53·63
71. Music, Acting, Dancing, etc. ...	·2	·08	42·69	57·31	6·36	93 64	8·03	126·23
XXI.—Sport	·08	·03	40·79	59·21	4·58	95·42	6·9	138·22
72. Sport	·02	·01	44·14	55·86	7·27	92·73	14·18	112·39
73. Games and Exhibitions	·06	·02	40·08	59·92	3·94	96 06	5·18	144·35
G.—Unskilled Labour, not agricultural	**3·56**	**1·62**	**45·48**	**54·52**	**3·15**	**96·85**	**3·37**	**116·51**
XXII.—Earth Work and General Labour ...	3·36	1·53	45·52	54·48	2·75	97·25	2·75	116·9
74. Earth-work, etc.	·26	·13	51·89	48·11	2·49	97·51	2·89	89·82
75. General Labour	3·10	1·40	45·01	54·99	2·78	97·22	2·74	119·44
XXIII.—Indefinite and Disreputable occupations	·2	·09	44·73	55·27	9·65	90·35	13·57	109·98
76. Indefinite	·16	·07	42·92	57·08	7·07	92·93	13·63	110·36
77. Disreputable	·04	·02	52·32	47·68	18 5	81·5	13·35	77·78
H.—Means of Subsistence Independent of Occupations.	**3·29**	**1·66**	**50·49**	**49·51**	**2·49**	**97·51**	**1·93**	**96·15**
XXIV.—Independent	3·29	1·66	50·49	49·51	2·49	97·51	1·93	96·15
78 Property and Alms	3·10	1·55	49·98	50·02	1·88	98·12	1·65	98·43
79. At the State Expense	·19	·11	58·78	41·22	11·11	88 89	5·76	64·37

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SUBSIDIARY TABLE II.—*Distribution of the Agricultural Population by Natural Divisions, Districts and States.*

Natural Division, District or State.	Population Supported by Agriculture.	Percentage of Agricultural Population to District Population.	Percentage on Agricultural Population of	
			Actual Workers.	Dependents.
1	2	3	4	5
Total for both Provinces of Order V	15,280,046	56·9	35·8	64·2
Total British Territory (i) including North-West Frontier Province.	12,361,457	55·	35·	65·
Total British Territory (ii) excluding North-West Frontier Province.	10,998,527	54·2	35·6	64·4
Total North-West Frontier Province	1,362,930	64·5	30·7	69·3
Total Native States	2,918,589	66·	39·2	60·8
Total Punjab	13,917,116	56·3	36·3	63·7
Indo-Gangetic Plain West...	6,554,063	54·7	37·3	62·7
Hissar	560,662	71·7	46·7	53·3
Loharu	11,697	76·8	20·5	79·5
Rohtak	381,678	60·5	45·7	54·3
Dujana	12,312	50·9	33·7	66·3
Gurgaon	449,794	60·3	31·6	68·4
Pataudi	12,310	56·1	52·4	47·6
Delhi	283,883	41·2	35·7	64·3
Karnal	508,604	57·6	37·6	62·4
Jullundur	466,685	50·9	36·2	63·8
Kapurthala	212,150	67·5	28	72
Ludhiana	370,329	55·	37·2	62·8
Maler Kotla	38,287	49·4	30·8	69·2
Ferozepore	579,498	60·5	32·1	67·9
Faridkot	84,565	67·7	34	66
Phulkian States ... *Patiala*	994,701	62·3	43·8	56·2
Phulkian States ... *Nabha*	174,104	58·4	36·5	63·5
Phulkian States ... *Jind*	186,236	66·	30·3	69·7
Lahore	466,147	40·1	31·8	68·2
Amritsar	403,506	39·4	37·4	62·6
Gujranwala	356,915	47·2	31·7	68·3
Himalayan	1,344,834	79·5	45·5	54·5
Nahan	110,271	81·3	59·9	40·1
Simla and Simla States	347,500	80·9	37·1	62·9
Kangra	588,255	76·6	46·7	53·3
Mandi and Suket	188,438	82·4	37·1	62·9
Chamba	110,370	86·3	65·8	34·2
Sub-Himalayan	3,856,722	57·3	34·	66·
Ambala	420,176	51·5	40	60
Kalsia	36,594	54·5	36·4	63·6
Hoshiarpur	589,128	59·5	40	60
Gurdaspur	466,301	49·6	36·6	63·4
Sialkot	501,524	40·3	33·4	66·6
Gujrat	474,551	63·2	26·9	73·1
Jhelum	368,208	62	30·4	69·6
Rawalpindi	596,645	64·1	32	68
Hazara	403,595	72	30·9	69·1
North-West Dry Area	3,524,427	54·7	31·3	68·7
Montgomery	227,763	49·1	32·6	67·4
Shahpur	253,476	48·3	31·6	68·4
Mianwali	243,398	57·3	30·5	69·5
Chenab Colony	462,672	58·4	31·8	68·2
Jhang	169,542	44·8	32·2	67·8
Multan	288,086	40·5	31·8	68·2
Bahawalpur	414,992	57·6	31·5	68·5
Muzaffargarh	235,835	58·1	32·2	67·8
Dera Ghazi Khan	269,328	57·2	31·	69·
Peshawar	470,916	59·7	30·5	69·5
Malakand, Dir, Swat and Chitral	4,244	52·2	99·6	4
Kohat	148,647	68·2	30·9	69·1
Kurram	42,470	78·3	28·5	71·5
Bannu	169,048	73	30·4	69·6
Dera Ismail Khan	124,010	49·1	29·5	70·5

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SUBSIDIARY TABLE III.—*Distribution of Industrial Population by Natural Divisions, Districts and States.*

Natural Divisions, Districts and States.	Population supported by Industry.	Percentage of Industrial Population to District Population.	Percentage on Industrial Population of	
			Actual workers.	Dependents.
Total for both Provinces of Class D.	5,198,463	19·3	39·1	60·9
Total British Territory including North-West Frontier Province	4,484,574	20	39·1	60·9
" " " excluding " " " " ...	4,184,191	20·6	39·3	60·7
Total North West Frontier Province	300,383	14·2	36·9	63·1
Total Native States	713,889	16·1	38·8	61·2
Total Punjab	4,898,080	19·8	39·2	60·8
Indo-Gangetic Plain West	2,491,095	20·8	39	61
Hissar	73,304	9·4	42·9	57·1
Loharu	981	6·4	22·7	77·3
Rohtak	130,486	20·7	41·6	58·4
Dujana	3,218	13·3	31·3	68·7
Gurgaon	128,319	17·2	35·2	64·8
Pataudi	3,931	17·9	47·5	52·5
Delhi	202,607	29·4	42·4	57·6
Karnal	167,586	19	42·4	57·6
Jullundur	228,618	24·9	37	63
Kapurthala	34,437	14·1	34·8	65·2
Ludhiana	165,179	24·5	40·7	59·3
Maler Kotla	18,144	23·4	30	70
Ferozepore	161,171	16·8	37·2	62·8
Faridkot	13,210	10·6	36·7	63·3
Phulkian States { *Patiala*	339,286	21·3	39·7	60·3
Nabha	46,317	15·6	35·4	64·6
Jind	50,031	17·7	31·6	68·4
Lahore	272,367	23·4	35·7	64·3
Amritsar	271,857	26·6	44·1	55·9
Gujranwala	170,046	22·5	34·4	65·6
Himalayan	166,327	9·8	48	52
Nahan	12,719	9·4	52·6	47·4
Simla and Simla States	37,947	8·8	47·2	52·8
Kangra	88,653	11·5	47·3	52·7
Mandi and Suket	18,697	8·2	37	63
Chamba	8,311	6·5	76·9	23·1
Sub-Himalayan	1,313,519	19·5	41·1	58·9
Ambala	157,601	19·3	42·1	57·9
Kalsia	12,977	19·3	39·7	60·3
Hoshiarpur	208,422	21·1	49·5	50·5
Gurdaspur	181,156	19·3	46·9	53·1
Sialkot	250,498	23·1	36·1	63·9
Gujrat	141,513	18·9	39·2	60·8
Jhelum	126,005	21·2	34·6	65·4
Rawalpindi	160,043	17·2	37·6	62·4
Hazara	75,304	13·4	41·5	58·5
North-West Dry Area	1,227,522	19·1	35·9	64·1
Montgomery	92,685	20	34·9	65·1
Shahpur	130,223	24·8	36·3	63·7
Mianwali	68,570	16·1	35·6	64·4
Chenab Colony	116,055	14·7	37·3	62·7
Jhang	119,495	31·6	32·2	67·8
Multan	197,276	27·8	36·1	63·9
Bahawalpur	109,944	15·3	37·8	62·2
Muzaffargarh	81,037	20	36·9	63·1
Dera Ghazi Khan	87,158	18·5	36·8	63·2
Peshawar	126,287	16	35·2	64·8
Malakand, Dir, Swat and Chitral	402	5	88·1	11·9
Kohat	25,931	11·9	38·3	61·7
Kurram	2,065	3·8	39	61
Bannu	21,023	9·1	37·4	62·6
Dera Ismail Khan	49,371	19·6	32·9	67·1

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SUBSIDIARY TABLE IV.—*Distribution of industrial population by domestic and factory industries.*

Name of Industry.	Factory workers.			Total actual workers in each industry.	Percentage of actual workers of—	
	Owners, Managers and Superior Staff.	Workmen and other Subordinates.	Total actual workers in Factories.		Home workers.	Factory workers.
Total for both Provinces ...	**3,814**	**14,377**	**18,191**	**10,39,012**	**98·61**	**1·39**
1. Biscuit making	31	328	359	359	...	100·
2. Flour grinding	293	748	1,041	97,929	99·3	·7
3. Oil pressing	1	42	43	40,038	99·9	·1
4. Rice pounding	1	179	180	7,332	97·5	2·5
5. Sugar preparing and refining	288	1,172	1,460	4,471	72·	28·
6. Water aerating	144	518	662	662	...	100·
7. Brewing and distilling	27	400	427	813	49·1	50·9
8. Opium preparing	4	2	6	18	85·7	14·3
9. Ice making	24	272	296	296	...	100·
10. Salt mining and storing	32	1,128	1,160	1,181	1·8	98·2
11. Tobacco preparing	...	81	81	713	88·6	11·4
12. Water Works	3	56	59	59	...	100·
13. Gas works	2	64	66	66	...	100·
14. Match making	5	...	5	5	...	...
15. Petroleum refining	2	3	5	5	...	100·
16. Brick and Tile making	94	89	183	13,940	99·4	·6
17. Stone and Marble works	15	9	24	902	99·	1·
18. Cement works	...	46	46	46	...	100·
19. Railway and Tramway plant	30	747	777	777	...	100·
20. Coach building	43	90	133	1,288	93·	7·
21. Paper making	1	1	2	222	99·5	·5
22. Printing and Lithographing	71	948	1,019	2,870	66·2	33·8
23. Arms and Ammunitions	20	686	706	2,777	75·5	24·5
24. Silk carding, spinning, and weaving, and Silk braid and thread making and silk dying.	90	1,182	1,272	7,751	84·7	15·3
25. Cotton ginning, cleaning and pressing ...	139	1,289	1,428	53,991	97·6	2·4
26. Cotton thread glazing and polishing	...	34	34	34	...	100·
27. Cotton spinning, weaving and other industries connected with cotton.	45	2,668	2,713	461,825	99·4	·6
28. Tent making	...	44	44	284	...	100·
29. Industries connected with Jute and Hemp ...	1	147	148	12,241	98·8	1·2
30. Clothing and Milleining	136	138	274	62,417	99·8	·2
31. Hosiery	38	11	49	3,198	99·6	·4
32. Umbrella making	...	11	11	11	...	100·
33. Industries connected with brass	3	47	50	7,289	99·35	·65
34. „ „ „ iron	135	603	738	60,632	99·	1·
35. „ „ „ glass	9	28	37	158	81·2	18·8
36. Pottery	48	...	48	95,483	100·	...
37. Carpentry	2,055	838	2,893	91,624	99·1	·9
38. Wood sawing	...	211	211	7,875	97·4	2·6
39. Soap making	4	203	207	207	...	100·

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SUBSIDIARY TABLE V.—*Distribution of the Commercial Population by Natural Divisions, Districts and States.*

Natural Divisions, Districts and States.	Population supported by commerce.	Percentage of commercial population to District population.	Percentage on commercial Population of	
			Actual workers.	Dependents.
1	2	3	4	5
Total for both Provinces of Order XVII	760,664	2·8	35·1	64·9
Total British Territory including North-West Frontier Province	679,488	3	34·7	65·3
Total British Territory excluding North-West Frontier Province	630,453	3·1	34·5	65·5
Total North-West Frontier Province	49,035	2·3	38·2	61·8
Total Native States	81,176	1·8	37·8	62·2
Total Punjab	711,629	2·8	34·8	65·2
Indo-Gangetic Plain West	367,275	3·1	34·2	65·8
Hissar	36,133	4·6	32·3	67·7
Loharu	254	1·7	20·9	79·1
Rohtak	29,618	4·7	31·8	68·2
Dujana	1,397	5·8	27·8	72·2
Gurgaon	31,547	4·2	33·3	66·7
Pataudi	1,011	4·6	31·9	68·1
Delhi	41,603	6·	35·7	64·3
Karnal	29,630	3·4	32·7	67·3
Jullundur	24,185	2·6	39·1	60·9
Kapurthala	6,169	2·	33·2	66·8
Ludhiana	19,091	2·8	34·8	65·2
Maler Kotla	3,549	4·6	32·	68·
Ferozepore	9,999	1·	33·9	66·1
Faridkot	4,544	3·6	35·7	64·3
Phulkian States — *Patiala*	18,474	1·2	37·9	62·1
Phulkian States — *Nabha*	7,025	2·4	33·3	66·7
Phulkian States — *Jind*	2,607	·9	26·6	73·4
Lahore	34,710	3·	31·8	68·2
Amritsar	31,691	3·1	40·3	59·7
Gujranwala	34,038	4·5	31·6	68·4
Himalayan	24,505	1·4	46·6	53·4
Nahan	708	·5	50·8	49·2
Simla and Simla State	3,571	·8	52·8	47·2
Kangra	15,373	2·	42·4	57·6
Mandi and Suket	3,565	1·5	52·7	47·3
Chamba	1,288	1·	59·7	40·3
Sub-Himalayan	203,726	3	35·9	64·1
Ambala	34,133	4·2	37·1	62·9
Kalsia	2,800	4·2	35·4	64·6
Hoshiarpur	34,548	3·5	42·5	57·5
Gurdaspur	35,498	3·8	35·6	64·4
Sialkot	36,441	3·4	30·4	69·6
Gujrat	17,595	2·3	34·9	65·1
Jhelum	8,293	1·4	25·4	74·6
Rawalpindi	26,260	2·8	34·	66·
Hazara	8,158	1·5	48·6	51·4
North-West Dry Area	165,158	2·6	34	66
Montgomery	23,551	5·1	30·2	69·8
Shahpur	17,693	3·4	27·	73·
Mianwali	12,827	3·1	29·4	70·6
Chenab Colony	12,910	1·6	50·1	49·9
Jhang	10,447	2·8	25·	75·
Multan	12,102	1·7	31·6	68·4
Bahawalpur	25,428	3·5	39·1	60·9
Muzaffargarh	2,332	·6	37·	63·
Dera Ghazi Khan	6,991	1·5	32·	68·
Peshawar	22,881	2·9	37·7	62·3
Malakand, Dir, Swat and Chitral	173	2·1	99·4	·6
Kohat	5,260	2·4	28·3	71·7
Kurram	726	1·3	40·4	59·6
Bannu	3,977	1·7	36·4	63·6
Dera Ismail Khan	7,860	3·1	34·8	65·2

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SUBSIDIARY TABLE VI.—*Distribution of the Professional Population by Natural Divisions, Districts and States.*

Natural Divisions, Districts and States.	Population supported by Professions.	Percentage of Professional Population to District Population.	Percentage on Professional Population of	
			Actual workers.	Dependents.
1	2	3	4	5
Total for both Provinces of Order XX	572,295	2·1	37·7	62·3
Total British Territory (i) including North-West Frontier Province.	488,864	2·2	37·1	62·9
" " " (ii) excluding North-West Frontier Province.	450,053	2·2	37	63
Total North-West Frontier Province	38,811	1·8	38·2	61·8
Total Native States	83,431	1·8	41·2	58·8
Total Punjab	533,464	2·2	137 6	62·4
Indo-Gangetic Plain West	277,665	2·3	37·6	62·4
Hissar	6,984	·9	40·2	59·8
Loharu	229	1·5	27·1	72·9
Rohtak	8,913	1·4	40·7	59·3
Dujana	647	2·7	39·4	60·6
Gurgaon	14,556	2	35·7	64·3
Pataudi	701	3·2	38·7	61·3
Delhi	22,915	3·3	40·6	59·4
Karnal	15,862	1·8	40·2	59·8
Jullundur	26,929	2·9	32 9	67·1
Kapurthala	4,890	1·6	33·7	66·3
Ludhiana	19,834	2·9	37·5	62·5
Maler Kotla	1,559	2	34	66
Ferozepore	11,097	1·2	37·2	62·8
Faridkot	1,563	1·3	38·6	61·4
Phulkian States ... *Patiala*	42,094	2·6	42·8	57·2
Nabha	10,563	3·5	35·3	64·7
Jind	2,709	1	34 5	65·5
Lahore	31,240	2·7	38 2	61·8
Amritsar	30,468	3	36 3	63·7
Gujranwala	23,912	3·2	32 4	67·6
Himalayan	21,118	1·2	44 9	55·1
Nahan	1,197	·9	49·4	50·6
Simla and Simla States	5,383	1·3	47·2	52·8
Kangra	10,034	1·3	42·1	57·9
Mandi and Suket	3,491	1·5	41·3	58·7
Chamba	1,013	·8	67·7	32·3
Sub-Himalayan	166,050	2·5	37·6	62·4
Ambala	22,623	2·8	41·5	58·5
Kalsia	1,421	2·1	39·8	60·2
Hoshiarpur	22,454	2·3	40 8	59·2
Gurdaspur	30,651	3·3	41·4	58·6
Sialkot	38,956	3·4	33·1	66·9
Gujrat	9,375	1·2	36·4	63·6
Jhelum	11,622	2	31·3	68·7
Rawalpindi	18,005	1·9	37·7	62·3
Hazara	10,943	2	35·7	64·3
North-West Dry Area	107,462	1·7	36·4	63·6
Montgomery	9,376	2	32·5	67·5
Shahpur	10,811	2·1	32·8	67·7
Mianwali	5,834	1·4	34	66
Chenab Colony	6,778	·9	42 9	57·1
Jhang	7,248	1·9	31 9	68·1
Multan	17,465	2·5	34	66
Bahawalpur	7,569	1	43·4	56·6
Muzaffargarh	6,783	1·7	36	64
Dera Ghazi Khan	7,730	1·6	36·1	63·9
Peshawar	14,548	1·8	39 3	60·7
Malakand, Dir, Swat and Chitral	81	1	85 2	14·8
Kohat	3,754	1·7	38·1	61·9
Kurram	363	·7	41	59
Bannu	3,643	1 6	41·8	58·2
Dera Ismail Khan	5,479	2·2	36·9	63·1

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Subsidiary Table VII.—*Occupations by classes, orders and selected sub-orders, 1901 and 1891.*

Class, order and selected sub-orders.	Population supported in 1901.	Population supported in 1891.	Percentage of variation + or —.
Class A. **Government**	564,720	603,305	— 6·4
I.—Administration	392,789	457,054	— 14·1
II—Defence	161,880	128,039	+ 26·4
III.—Service of Foreign and Native States	10,051	18,212	— 45·
Class B. **Pasture and Agriculture**	15,581,115	14,689,061	+ 6·1
IV.—Provision and care of animals	301,069	324,410	— 7·2
V.—Agriculture	15,280,046	14,364,651	+ 6·4
Sub-order 10. Land holders and tenants	14,775,983	13,336,226	+ 10·8
„ „ *11. Agricultural labourers*	472,083	993,594	— 52·5
Class C. **Personal Services**	1,847,129	1,597,893	+ 15·6
VI.—Personal, Household and Sanitary Services	„	„	„
Sub-order 14. Personal and domestic services	1,072,083	1,070,785	+ ·1
„ „ *16. Sanitation*	766,419	524,840	+ 46·0
Class D. **Preparation and supply of material substances**	5,198,463	5,458,794	— 4·8
VII.—Food, Drink and Stimulants	1,199,706	1,258,521	— 5·4
Sub-order 17. Provision of animal food	118,494	112,235	+ 5·5
„ „ *18. Provision of vegetable food*	998,154	598,066	+ 66·8
„ „ *19. Provision of drink, condiments and stimulants.*	74,058	548,300	— 86·5
VIII.—Light, firing and forage	107,301	251,816	— 57·3
IX.—Buildings	181,833	159,978	+ 13·6
X.—Vehicles and vessels	6,457	10,407	— 37·9
XI.—Supplementary Requirements	226,698	56,590	+ 299·5
Sub-order 36. Tools and machinery	157,247	4,001	+ 3,830·1
XII.—Textile, Fabrics and Dress	1,539,013	1,818,226	— 15·4
Sub-order 38. Wool and Fur	39,391	36,326	+ 8·4
„ „ *39. Silk*	24,117	26,632	— 9·5
„ „ *40. Cotton*	1,249,615	1,529,076	— 18·3
XIII.—Metals and Precious stones	401,801	407,271	— 1·3
Sub-order 43. Gold, silver and precious stones	183,698	191,409	— 4·1
„ „ *44. Brass, Copper, and Bell metal*	27,769	20,365	+ 36·3
„ „ *46. Iron and steel*	184,959	189,447	— 2·4
XIV.—Glass, earthen and stoneware	298,797	277,342	+ 7·7
Sub-order 48. Earthen and stoneware	297,456	275,751	+ 7·8
XV.—Wood, Cane and Leaves, etc.	409,889	474,018	— 13·6
Sub-order 49. Wood and bamboos	300,050	366,865	— 18·3
„ „ *50. Canework, Matting, Leaves, etc.*	109,839	107,153	+ 2·5
XVI.—Drugs, Gums, Dyes, etc.	29,409	52,475	— 44·
XVII.—Leather, etc.	807,159	692,150	+ 16·6
Sub-order 53. Leather, Horn and Bones	807,159	692,150	+ 16·6
Class E. **Commerce, Transport, Storage**	1,218,116	826,463	+ 47·3
XVIII.—Commerce	760,664	412,688	+ 84·3
Sub-order 54. Money and Securities	182,380	192,548	— 5·3
„ „ *55. General Merchandise*	65,330	66,352	— 1·5
„ „ *56. Dealing—unspecified*	458,525	90,817	+ 404·8
„ „ *57. Middlemen, Brokers and Agents*	54,429	62,971	— 13·6
XIX.—Transport and Storage	457,452	413,775	+ 10·5
Sub-order 58. Railway	75,734	33,584	+ 125·5
„ „ *60. Water*	48,018	29,091	+ 65·
Class F. **Professions**	593,028	801,740	— 26·1
XX.—Learned and Artistic Professions	572,295	787,568	— 27·4
XXI.—Sport	20,733	14,172	+ 46·2
Class G. **Unskilled Labour not Agricultural**	955,974	477,581	+ 100·1
XXII.—Earthwork and General Labour	900,439	458,279	+ 96·5
XXIII.—Indefinite and Disreputable occupations	55,535	19,302	+ 187·7
Class H. **Means of subsistence independent of occupation**	884,066	675,290	+ 30·9
XXIV.—Independent	„	„	„

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SUBSIDIARY TABLE VIII.—*Occupation of Females by orders.*

Orders.	Number of Actual workers.		Percentage of female to males.
	Males.	Females.	
1	2	3	4
I.—Administration	137,679	6,106	4·4
II.—Defence	92,697	36	...
III.—Service of Native and Foreign States	3,440	264	7·7
IV.—Provision and care of animals	141,147	5,028	3·6
V.—Agriculture	4,977,531	495,794	10·0
VI.—Personal, household and sanitary services ...	621,244	196,673	31·7
VII.—Food, drink and stimulants	346,102	145,497	42·0
VIII.—Light, firing and forage	40,203	9,485	23·6
IX.—Buildings	67,638	3,919	5·8
X.—Vehicles and Vessels	2,234	30	1·3
XI.—Supplementary requirements	76,425	4,361	5·7
XII.—Textile fabrics and dress	482,314	160,264	33·2
XIII.—Metals and precious stones	132,694	3,987	3·0
XIV.—Glass, earthen and stone ware	95,088	6,595	6·9
XV.—Wood, canes and leaves, etc....	137,721	10,810	7·8
XVI.—Drugs, gums, dyes, etc.	10,120	825	8·2
XVII.—Leather	260,301	34,986	13·4
XVIII.—Commerce	256,275	10,457	4·1
XIX.—Transport and storage	164,716	3,886	2·4
XX.—Learned and artistic professions	188,074	27,489	14·6
XXI.—Sport	7,804	654	8·4
XXII.—Earth-work and general labour	326,878	83,059	25·4
XXIII.—Indefinite and disreputable occupations	13,838	11,004	79·5
XXIV—Independent	358,356	87,973	24·5
Total ...	8,940,519	1,309,182	14·6

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SUBSIDIARY TABLE IX.—*Subsidiary occupations combined with selected principal pursuits (British Territory).*

Subsidiary occupation.	Total.	PRINCIPAL PURSUIT RETURNED.																
		Village servants.	Military servants.	Herdsmen.	Land-owners.	Jagirdars.	Tenants.	Field labourers.	Menials.	Money-lenders.	Priests.	Legal practitioners.	Earthwork and general labour.	Mendicancy.	Pensioners.	Government officials.	Traders.	Artisans.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Village servants	36,550	...	3	6	28,723	6	4,943	465	622	49	13	8	152	80	14	5	126	1,335
Military servants	6,241	...	...	...	4,320	...	1,486	...	5	2	...	...	1	...	2	...	18	407
Herdsmen	3,298	3	...	...	2,173	...	647	2	166	2	8	...	104	98	...	...	30	65
Land-owners	76,506	3,313	3,251	862	...	708	4,921	153	10,505	6,553	1,605	315	4,482	1,595	1,442	8,530	13,733	14,538
Jagirdars	3,223	6	...	...	2,519	...	411	...	99	45	5	2	1	6	22	16	47	44
Tenants	100,763	1,901	296	560	16,945	142	...	693	23,752	1,312	749	164	3,425	2,523	511	3,304	4,331	40,155
Field labourers	4,244	428	...	5	606	2	1,798	...	472	40	2	...	60	144	5	1	30	651
Menials	24,303	357	156	30	8,178	23	9,437	285	...	37	71	10	974	434	41	113	1,155	3,002
Money-lenders	11,954	22	40	2	7,174	40	810	...	287	...	75	19	55	19	68	129	2,618	596
Priests	6,366	7	...	6	4,440	6	968	1	82	29	...	...	47	149	4	52	139	436
Earthwork and general labour ...	17,799	83	1	87	6,367	5	5,276	66	2,000	60	24	1	...	637	17	28	645	2,502
Mendicancy	7,900	64	...	24	2,365	5	2,337	97	845	8	215	15	848	...	3	30	253	791
Pensioners	9,453	18	92	...	7,492	14	1,398	2	123	80	4	...	10	6	...	59	58	97
Government officials ...	16,359	7	3	1	11,685	32	3,172	2	398	182	27	5	41	43	53	...	133	575
Traders	27,010	89	2	49	16,666	62	5,478	44	574	1,748	162	4	413	325	97	73	...	1,224
Artizans	38,672	469	13	103	15,962	50	16,085	326	2,608	424	186	26	980	571	53	216	600	...
Total returned	390,641	6,767	3,857	1,735	135615	1,095	59,167	2,136	42,538	10,571	3,146	569	11,593	6,630	2,332	12,556	23,916	66,418

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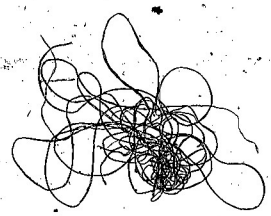

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APPENDIX.

THE COST OF THE CENSUS.

On the present occasion two accounts of Census Expenditure were kept, one showing the actual cost of the Census, *i.e.*, the *administrative* account, the other showing the amounts debited to the Census allotment, *i.e.*, a *financial* account.

According to the former account the Census has actually cost Rs. 2,39,209 for both Provinces, or Rs. 10 annas 10 pies 5 for each 1,000 or '17 of an *anna* (say a sixth of a penny), per head of the population enumerated.

As compared with 1891.—Comparison with the Census account of 1891 can only be effected on the basis of the financial account. For this the Accountant General's Office is responsible, but the system of account being complicated precise accuracy is not attainable. Moreover there was in that office a disposition to regard the Census as a branch of the Civil Veterinary Department and as dependent on the Agri-Horticultural Gardens of Lahore, views which may have caused a little confusion. However according to the financial account the Census of 1901 cost Rs. 1,89,128 as against Rs. 2,03,645 in 1891.

This is not a satisfactory result. With the slip system of abstraction the cost should have been less, but there were certain causes which prevented the reduction hoped for. In the first place it was found necessary to rent expensive (and wholly unsuitable) buildings at Lahore for the abstraction office, although we could have decentralized the work with perfect safety. Further we had to import our abstractors and pay them travelling allowances—a heavy item. Apart from these details, however, the abstraction was cheap. But when we came to the compilation we met with difficulties. No sooner were the tables compiled, (and some had actually gone to press), when we received orders to compile data for the North-West Frontier Province. This necessitated our re-tabulating the data for 33 villages of Dera Ghazi Khan transferred to other Districts, and then re-compiling the District totals. This having been done the Provincial totals had to be divided into three and the tables re-copied.

Had these difficulties been anticipated we should have arranged for a specially selected staff to carry on the work. As it was for the abstraction work very few officials had been called in from Districts, and as soon as it was finished those few were allowed to return. This mistaken act of benevolence to District Officers left us with few experienced hands to cope with the new complications which arose, and greatly delayed the work.

The changes of area involved in the Chenab Colony were fairly simple, as the District boundaries of Jhang, etc., remained practically unaltered. But the changes, consequent on the formation of the new Frontier Province, led to inextricable confusion. From a census point of view the transfer of a slice of territory containing a few villages matters little, as the change may be disregarded, but the transfer of a Tahsil is anathema maranatha, for the factor is too large to be ignored. Thus the formation of the new district of Mianwali, to which we endeavoured to give complete census data, involved the expenditure of much time and trouble in the compilation of the returns.

Again there were certain special items of expenditure. We censused the Malakand garrisons, Kurram and the Shiranni country, which were not enumerated in 1891. In the Chenab Colony Rs. 1,346 had to be spent in paying enumerators as the Revenue staff was hopelessly inadequate and the Canal Department was unable to render us any assistance. Over Rs. 1,000 were also spent on providing for the storage of census records which should save some trouble and expense at the next enumeration.

Lastly, it looks quite easy to condense statistics, but it is not so. Condensation requires specially trained men and should not be attempted with an amateur staff. With these points I hope to deal further in the administration report on the census.

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